THE

NEW TESTAMENT

OF

OUR LORD AND SAVIOUR

JESUS CHRIST

TRANSLATED OUT OF THE GREEK

BEING THE VERSION SET FORTH A.D. 1611

COMPARED WITH THE MOST ANCIENT AUTHORITIES AND REVISED

A.D. 1881

NEW YORK

HARPER & BROTHERS, FRANKLIN SQUARE

1882

THE NEW TESTAMENT

IN THE

ORIGINAL GREEK

THE TEXT REVISED BY

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AMERICAN EDITION

WITH AN INTRODUCTION

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NEW YORK

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ALIORUM LITTERAE SUNT EIUSMODI UT NON PARUM MULTOS PAENITUERIT INSUMPTAE IN ILLIS OPERAE. . . . AT FELIX ILLE QUEM IN HISCE LITTERIS MEDITANTEM MORS OCCUPAT. HAS IGITUR TOTO PECTORE SITIAMUS OMNES, HAS AMPLECTAMUR, IN HIS IUGITER VERSEMUR, HAS EXOSCULEMUR, HIS DEMUM IMMORIAMUR, IN HAS TRANSFORMEMUR, QUANDOQUIDEM ABEUNT STUDIA IN MORES. . . . HAE TIBI SACROSANCTAE MENTIS ILLIUS VIVAM REFERUNT IMAGINEM, IPSUMQUE CHRISTUM LOQUENTEM, SANANTEM, MORIENTEM, RESURGENTEM, DENIQUE TOTUM ITA PRAESENTEM REDDUNT, UT MINUS VISURUS SIS SI CORAM OCULIS CONSPICIAS.

ERASMUS MDXVI

PUBLISHERS' NOTE.

The extraordinary interest with which the Revised English Version of the New Testament has been received, and the universal desire to form a just and intelligent estimate of its value, have prompted the publication of several treatises, of a critical or of an explanatory character, dealing with the work of the Revisers, its object, its instruments, its methods, and its results. While such books may be eminently suited to the necessities of the general reader, the purposes of the student and the scholar can be efficiently served only by the text of the New Testament in the original Greek, collated, in accordance with recognised principles of criticism, by men of trained taste and acknowledged ability, from the best sources accessible at the present time. Such a work is opportunely furnished in the beautiful text of Westcott and Hort.

In this edition of the New Testament, which has been prepared by the Publishers at the suggestion of several eminent scholars, the Revised English Version has been arranged so as to correspond as nearly as possible, page by page, with Westcott and Hort's Greek text—the two works being printed on opposite pages. This arrangement has rendered necessary in the English portion a partial departure from the order of books adopted by the Revisers, as well as the transposition of a certain passage in the Gospel

of S. John (vii. 53–viii. 11) to the end of that gospel. In other respects, the English portion of the work is identical with the Revised Version as issued by the Publishers, except that a translation has been added of the alternative ending of the Gospel of S. Mark, while the Revisers' Preface has been omitted, with a view to keep the size of the book within convenient limits. The Greek has been printed from plates containing the final corrections of the editors, and the English from the type used in the brevier editions of the Revised Version issued by the Publishers.

It is hoped that, by facilitating comparison between the latest English translation and the purest and most recent Greek text of the New Testament, this edition will win for itself a useful and conspicuous place among the practical apparatus of the student and the Biblical scholar.

HARPER & BROTHERS.

INTRODUCTION

TO THE

AMERICAN EDITION.

BY

PHILIP SCHAFF.

Merits of the Edition.

THE seventeenth day of May, 1881, marks an epoch in the history of the New Testament. It is the birthday both of the purest English translation and of the purest Greek text of that little book which contains the inspired message of God's wisdom and love to mankind, and which forms the highest standard of Christian faith and duty.

The coincidence is remarkable. The original and the translation were matured during the same long period by harmonious, though independent, co-operation. The Editors of the Greek text were members of the English New Testament Company of Revisers; the English and American Revisers had the confidential use of advanced proof-sheets of this edition of the Greek text as they proceeded, and their translation is perhaps more nearly conformed to it than to any other printed edition from Erasmus and Beza down to Tischendorf and Tregelles.

The *Textus Receptus*, so called, was announced to the world by the Leyden publishers in 1633, with the bold

declaration, "*Textum ergo habes nunc ab omnibus receptum.*" I venture to introduce the Greek Testament of Westcott and Hort with the modest assertion, *Hic habes textum omnium editionum antiquissimum et purissimum.* It is based exclusively on documentary evidence, and on the most careful comparison of all the ancient sources of the text as they have been collected and made available by the indefatigable diligence of former editors, especially of Lachmann, Tischendorf, and Tregelles. It embodies the results of the combined labours of more than a quarter of a century. It will, of course, not supersede the large editions which contain the whole critical apparatus; but it will take its rank at once among the best standard editions of the Greek Testament.*

I became personally acquainted with the editors and their work twelve years ago (at Harrow, in 1869), and saw them afterwards repeatedly at Cambridge, London, and Peterborough. I formed such a favourable opinion of the value of their labours that I engaged from them and their publisher (Mr. Macmillan) duplicate plates for an Ameri-

* The *Saturday Review* of London for May 21, 1881, in a notice of the Revised Version of the New Testament, incidentally mentions this Greek edition with the remark, "The Clarendon Press volume [Archdeacon Palmer's Greek Test.] is beautifully printed. Though this, again, is eclipsed by the exquisite edition of Dr. Westcott's and Dr. Hort's Greek text, issued by the Pitt Press on the same 17th of May, a day to be much remembered by Biblical critics. This last work, formed exclusively on documentary evidence, without reference to any printed text, has been long expected by scholars. *It is probably the most important contribution to Biblical learning in our generation.* The Revisers, it is understood, had the advantage of consulting it during the progress of their work."

can edition, which is now published by the Messrs. Harper & Brothers.* This opinion ripened into conviction by constant use, since 1870, of proof-sheets of this text, in my edition of Lange's "Commentary on John" (see the critical notes), in my exegetical lectures, and in my labours as a member of the Revision Committee.

Drs. Westcott and Hort are ranked in England among the best Greek and Biblical scholars of the age. Dr. Hort (educated at Rugby School and Trinity College, Cambridge) is Hulsean Professor of Divinity in the University of Cambridge (since 1878). He is probably more familiar with the textual history of the Greek Testament than any other man living. He exerted great influence in the Revision Company on all matters of reading. His *Two Dissertations on μονογενὴς Θεός and on the Constantinopolitan Creed* (1876) evince a rare degree of patristic learning and critical acumen.

* The letter of the Messrs. Harper, in which they accepted my proposition, is dated May 17, 1871, on the same day of the same month on which the book was published ten years afterwards in London. But as Westcott and Hort did not contemplate a critical apparatus below the text, I made subsequently an agreement with my friend, Prof. Tischendorf, for the preparation of an American edition containing his own latest text, with a very brief digest of his critical apparatus (somewhat similar to his *editio critica minor*, only more condensed, and confined to the oldest readings) for the use of students; thinking that there would be room for two editions, each having its special merits. Tischendorf actually began the work in 1873, and several sheets were set up at Leipsic when his death, in December, 1874, ended his earthly labours, preventing him from even preparing the Prolegomena to his eighth critical edition. I know of no scholars who could better carry out the plan of such an edition than Prof. Dr. Ezra Abbot in Cambridge, Mass., and Dr. Caspar René Gregory in Leipsic.

Dr. Westcott (born 1825; educated at Trinity College, Cambridge) is Regius Professor of Divinity at Cambridge (since 1870), and Canon of Peterborough (since 1869). He is the author of several able and useful works, as a *History of the English Bible*; a *History of the Canon of the New Testament*; an *Introduction to the Study of the Gospels*; and a *Commentary on the Gospel of John*, which ranks among the best parts of the *Speaker's Commentary*. These two scholars have been in constant correspondence with each other, and kept a journal of their discussions of all the important textual questions. Few works have ever been prepared with so much labour, care, and devotion as this edition of the Greek Testament, begun in 1853 and finished in 1881.

The Introduction and Appendix, which the editors promise to publish shortly in a separate volume, will contain a full exposition of the principles and results of textual criticism. Without anticipating their elaborate treatise, which I have not yet seen, I propose, with their consent, to furnish the readers of this volume with such preliminary information as is necessary for an intelligent use of this or any other critical edition of the Greek Testament.

Literature.

The chief authorities for the topics discussed in this introduction are the following works:

Jo. Jac. Wetstein: Ἡ Καινὴ Διαθήκη. *Novum Testamentum Græcum editionis receptæ cum lectionibus variantibus*, etc. Amstel. 1751–52, 2 tom. fol. Prolegomena in tom. i. pp. 1–222.

Jo. Jac. Griesbach: *Novum Testamentum Græce. Ed. 2da.* Halæ Sax. et Lond. 1796–1806, 2 vols. 8vo. *Ed. tertiam emend. et auctam cur. David Schulz.* Vol. i. Berolini, 1827. Præfationes et Prolegomena, vol. i. pp. iii.–lvi. i.–cxxvii. Also his *Symbolæ Criticæ* (1785–93), with his *Meletemata*, and *Commentarius Criticus in Textum Græcum N. T.* (1798 and 1811).

CAR. LACHMANN: *Novum Testamentum Græce et Latine.* Berolini, 1842–50, 8vo. Præfatio, vol. i. pp. v.–lvi.; vol. ii. pp. iii.–xxvi. Comp. also Lachmann's article in explanation and defence of his critical system, in the *Studien und Kritiken* for 1830, No. IV., pp. 817–845.

AEN. FRID. CONST. TISCHENDORF: *Novum Testamentum Græce. Ad antiquissimos testes denuo recensuit, apparatum criticum omni studio perfectum apposuit, commentationem isagogicam prætexuit. Editio septima,* Lips. 1859, 2 vols. 8vo. Prolegomena, vol. i. pp. xiii.–cclxxviii. The text of this edition is superseded by the *editio octava critica maior,* Lips. 1869–72, 2 vols. The new Prolegomena, which the author did not live to finish, but which have been prepared by Dr. Gregory, with the aid of Dr. Ezra Abbot, are now in course of publication at Leipsic.

SAMUEL PRIDEAUX TREGELLES: *The Greek New Testament, edited from Ancient Authorities, with the Latin Version of Jerome, from the Codex Amiatinus.* London, published in parts from 1857 to 1879, 1 vol. 4to. The 7th part (published in 1879, after the death of Dr. Tregelles) contains the Prolegomena, with Addenda and Corrigenda, compiled and edited by Rev. Dr. Hort and Rev. A. W. Streane. Comp. also TREGELLES: *Account of the Printed Text of the Greek New Testament, with Remarks on its Revision upon Critical Principles.* London, 1854. And the first part (prepared by Tregelles) of the fourth volume of Horne's *Introduction to the Holy Scriptures,* 10th ed. London, 1856; 14th ed. 1877; also published separately as an *Introduction to the Textual Criticism of the New Testament,* London, 1856, etc.

HENRY ALFORD: *The Greek Testament.* London, 6th ed. 1868, etc. Prolegomena, vol. i. chaps. vi. and vii. pp. 73–148.

ED. REUSS: *Bibliotheca Novi Testamenti Græci.* Brunsvigæ, 1872 (pp. 313). The most complete list of all the printed editions of the Greek Testament.

FR. H. AMBROSE SCRIVENER: *A Plain Introduction to the Criticism of the New Testament.* London, 1861; 2d ed. 1874. The best work on the subject in the English language. Comp. also his *Six Lectures on the Text of the New Testament,* Cambridge and London, 1875.

C. E. HAMMOND: *Outlines of Textual Criticism Applied to the New Testament.* Oxford, 1872; 2d ed. 1876.

The Critical Introductions to the New Testament by HUG, DE WETTE, BLEEK, REUSS (5th ed. 1874); and several articles

on Bible Text in Herzog's *Real-Encyk.* (new ed. ii. 400–437), and Smith's *Dict. of the Bible* (iii. 2112–2139, Amer. ed.); an essay of Dr. Ezra Abbot in *Anglo-American Bible Revision*, Philadelphia, 2d ed. 1879 (pp. 86–98); the third part of Edward C. Mitchell's *Critical Handbook*, published by the London Religious Tract Society, London, also Andover, 1880 (pp. 67–143).

The Prolegomena to Tischendorf's eighth critical edition, and the Introduction and Appendix of Westcott and Hort, may be referred to in advance as promising the latest and most accurate information on textual criticism applied to the New Testament.

I. SOURCES OF THE TEXT OF THE NEW TESTAMENT.

The original autographs* of the apostolic writings are lost beyond all reasonable hope of discovery, and are not even mentioned by the post-apostolic authors as being extant anywhere, or as having been seen by them.† They perished, probably before the close of the first century, with the brittle paper then in ordinary use (the Egyptian papyrus), like all other ancient writings (with the exception of a few that were accidentally preserved in Egyptian tombs and mummies, or under the lava of Vesuvius at Herculaneum and Pompeii). God has not chosen to exempt the Bible by a miracle from the fate of other books, but has wisely left room for the diligence and research of man, who is responsible for the use of all the facilities within his reach for the study of the Bible. He has not provided for inspired transcribers any more than inspired printers, nor for infallible translators any more than infallible commentators and readers. He wastes no miracles. He

* *Autographa, ἀρχέτυπα, ἰδιόχειρα.*

† On the disputed passage of Tertullian, who speaks of *ipsæ authenticæ litteræ Apostolorum*, see Scrivener, p. 446.

desires free and intelligent worshippers. "The letter killeth, but the spirit giveth life." The Bible, in its origin and history, is a human as well as a divine book, and must be studied under this twofold aspect. It is the incarnation of God's truth, and reflects the divine-human person of Christ, to whom it bears witness as the Alpha and Omega, as the Way, the Life, and the Truth. Even if we had the apostolic autographs, there would be room for verbal criticism, since they, like other ancient books, were written as a continuous whole, without accents, without punctuation, without division of sentences or words, without titles and subscriptions, without even the name of the author unless it was part of the text itself.

In the absence of the autographs, we must depend upon copies, or secondary sources. But these are, fortunately, far more numerous and trustworthy for the Greek Testament than for any ancient classic. "In the variety and fulness of the evidence on which it rests, the text of the New Testament stands absolutely and unapproachably alone among ancient prose writings" (W. and H., p. 561).

The sources of the text are threefold: Manuscript Copies, Ancient Versions, and Patristic Quotations.

1. The Greek Manuscripts.

The Manuscripts, or Codices,* are the direct and most important sources. They number now over seventeen hundred, counting all classes, and new ones may yet be dis-

* *Codex*, or *caudex*, means, originally, *the trunk of a tree, stock, stem;* then a *block of wood* split or sawn into planks, leaves, or tablets, and fastened together; hence a *book*, as the ancients wrote on tablets of wood smeared with wax, the leaves being laid one upon another. The Hebrew manuscripts are in rolls.

covered.* They differ in age, extent, and value. They were written between the fourth and sixteenth centuries; the oldest date from the middle of the fourth century, and rest, of course, on still older copies. Few manuscripts of Greek or Roman classics are older than the ninth or tenth century. The Mediceau MS. of Virgil is of the fourth century, the Vatican MS. of Dion Cassius of the fifth. The oldest MSS. of Æschylus and Sophocles date from the tenth, those of Euripides from the twelfth century. The oldest complete copy of Homer is from the thirteenth century, though considerable papyrus fragments have been recently discovered which may date from the fifth or sixth. Some MSS. cover the whole New Testament, some only parts; and hence they are divided into five or six classes, according as they contain the Gospels, or the Acts, or the Catholic Epistles, or the Pauline Epistles, or the Apocalypse, or only the Scripture lessons from the Gospels or Acts and Epistles (the lectionaries). Those which cover more than one of these classes, or the whole New Testament, are numbered in the lists two, three, or more times. The Gospel MSS. are the most numerous, those of the Apocalypse the least numerous. Some MSS. are written with great care, some contain many errors of transcribers. Most of them

* The total number of MSS. recorded by Dr. Scrivener, including lectionaries, is 158 uncials and 1605 cursives (p. 269, comp. p. x.). But his list is incomplete. He gives an Index of about 1277 separate Greek MSS. of the New Testament, arranged according to the countries where they are now deposited (pp. 571–584). He assigns 3 to Denmark, 293 to England, 238 to France, 96 to Germany, 6 to Holland, 3 to Ireland, 368 to Italy, 81 to Russia, 8 to Scotland, 23 to Spain, 1 to Sweden, 14 to Switzerland, 104 to Turkey, 39 unknown. See also Edward C. Mitchell, *Critical Handbook,* Tables viii. ix. and x.

give the Greek text only, a few the Latin version also (hence called *codices bilingues* or *Græco-Latini*), e. g. Cod. D (or Bezæ) for the Gospels and Acts, Cod. D (Claromontanus) for the Pauline Epistles, and Cod. Δ (Sangallensis) for the Gospels. They were written in the East, mostly in Alexandria and Constantinople; for in Europe (with the exception of Greece, Lower Italy, and Sicily) the knowledge of the Greek language disappeared after the fifth century till the revival of learning in the fifteenth, and the Latin Vulgate supplied the place of the Greek and Hebrew Bible. Some words of frequent occurrence are usually abridged (as θσ = θεός, κσ = κύριος, ισ = Ἰησοῦς, πνα = πνεῦμα).

The MSS. are divided into two classes, *uncial* and *cursive.* The former are written in large or capital letters (*litteræ unciales* or *majusculæ*), the latter in small letters (*litteræ minusculæ*) or in current hand. The uncial MSS. are older, from the fourth to the tenth century, and hence more valuable, but were discovered and used long after the cursive. Two of them, the Sinaitic and the Vatican, date from the middle of the fourth century.

A. *Uncial Manuscripts.*

The uncial MSS. are designated (since Wetstein, 1752), for the sake of brevity, by the capital letters of the Latin alphabet (A, B, C, D, etc.), with the help of Greek letters for a few MSS. beyond Cod. Z, and the Hebrew letter Aleph (א) for the Sinaitic MS. which was discovered last and precedes Cod. A.*

* The present usage arose from the accidental circumstance that the Codex Alexandrinus was designated as Cod. A in the lower margin of Walton's Polyglot (Scrivener, *loc. cit.* p. 72, 2d ed.). A far better system would be to designate them in

The uncials are written on costly and durable vellum or parchment, on quarto or small folio pages of one or two, very rarely of three or four, columns. The older ones have no division of words or sentences except for paragraphs, no accents or ornaments, and but very few pause-marks. Hence it requires some practice to read them with ease.

The date and place, which were not marked on MSS. earlier than the tenth century, can be only approximately ascertained from the material, the form of letters, the style of writing, the presence or absence of the Ammonian sections (*κεφάλαια*, *capitula*) in the Gospels, the Eusebian Canons (or tables of references to the Ammonian sections, after 340, when Eusebius died), the Euthalian sections in the Acts and Epistles, and the stichometric divisions or lines (*στίχοι*) corresponding to sentences (both introduced by Euthalius, cir. A.D. 458),* marks of punctuation (ninth century), etc. Sometimes a second or third hand has introduced punctuation and accents or different readings. Hence the distinction of *lectiones a prima manu*, marked by a *; *a secunda manu* (**, or ², or ᵇ); *a tertia manu* (***, or ³, or ᶜ).

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the order of their age or value, which would place B and ℵ before A. But the usage in this case can as little be altered as the traditional division into chapters and verses. Mill cited the copies by abridgments of their names, e. g. *Alex.*, *Cant.*, *Mont.;* but this mode would now take too much space. Wetstein knew 14 uncial MSS. of the Gospels, which he designated from A to O, and about 112 cursives, besides 24 Evangelistaries. See his list at the close of the Prolegomena, pp. 220–222.

* Afterwards these stichometric divisions were abandoned as too costly, and gave way to dots or other marks between the sentences. This was the beginning of punctuation.

Some MSS. (as Codd. C, P, Q, R, Z, Ξ) have been written twice over, owing to the scarcity and costliness of parchment, and are called *codices rescripti*, or palimpsests (*παλίμψηστοι*); the new book being written between the lines, or across, or in place of the old Bible text.

Constantine the Great ordered from Eusebius, for the churches of Constantinople, the preparation of fifty MSS. of the Bible, to be written "on artificially wrought skins by skilful calligraphists."* To judge from this fact, the number of uncials was once very large, but most of them perished in the Middle Ages. The whole number now known is less than one hundred. Scrivener reckons 56 for the Gospels (most of them only fragmentary), 14 for the Acts, 6 for the Catholic Epistles, 15 for the Pauline Epistles, 5 for the Apocalypse, exclusive of the uncial lectionaries, which are not marked by capitals, but by Arabic numerals, like cursive MSS. of all classes.† Dr. Ezra Abbot (in a private letter of June 21, 1881) kindly furnishes me with the result of his own careful researches. The number of *distinct* uncial MSS. of the New Testament (not including lectionaries) at present known is 83. We have for the Gospels 61; for the Acts 15; for the Catholic Epistles 7; for the Pauline Epistles 20; and for the Apocalypse 5. This includes the Codex Rossanensis, and three or four small fragments not used by Tischendorf. Dr. Abbot's list is as follows:

Gospels: ℵ A B C D E F F^{a} G H $I^{1.3.4.7.}$ I^{b} K L M N O O^{abcdef} P Q R S T T^{woi} T^{bcde} U V W^{abcdef} X Y Z Γ Δ $\Theta^{abcdefgh}$ Λ Ξ Π Σ = 61.

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* Eusebius, *Vita Const.* iv. 36, *Πεντήκοντα σωμάτια ἐν διφθέραις ἐγκατασκεύοις . . . ὑπὸ τεχνιτῶν καλλιγράφων.*

† Scrivener, *Introd.* p. 72 (2d ed. 1874).

Acts: ℵ A B C D E(2) F^{a} G(2) G^{b} H(2) I$^{2. 5. 6.}$ L(2) P(2) = 15.
Cath.: ℵ A B C K(2) L(2) P(2) = 7.
Paul: ℵ A B C D(2) E(3) F(2) F^{a} G(3) H(3) I$^{2.}$ K(2) L(2) M(2) N(2) O(2) O^{b}(2) P(2) Q(2) R(2) = 20.
Apoc.: ℵ A B(2) C P = 5.

Whole number of *distinct* MSS.:

ℵ A B B^{apoc} C D$^{evv. act}$ D^{paul} E E^{act} E^{paul} F F^{paul} F^{a} G G^{act} G^{paul} G$^{b\,(act)}$ H H^{act} H^{paul} I$^{1. 2. 3. 4. 5. 6. 7.}$ I^{b} K K$^{cath. paul}$ L L$^{act. cath. paul}$ M M^{paul} N N^{paul} O O$^{a b c d e f}$ O^{paul} O$^{b\,(paul)}$ P P$^{act. cath. paul. apoc}$ Q Q^{paul} R R^{paul} S T (or T^{a}) T^{woi} T$^{b c d e}$ U V W$^{a b c d e f}$ X Y Z Γ Δ Θ$^{a b c d e f g h}$ Λ Ξ Π Σ = 83.

The Sinaitic and the Vatican MSS. are by far the most important for antiquity, completeness, and value. I give a brief description of the best uncial MSS. which are most frequently quoted by critics.

(1.) Uncials of the *first* class. They are four — two from the fourth, two from the fifth century; one complete (ℵ), two nearly complete (A and B), one defective (C). To these is usually added D as the fifth of the great uncials, but it contains only the Gospels and Acts, and has strange peculiarities. In the Gospels the text of C, L, Z, Ξ, and of Δ in Mark, is better than that of A, but in the rest of the New Testament A is undoubtedly, after ℵ and B, the most important MS.

ℵ (Aleph). Codex Sinaiticus, formerly in the Convent of Mount Sinai (hence its name), now in the Imperial Library at St. Petersburg. It dates from the middle of the fourth century, is written on fine parchment (13½ inches wide by 14⅞ high), in large uncials, with four columns to a page (of 48 lines each). It has 346½ leaves. It was discovered and secured by the indefatigable Prof. C. Tischendorf, in the Convent of St. Catharine, at the foot of Mount Sinai,

on the 4th of February, 1859.* It was published at St. Petersburg (printed at Leipsic) at the expense of the Czar Alexander II. in celebration of the first millennium of the Russian empire, in accurate imitation by types specially

* The story of the discovery, which made Tischendorf one of the happiest men I ever knew, reads like an heroic romance. His three journeys from Leipsic to Mount Sinai, in pursuit of manuscript treasures, in 1844, 1853, and 1859; his first rescue of forty-three leaves of the Septuagint from a waste-basket in the Convent of St. Catharine in 1844; his final discovery of the whole Cod. Sinaiticus in 1859, with the powerful aid of the recommendation of that noble Czar who met such a terrible death at the hands of the Nihilists in 1881; his patient labor in transcribing it at Cairo, and in its publication at Leipsic, in connection with a great national event of the Russian empire; his controversy with the Greek Simonides, who impudently claimed to have written the codex on Mount Athos in 1839 and 1840—are all told by himself, not without some excusable vanity, in his *Reise in den Orient* (1845–46), and *Aus dem heil. Lande* (1862); his *Notitia Codicis Sinaitici* (1860); the Prolegomena to his editions (1862 and 1865); and his two controversial pamphlets, *Die Anfechtungen der Sinaibibel* (1863), and *Waffen der Finsterniss wider die Sinaibibel* (1863). When, on a visit to Mount Sinai in March, 1877, I saw a copy of the magnificent four-volume edition in the convent library, and mentioned the name of Tischendorf, the sub-prior kindled up in indignation and called him a thief, who had stolen their greatest treasure on the pretext of a temporary loan; and when I reminded him of the large reward of the Emperor of Russia, who had furnished a new silver shrine for the coffin of St. Catharine, he admitted it reluctantly; but remarked that they did not want the silver, but the manuscript—the manuscript which these monks could not read, and were at one time ready to throw into the fire! After long delays, the MS. was formally presented to the Czar in 1869 by the new prior, archbishop Kallistratos, and the monks of the Convents of St. Catharine and Cairo. See Tischendorf, *Die Sinaibibel* (1871), p. 91.

east, in four folio volumes.* The New Testament was also separately edited by Tischendorf in smaller type in quarto (Leipsic, 1863), in four columns; and an octavo edition in ordinary type (ibid. 1865). Dr. Scrivener has published a "Full Collation of the Sinaitic MS. with the Received Text of the New Testament" (2d ed. 1867).

Codex א is the most complete, and also (with the exception, perhaps, of the Vatican MS.) the oldest, or, at all events, one of the two oldest MSS., although it was last found and used. Tischendorf calls it "*omnium codicum uncialium solus integer omniumque antiquissimus.*" He assigns it to the age of Eusebius the historian, who died in 340; and thinks it not improbable that it was one of the fifty copies which Constantine had ordered to be prepared for the churches of Constantinople in 331, and that it was sent by the Emperor Justinian to the Convent of Mount Sinai, which he founded.† It contains large portions of

* *Bibliorum Codex Sinaiticus Petropolitanus. Auspiciis augustissimis Imperatoris Alexandri II., ex tenebris protraxit in Europam transtulit ad iuvandas atque illustrandas sacras litteras edidit* CONSTANTINUS TISCHENDORF. Petropoli, MDCCCLXII. The first volume contains the dedication to the Emperor (dated Lips. $\frac{30\text{ Aug.}}{11\text{ Sept.}}$ 1862), the Prolegomena, Notes on the corrections by later hands, and twenty-one plates (in fac-simile); vols. ii. and iii. contain the Septuagint; vol. iv. the Greek Testament (134¼ leaves), the Epistle of Barnabas (foll. 135–141), and a part of the Pastor Hermæ (foll. 142–148). Copies of this rare and costly edition are in the Astor Library, the Lenox Library, the Union Theological Seminary, New York, at Cambridge, Andover, and in other libraries of America.

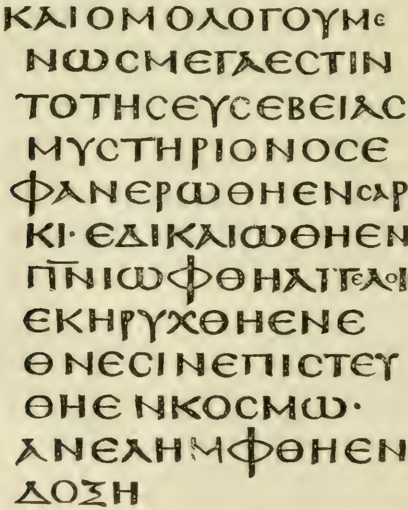
† Tischendorf's edition of the English New Test., Leips. 1869, p. xii. After a more careful inspection of the Vatican MS. in 1866, he has somewhat modified his view of the priority of the

the Old Testament in the Septuagint Version (199 leaves), and the whole New Testament, without any omission, together with the Epistle of Barnabas, all in Greek, and a part of the Pastor Hermæ in Greek (147½ leaves). It is much disfigured by numerous corrections made by the original scribes or several later writers, especially one of the fourth century (ℵ[a]), whose emendations are very valuable, and one of the seventh (ℵ[c]). It often confirms Cod. Vaticanus in characteristic readings (as *μονογενὴς θεός* for *υἱός*, in John i. 18; *τὴν ἐκκλησίαν τοῦ θεοῦ* for *κυρίου*, in Acts xx. 28; *ὃς ἐφανερώθη* for *θεός*, in 1 Tim. iii. 16), and omissions, as the doxology (Matt. vi. 13); the end of Mark (xvi. 9–20); the passage of the woman taken in adultery (John vii. 53–viii. 11), in part, also, the Old Latin Version; but sometimes it supports other witnesses. It has contributed very much towards the settlement of the text, and stimulated the progress of the revision movement in England, in connection with Tischendorf's Tauchnitz edition of King James's Version (1869), which gives in foot-notes the chief readings of the three great uncials ℵ, B, and A.

Tischendorf first copied the Sinaitic MS., with the help

Sinaitic over the Vatican MS., and assigns them both to the middle of the fourth century, maintaining even that one of the scribes of ℵ (who wrote six leaves, and whom he designates D) wrote the New Testament part of B. Compare the learned and very able essay of Dr. Ezra Abbot (against Mr. Burgon): "Comparative Antiquity of the Sinaitic and Vatican MSS.," in the *Journal of the American Oriental Society*, vol. x. (1872), pp. 189–200. Gebhardt, in Herzog's *Real-Encyklopädie* (new ed.), vol. ii. p. 414, pronounces Burgon's attempt to prove the higher antiquity of the Vatican MS. by fifty to one hundred years an entire failure.

of German scribes, at Cairo; and from this copy, which the Professor showed me at Leipsic, the printed editions were prepared. As neither Tischendorf nor his scribes were infallible, some errors may have crept in, so that, in doubtful cases, a resort to the original MS. in St. Petersburg is necessary. Tregelles has inspected it. Considerable portions of it have been photographed, and real fac-similes are given in Tischendorf's three editions, and in Scrivener's Introduction. Mr. Burgon, also, in his book on the *Last Twelve Verses of Mark*, gives an exact fac-simile of a page, taken at St. Petersburg, which shows the last two columns of Mark (to xvi. 8) and the first two columns of Luke.


ΚΑΙΟΜΟΛΟΓΟΥΜΕ
ΝΩϹΜΕΓΑΕϹΤΙΝ
ΤΟΤΗϹΕΥϹΕΒΕΙΑϹ
ΜΥϹΤΗΡΙΟΝΟϹΕ
ΦΑΝΕΡΩΘΗΕΝϹΑΡ
ΚΙ·ΕΔΙΚΑΙΩΘΗΕΝ
ΠΝΙΩΦΘΗΑΓΓΕΛΟΙϹ
ΕΚΗΡΥΧΘΗΕΝΕ
ΘΝΕϹΙΝΕΠΙϹΤΕΥ
ΘΗΕΝΚΟϹΜΩ·
ΑΝΕΛΗΜΦΘΗΕΝ
ΔΟΞΗ

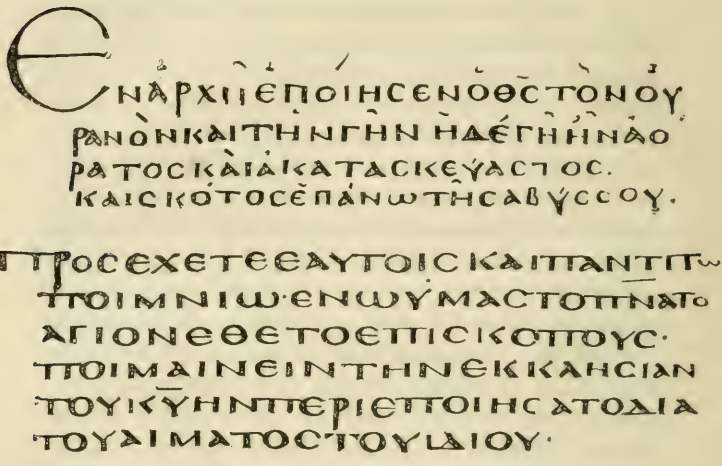
Specimen of the Codex Sinaiticus, containing 1 *Tim. iii.* 16:

και ομολογουμε|νως μεγα εστιν | το της ευσεβειας | μυστηριον ος ε|φανερωθη εν σαρ|κι· εδικαιωθη εν | $\overline{\pi\nu\iota}$ ωφθη αγγελοις | εκηρυχθη εν ε|θνεσιν επιστευ|θη εν κοσμω· | ανελημφθη εν | δοξη.

A. Codex ALEXANDRINUS of the fifth century, in quarto and two columns ($12\frac{3}{4}$ inches high, $10\frac{1}{4}$ broad), given by Patriarch Cyril Lucar of Constantinople (the unlucky reformer, formerly of Alexandria) to King Charles I. (1628), now in the British Museum, London, where the open volume of the New Testament is exhibited in the MS. room. It was probably written in Alexandria. It contains on 773 leaves the Old Testament, in the Septuagint Version (edited by Baber, London, 1816–28), and the New Testament; but, unfortunately, with the omission of Matt. i. 1–xxv. 6, John vi. 50–viii. 52, and 2 Cor. iv. 13–xii. 6. It also has at the end the Greek Epistle of Clement of Rome to the Corinthians, with a fragment of a second epistle, or homily. This was the only MS. extant of Clement before the discovery by Philothees Bryennios of the copy at Constantinople (1875). The New Testament of the Alexandrian MS. was published by Charles G. Woide in uncial type (London, 1786), and by B. H. Cowper, in common type (ibid. 1860). We have it now in a most beautiful photographic fac-simile, issued by the Trustees of the British Museum, London, 1879.

Cod. A is the first uncial MS. that was used by textual critics. It presents a text which occupies an intermediate position between the oldest uncial and the later text. It occupies the third or fourth rank among the MSS. next to א and B, and perhaps C. See fac-similes in Woide and Scrivener. On the following page we give two specimens.

B. Codex VATICANUS, of the middle of the fourth century, on very fine thin vellum, in small but clear and neat uncial letters, in three columns (of 42 lines each), to a quarto page (10 inches by $10\frac{1}{2}$), preserved in the Vatican Library at Rome (No. 1209). It is more accurately written than



Specimens of the Codex Alexandrinus.

The first is in bright red, with breathings and accents, and contains Gen. i. 1, 2, Sept. (Eν ἀρχῇ ἐπόιησεν ὁ θσ τὸν ἐυ | ρανὸν και τὴν γῆν ἡ δὲ γῆ ἦν ἀό | ρατοσ κὰι ἀκατασκεύαστοσ· | και σκότοσ ἐπάνω τῆσ αβύσσου.). The second specimen is in common ink, and contains Acts xx. 28 (Προσεχετε εαυτοισ και παντι τω | ποιμνιω· εν ω ϋμασ το πνα το | αγιον εθετο επισκοπουσ· | ποιμαινειν την εκκλησιαν | του κυ ην περιεποιησατο δια | του αιματος του ιδιου. A favours κυρίου versus θεοῦ.

the Sinaitic MS., but not so complete. It was apparently copied in Egypt by a skilful and critical scribe, and brought to Rome shortly after the establishment of the Vatican Library by Pope Nicholas V. in 1448; perhaps (as Dr. Scrivener conjectures) by the learned Cardinal Bessarion, who laboured for the reunion of the Greek and Latin churches. It was entered in the earliest catalogue of that library, made in 1475. It contains the whole Bible as far as and including

Heb. ix. 14, and breaks off in the middle of the verse and of the word καθα|ριεῖ. The Pastoral Epistles, Philemon, and the Apocalypse are lost. It was long watched with jealous care by the papal authorities, very imperfectly known to Mill and Wetstein, but partially collated, under considerable restrictions, by Bartolocci, librarian of the Vatican (1669), the Abbate Mico for Thomas Bentley (about 1720, published 1799), Andrew Birch of Copenhagen (1788, publ. 1798–1801), Hug (1809, he first fully recognised its paramount value), Tischendorf (1843, 1844, 1866), Tregelles (1845), Dressel (1855), Burgon (1860), Alford (1861), and his secretary, Mr. Cure (in 1862). It was first printed under the supervision of the celebrated Cardinal Angelo Mai (d. 1854), Rome, 1828–38, but not published till 1857 (in 5 vols., the fifth containing the New Testament); and so inaccurately that this edition is critically worthless. The New Testament was again published separately, with some improvements, by Vercellone, Rome, 1859; more critically by Tischendorf, Leipsic, 1867, from a partial inspection of two weeks under the constant supervision of C. Vercellone, who learned from the German expert some useful lessons in editorial work. Now, at last, we have a complete and critical, though by no means infallible, quasi fac-simile edition of the whole Vatican MS. by Vercellone (d. 1869) and Jos. Cozza, Rome, 1868–72.* The type used was cast from the same moulds as that employed for Tischendorf's edition of the Codex Sinaiticus, and was lent by him to the papal government; but he complained of the bad use the Roman printers made of it.†

* Gaetano Sergio has been associated with Cozza since Vercellone's death.

† The full title reads *Bibliorum Sacrorum Græcus Codex Vati-*

"The Vatican," says Dr. Scrivener, "is probably the oldest vellum manuscript in existence, and is the glory of the Vatican Library." It is the chief authority among MSS. for the Greek Testament of Westcott and Hort; while Tischendorf, in his last editions, very naturally shows a preference for the Sinaitic Codex of his own discovery. It presents, upon the whole, the shortest text; but the charge of omissions of many words and whole clauses is founded on the false assumption that the Elzevir text is the standard. Westcott and Hort say (p. 557): "The fondness for omissions, which has sometimes been attributed to the scribe of the Vatican, is imaginary, except, perhaps, single petty words." The agreement of B and ℵ is (with few exceptions) a strong presumptive evidence for the genuineness of a reading, and, when supported by other ante-Nicene testimony, it is conclusive.

The specimen on the following page is borrowed from Scrivener, and contains the last verses in Mark (xvi. 3–8).

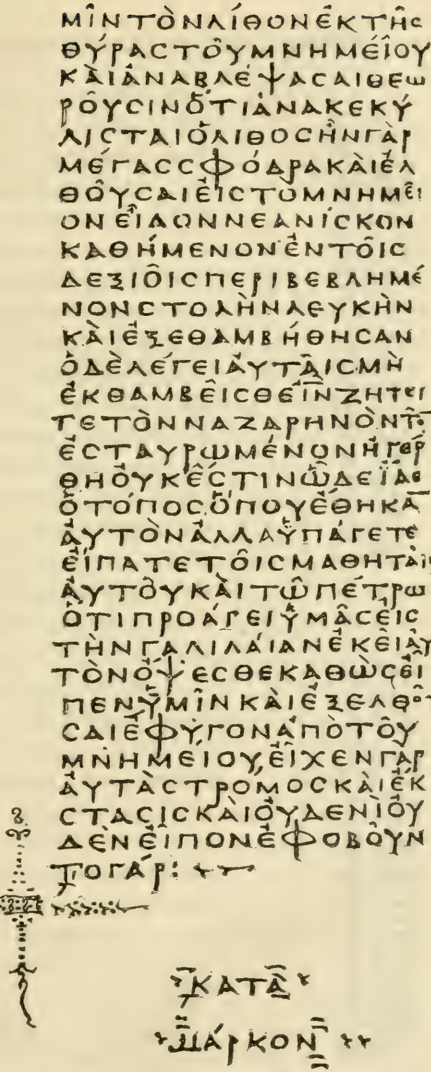
C. Codex Regius, or Ephraemi Syri, of the fifth century;*

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canus auspice Pio IX. Pontifice Maximo collatis studiis Caroli Vercellone Sodalis Barnabitæ et Josephi Cozza Monachi Basiliani editus. Romæ, typis et impensis S. Congregationis de Propaganda Fide. 1868. Beautifully printed on vellum paper. Four volumes contain the Septuagint (i. Pentateuch and Jos.; ii. Judges, etc.; iii. The Psalms, etc.; iv. Esther, etc.), one volume the New Testament; a sixth volume is promised for the Prolegomena and Notes. The New Testament appeared in 1868 as tom. v. It gives the original MS. down to Heb. ix. 14, in 284 large pages. The rest of the Epistle to the Hebrews and the Apocalypse (from pp. 285 to 302) are supplied from a later text (*recentiori manu*) in ordinary Greek type, and have therefore no critical value. The Pastoral Epistles and the Epistle to Philemon are wanting altogether. I used the copy in the Astor Library.

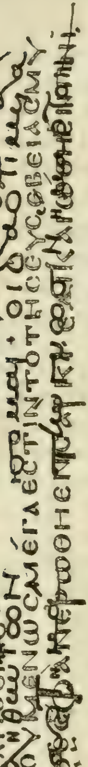
* Tischendorf regards C as older than A; and in the Gospels it has a much better text.

μῖν τὸν λίθον ἐκ τῆσ
| θύρασ τοῦ μνη-
μέῖου | καὶ ἀνα
βλέψασαι θεω|ρο̃υ-
σιν ὅτι ἀνακεκύ|
λισται ὁ λιθοσ ἦν
γὰρ | μέγασ σφό-
δρα καὶ ἐλ|θο̃υσαι
ἐισ τὸ μνημε̃ι |ον
ἐῖδον νεανίσκον |
καθήμενον ἐν τοῖσ
| δεξιοῖσ περιβε-
βλημέ|νον στολὴν
λευκὴν | καὶ ἐξε-
θαμβήθησαν | ὁ δὲ
λέγει αὐταῖσ μὴ |
ἐκθαμβεῖσθε ἰν ζη-
τει | τε τὸν ναζα-
ρηνὸν τὸ¯ | ἐσταυ-
ρωμένον ἠγέρ|θη
ὀυκ ἔστιν ὧδε ἴδε
| ὁ τόποσ ὅπου
ἔθηκᾱ | αὐτὸν
ἀλλα ὑπάγετε |
εἴπατε τοῖσ μαθη-
ταῖσ | αὐτοῦ καὶ
τῶ πέτρω | ὅτι
προάγει ὑμᾶσ ἐισ |
τὴν γαλιλάιαν ἐκεῖ
αὐ|τὸν ὄψεσθε κα-
θὼσ εἶ|πεν ὑμῖν
καὶ ἐξελθοῦ|σαι
ἔφυγον ἀπὸ τοῦ |
μνημείου εἶχεν
γὰρ | αὐτὰσ τρό-
μοσ καὶ ἔκ|στασισ
καὶ ὀυδενὶ ὀυ|δὲν
εἶπον ἐφοβοῦν|το
γάρ :


ΜΙΝΤΟΝΛΙΘΟΝΕΚΤΗϹ
ΘΥΡΑϹΤΟΥΜΝΗΜΕΙΟΥ
ΚΑΙΑΝΑΒΛΕΨΑϹΑΙΘΕΩ
ΡΟΥϹΙΝΟΤΙΑΝΑΚΕΚΥ
ΛΙϹΤΑΙΟΛΙΘΟϹΗΝΓΑΡ
ΜΕΓΑϹϹΦΟΔΡΑΚΑΙΕΛ
ΘΟΥϹΑΙΕΙϹΤΟΜΝΗΜΕΙ
ΟΝΕΙΔΟΝΝΕΑΝΙϹΚΟΝ
ΚΑΘΗΜΕΝΟΝΕΝΤΟΙϹ
ΔΕΞΙΟΙϹΠΕΡΙΒΕΒΛΗΜΕ
ΝΟΝϹΤΟΛΗΝΛΕΥΚΗΝ
ΚΑΙΕΞΕΘΑΜΒΗΘΗϹΑΝ
ΟΔΕΛΕΓΕΙΑΥΤΑΙϹΜΗ
ΕΚΘΑΜΒΕΙϹΘΕΙΝΖΗΤΕΙ
ΤΕΤΟΝΝΑΖΑΡΗΝΟΝΤΟ
ΕϹΤΑΥΡΩΜΕΝΟΝΗΓΕΡ
ΘΗΟΥΚΕϹΤΙΝΩΔΕΙΔΕ
ΟΤΟΠΟϹΟΠΟΥΕΘΗΚΑ
ΑΥΤΟΝΑΛΛΑΥΠΑΓΕΤΕ
ΕΙΠΑΤΕΤΟΙϹΜΑΘΗΤΑΙϹ
ΑΥΤΟΥΚΑΙΤΩΠΕΤΡΩ
ΟΤΙΠΡΟΑΓΕΙΥΜΑϹΕΙϹ
ΤΗΝΓΑΛΙΛΑΙΑΝΕΚΕΙΑΥ
ΤΟΝΟΨΕϹΘΕΚΑΘΩϹΕΙ
ΠΕΝΥΜΙΝΚΑΙΕΞΕΛΘΟΥ
ϹΑΙΕΦΥΓΟΝΑΠΟΤΟΥ
ΜΝΗΜΕΙΟΥΕΙΧΕΝΓΑΡ
ΑΥΤΑϹΤΡΟΜΟϹΚΑΙΕΚ
8 ϹΤΑϹΙϹΚΑΙΟΥΔΕΝΙΟΥ
ΔΕΝΕΙΠΟΝΕΦΟΒΟΥΝ
ΤΟΓΑΡ:

ΚΑΤΑ
ΜΑΡΚΟΝ

Specimen of the Codex Vaticanus, containing Mark xvi. 3–8.
Taken from Mr. Burgon's photograph of the whole page.



Specimen of the Codex Ephraemi, containing 1 *Tim.* iii. 15, 16.

ωμα τησ αληθείασ· | Και ομολογουμενωσ μέγα ἐστιν το τησ ἐυσεβειασ μυ | 'στηριον· θ[εο]σ ἐφανερωθη εν σαρκι· εδικαιωθη ἐν πν[ευματ]ι.

very defective, containing about two thirds of the New Testament; in the National Library at Paris. First collated by Wetstein (1716); edited by Tischendorf, Leipsic, 1843–45, 2 vols. It is a *codex rescriptus*, the works of the Syrian father Ephraem (d. 378) being written over the Bible text, which is scarcely legible. It was probably written in Alexandria, and is very valuable as far as it goes. Its text "seems to stand nearly midway between A and B, somewhat inclining to the latter" (Scrivener). Two correctors (designated by Tischendorf as C**, C***, or C^2, C^3) have been at work on the MS. to the perplexity of the critical collator.

D, for the Gospels and Acts. Codex Bezæ, or Cantabrigiensis, in the Library of the University at Cambridge (to which Beza presented it in 1581). It dates from the sixth century, and contains only the Gospels and Acts, with a Latin version; edited by Thomas Kipling, Cambridge, 1793, 2 vols. fol., and more accurately by Dr. Scrivener, in common type, with a copious introduction and critical notes, Cambridge, 1864.

The text is very peculiar and puzzling. It has many bold and exten-

sive interpolations, *e. g.*, a paragraph after Luke vi. 4 (which is found nowhere else): "On the same day he [Jesus] beheld a certain man working on the Sabbath, and said unto him, Man, blessed art thou if thou knowest what thou doest; but if thou knowest not, thou art cursed and a transgressor of the law." It differs more than any other from the received Greek text, but it often agrees in remarkable readings with the ancient Latin and Syriac versions. Alford (i. 110) thinks that it was written in France by a Latin transcriber ignorant of Greek. Beza procured it from the monastery of St. Irenæus at Lyons in 1562, but did not use it on account of its many departures from other MSS. Tregelles remarks that "its evidence *when alone*, especially in additions, is of scarcely any value as to the genuine text; but of the very greatest when corroborated by other very ancient authority."

(2.) Uncials of the *second* class, defective and of later date.

D, for the Pauline Epistles. Codex CLAROMONTANUS; of the sixth century; defective, but very valuable; in the National Library at Paris. Edited by Tischendorf, Leipsic, 1852. Beza procured it from Clermont, and made some use of it (1582). It is Greek and Latin, stichometric, with accents by a later hand, but no division of words.

E, for the Gospels. Codex BASILIENSIS; eighth century; in the library at Basle; defective in Luke. Erasmus overlooked it. Collated by Tischendorf (1843), Müller, and Tregelles (1846). It is better than most of the second-class uncials. It approaches to the *Textus Receptus.*

E, for the Acts. Codex LAUDIANUS; in Oxford; with a close Latin version on the left column; of the sixth century; probably brought from Tarsus to England by Theodore of Canterbury (d. 690), and used by the Venerable

Bede (d. 735); newly published by Tischendorf, in the ninth vol. of his *Monumenta Sacra*, 1870. Very valuable.

E, for the Pauline Epistles. Codex SANGERMANENSIS; Græco-Latin; formerly at Saint-Germain des Prés, near Paris; now at St. Petersburg. In the Greek a mere copy of D (Claromont.) after it had been altered by several hands. Ninth or tenth century.

F, for the Gospels. Codex BOREELIANUS; once possessed by John Boreel (d. 1629), Dutch ambassador in London under James I.; now in the library of the University at Utrecht. Not important.

F, for the Pauline Epistles. Codex AUGIENSIS; Græco-Latin; at Cambridge; published by Dr. Scrivener, 1859, in common type. Ninth century.

G, for the Pauline Epistles. Codex BOERNERIANUS; was either copied from F (Hort), or from the same archetype (Tischendorf, Scrivener). Ninth century. It is a part of the same MS. as Δ of the Gospels. Purchased by Prof. C. F. Boerner at Leipsic, 1705; in the Royal Library at Dresden.

L, for the Gospels. Codex REGIUS; published by Tischendorf, 1846; written in the 8th century; full of errors in spelling, but very remarkable for its agreement with B and Origen. Now in Paris.

P, for Acts, Epistles, and Revelation, with some defects. Codex PORFIRIANUS, a palimpsest of the ninth century, in possession of Archbishop Porfiri at St. Petersburg; edited by Tischendorf, 1865 and 1869. It generally confirms A and C, but often ℵ against all the rest.

Z, for Matthew. Codex DUBLINENSIS (Dublin); sixth century; one of the chief palimpsests. Text in value next to ℵ and B. Edited by Barrett, 1801; better by T. K. Abbott, 1880.

Γ, for the Gospels. Codex Tischendorfianus IV.; discovered by Tischendorf in an Eastern monastery; sold to the Bodleian Library in 1855; from the ninth or tenth century. Another portion of the same MS. was discovered by Tischendorf in 1859, and taken to St. Petersburg. Nearly complete. An inscription at the close of John fixes the date probably at Nov. 27, 844 (according to Tischendorf), or 979 (according to Gardthausen).

Δ, for the Gospels. Codex Sangallensis (St. Gall); from the ninth century; probably written by Irish monks at St. Gall. Published at Zurich, 1836, by Rettig, in lithographed fac-simile. The text is very valuable in the Gospel of Mark.

Λ. Codex Tischendorfianus III., containing Luke and John; now in the Bodleian Library; collated by Tischendorf (who brought it from the East) and Tregelles. Ninth century.

Ξ. Codex Zacynthius, a palimpsest of the 8th century; formerly at the island of Zante; presented in 1821 to the British and Foreign Bible Society in London; edited by Tregelles, 1861; containing considerable portions of Luke's Gospel. Text very valuable.

Π. Codex Petropolitanus, brought by Tischendorf from Smyrna to St. Petersburg; containing the four Gospels, nearly complete; collated by Tischendorf, 1864 and 1865. Ninth century.

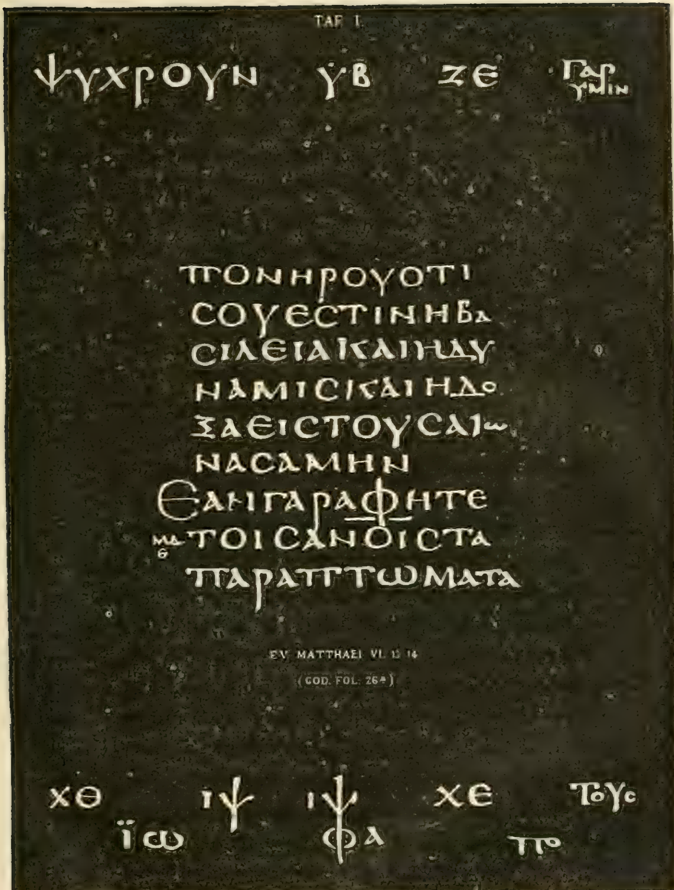
(3.) For a description of the other fragmentary uncials we must refer the reader to the authorities above quoted, especially Scrivener and Tischendorf, and also to the useful and convenient Table VIII. in Mitchell's *Handbook*. But one more we must mention, which has been discovered since, and has not yet been utilized by the critics. We mean

Σ. Codex Rossanensis, found by two German scholars, Oscar von Gebhardt and Adolf Harnack, in March, 1879, at Rossano, in Calabria, in possession of the archbishop, who got it from the library of the former convent. It is beautifully written, with silver letters, on purple-coloured parchment (very rare among Greek MSS.), and richly ornamented with pictures; hence important for the history of Christian art. It consists of 188 leaves of two columns of twenty lines each, and contains the Gospels of Matthew and Mark (Luke and John are lost). The Gospel of Matthew ends with the words, ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΤΘΑΙΟΝ. Gebhardt and Harnack assign it to the sixth century. The text shows a departure from the oldest MSS. (א and B), and an approach to the amended Latin text. In this respect it resembles D. It contains, however, the doxology in the Lord's Prayer, Matt. vi. 13. See *Evangeliorum Codex argenteus purpureus Rossanensis* (Σ), *litteris argenteis sexto ut videtur sæculo scriptus picturisque ornatus*. By O. von Gebhardt and Adolf Harnack, Leipsic, 1880. With fac-similes of portions of the text and outline sketches of the pictures. A full edition of the codex is promised.

We give a fac-simile from this work.

B. The Cursive Manuscripts.

The cursive MSS. are indicated by Arabic numerals. They were written in current hand on vellum or parchment (*membrana*); or on cotton paper (*charta bombycina*, also *charta Damascena*, from the place of manufacture), which came into use in the ninth and tenth centuries; or on linen paper (*charta* proper), which was employed first in the twelfth century. Some are richly illuminated. They date from the tenth to the middle of the fifteenth century, when


TAF. I.

ΠΟΝΗΡΟΥΟΤΙ
СΟΥΕСΤΙΝΗΒΑ
СΙΛΕΙΑΚΑΙΗΔΥ
ΝΑΜΙСΚΑΙΗΔΟ
ΞΑΕΙСΤΟΥСΑΙΩ
ΝΑСΑΜΗΝ
ΕΑΝΓΑΡΑΦΗΤΕ
ΤΟΙСΑΝΟΙСΤΑ
ΠΑΡΑΠΤΩΜΑΤΑ

EV. MATTHAEI VI. 13 14

Specimen of the Codex Rossanensis, containing Matt. vi. 13, 14.

πονηρου οτι | σου εστιν η βα|σιλεια και η δυ|ναμις και η δο|ξα εις τους αιω| νας αμην. Εαν γαρ αφητε | τοις ανθρωποις τα | παραπτωματα.

the invention of the art of printing substituted a much easier and cheaper mode of multiplying books. A few, however, were written in the sixteenth century.

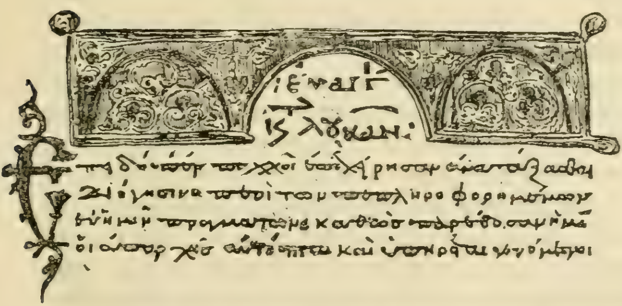
They are much more numerous than the uncials. We have, in round figures, more than 600 cursive MSS. of the Gospels; over 200 of the Acts and Catholic Epistles; nearly 300 of the Pauline Epistles; about 100 of Revelation, exclusive of more than 400 lectionaries which contain only the Scripture lessons for public service.*

The critical value of the cursives is, of course, not near so great as that of the uncials, because they are much further removed from the primitive source. But some twenty or thirty of them are very important for their agreement with the oldest authorities, or for some other peculiarity. Cod. 33 (Regius 14, Colbertinus 2844, in Paris, eleventh century), which contains all the New Testament except the Apocalypse, and agrees mostly with B, D, L, is "the queen of the cursive MSS.;" Scrivener says its readings "deserve the utmost attention;" and Tregelles calls it "the most important of the Biblical MSS. in cursive letters extant," but it suffered "most from damp and decay." Besides this, we mention Cod. 1 (Cod. Basiliensis), 22, 28, 59, 66, 69, 102, 118, 124, 131, 157, 201, 209, of the Gospels; 13, 15, 18,

* Dr. Scrivener gives a careful description of 469 cursive MSS. for the Gospels (pp. 164–209), and of a large number of MSS. for the other books of the New Testament (pp. 209–249). Then follows a section on the lectionaries or manuscript service-books of the Greek Church (250–269), which have as yet received little attention from Biblical critics. Dean Alford gives also a list of 469 cursive MSS. in convenient columns (Prolegg. i. 120–137). Compare Table IX. in Mitchell, pp. 119–132.

36, 40, 73, 180, and especially 61, of the Acts; 17, 31, 37, 46, 47, 67**, 73, 80, 109, of the Pauline Epistles; 7, 14, 31, 38, 47, 51, 82, 95, of the Apocalypse. Cod. 61 (Montfortianus, of the 16th century, in Dublin) is celebrated in the controversy on the spurious passage 1 John v. 7, which it contains on a glazed page, to protect it, and which passed from this MS. into the printed editions of the common Greek text, and the translations made from it. The cursive MSS. have been chiefly compared by Mill, Wetstein, Griesbach, Matthaei, Scholz, Tischendorf, Tregelles, and Scrivener; but many are yet waiting examination.

The following is a specimen of Cod. 1 Basiliensis of the Gospels (tenth century); known to Erasmus, but little used by him; collated by Wetstein, Roth, and Tregelles.



Specimen of the Codex Basiliensis, of the tenth century, containing Luke i. 1, 2, nearly as in all Greek Testaments.

ἐυαγγέ[λιον] κατὰ λουκᾶν:

επειδήπερ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι | διήγησιν περὶ τῶν πεπληροφορημένων | ἐν ἡμῖν πραγματων. καθὼς παρέδοσαν ἡμῖ | οἱ ἀπαρχῆσ αὐτόπται καὶ ὑπηρεται γενόμενοι.

2. The Ancient Versions.

Next to the study of the MSS., the most important aids in textual criticism are the ancient versions, or translations of the Scriptures from the Hebrew and Greek into vernacular languages. They are, however, only *indirect* sources, as we must translate them back into the original, except in omissions and additions, which are apparent at once. If, for instance, the Latin versions in Rom. v. 1 translate *habeamus*, it is plain that they read in their Greek MSS. the subjunctive ἐχωμεν (*let us have*), and not the indicative ἔχομεν (*habemus, we have*); or if they read in John i. 18 *unigenitus Filius*, they support the reading υἱός instead of θεός (*Deus*). In point of age, some versions, being made in the second century, antedate our oldest Greek MSS., which are not earlier than the fourth. But they have undergone the same textual corruptions, and no MS. copy of a version is earlier than the fourth century. Some of them are as yet imperfectly edited. Even a satisfactory critical edition of the Vulgate is still a desideratum. As Dr. Westcott says, "While the interpreter of the New Testament will be fully justified in setting aside without scruple the authority of early versions, there are sometimes ambiguous passages in which a version may preserve the traditional sense (John i. 3, 9; viii. 25, etc.), or indicate an early difference of translation; and then its evidence may be of the highest value. But even here the judgment must be free. Versions supply authority for the text, and opinion only for the rendering." * It matters comparatively little whether they

* Smith's *Dict. of the Bible,* Amer. ed. vol. iv. p. 3479, art. "Vulgate."

be elegant or wretched, so long as they reflect with accuracy the original text. One service of great importance they can be manifestly depended upon to render—to tell where insertions or omissions occur in the original text before the translator. It is therefore satisfactory evidence against the genuineness of any particular passage that it is not found in the most ancient versions.

The most important of these versions are the Syriac, the Old Latin, the Vulgate, the Æthiopic, the Egyptian, the Gothic, and the Armenian.

A. *Syriac Versions.*

(*a.*) The Peshito, the "Simple"—so called because of its fidelity to the Greek—dates in its oldest form (see below, Curetonian) from the middle of the second century. It supplied the wants of the Syrian Christians before the unhappy schism in that Church (fifth century), and by its use in common has been always a bond of union between the different sects, who still read it as a sacred classic, although its language is no longer the vernacular. The Peshito is the most faithful and accurate of the older versions, and has been called "the queen of versions." It is almost literal, yet idiomatic, and rarely loose and paraphrastic. It is very important to the critic. The text connects it in many places with D and the Latin versions. Notwithstanding its age and value, it was not known to Europe until 1552; and in 1555, at Vienna, the first edition appeared, at the expense of the Emperor Ferdinand I., edited by Albert Widmanstadt, the imperial chancellor. This edition is yet highly esteemed. The best modern editions, although none are superior, are those of Prof. Lee, printed by the British and Foreign Bible Society, and of William

Greenfield, in Bagster's Polyglot, and separately. The peculiarity of the Peshito version, and a proof of its early date, is its omission of 2 Peter, 2 and 3 John, Jude, and the Apocalypse. Dr. Murdock has published a "Literal Translation from the Syriac Peshito Version" (New York, 1851). A translation of the Acts and Epistles from the Peshito, by J. W. Etheridge, appeared in London, 1849.

(*b*.) The Philoxenian or Harclean version, so called from its patron Philoxenus, Monophysite bishop of Mabug (Hierapolis), in Eastern Syria (488–518), and from Thomas of Harkel, a subsequent editor, who was likewise a Monophysite bishop of Mabug. It is "probably the most servile version of Scripture ever made" (Scrivener). It is based upon the Peshito, and forces it into rigorous conformity with the letter of the Greek at the expense of the spirit. It dates from A.D. 508, and was revised by Thomas of Harkel, 616. It contains the whole New Testament, except the Apocalypse, and is therefore more complete than the Peshito, which omits four Epistles besides. The only edition of the Philoxenian is that of Joseph White, printed by the Clarendon Press, Oxford, 1778–1803, 4 vols. 4to. Bernstein has published the Gospel of John (Leips. 1853).

(*c*.) The Curetonian Syriac is a mere fragment of the Gospels (consisting of 82½ leaves), but very old and valuable; though overestimated by Canon Cureton, who thought it "retained, to a great extent, the identical terms and expressions of St. Matthew's Hebrew Gospel." It is regarded by most scholars, as Cureton, Payne Smith, Hermansen, Ewald, Crowfoot, Tregelles, and Westcott and Hort, as the oldest form of the Syriac version, the "Peshito" in its present form holding a relation to it similar to that of the

Vulgate to the Old Latin. Dean Alford calls it "the earliest and most important of all versions." Dr. Scrivener, however, places it decidedly below the Peshito. It was found by Archdeacon Tattam in 1842, with 550 other MSS., in a convent of the Nitrian Desert (70 miles north-west of Cairo), and brought to the British Museum; and was published by Cureton in 1858, with a literal English translation. It agrees remarkably with D and the Old Latin, while the Peshito mostly favours A. It contains large portions of Matthew, Luke, and John, and the last four verses of Mark.

Dr. Brugsch, the celebrated Egyptologist, afterwards discovered three additional leaves in the *binding* of a MS. of the Peshito which came from the Nitrian convent (1871). They were published by Rödiger in the *Monatsbericht* of the Berlin Academy for July, 1872; and also privately by Prof. Wright, as an appendix to Cureton's volume. The leaves contain Luke xv. 22–xvi. 12; xvii. 1–23; John vii. 37–viii. 19. The Curetonian Syriac, including these new leaves, has been translated into Greek by J. R. Crowfoot in his *Fragmenta Evangelica*, 2 parts, London, 1870–71[72].

(*d.*) The Jerusalem Syriac. The principal MS. known is an Evangelistary in the Vatican, dated A.D. 1030. This has been published at Verona (1861–64, 2 vols. 4to) by Count Francis Miniscalchi Erizzo. Fragments of two other MSS. are in the British Museum, and of two more at St. Petersburg. The text of these has been published by Land, *Anecdota Syriaca*, vol. iv. (1875). The version is quite independent of the Peshito, and is referred by Tischendorf to the fifth century. It is in a peculiar dialect, and seems to have been little used.

B. *Latin Versions.*

(*a.*) The Old Latin (Itala). This version is not found complete; but from the quotations of the Latin fathers, especially those in Tertullian, Cyprian, Lucifer of Cagliari, Hilary of Poitiers, Hilary the deacon or Ambrosiaster, Ambrose, Victorinus, Jerome, Rufinus, Augustine, Pelagius, and in the Apocalypse Primasius, its text can be in large measure restored. See Hermann Rönsch, *Das N. T. Tertullian's, aus den Schriften des Letzeren möglichst vollständig reconstruirt*, Leipsic, 1871 (731 pages).

The version is nearest in age to the Peshito, and may be assigned to the middle of the second century. It was not the work of one man, nor suffered to go uncorrected by many. Hence the confusion into which the matter has fallen, and the different accounts of it by different scholars; some holding that there were many versions before Jerome, in proof of which statement they quote Augustine, *De Doctr. Christ.* ii. 11; others holding that there was only one version, and citing in proof Jerome. But by the simple and natural explanation that there were many revisions of the one old translation, Augustine and Jerome can be reconciled.

The version is made from the Septuagint in the Old Testament; is verbal, rough, and clumsy; the language is the degenerate Latin of the second century, with admixture of colloquial and provincial forms. But this admixture rendered it soon unintelligible, and necessitated constant revisions, and, eventually, a new and thorough translation from the original tongues.

The balance of probability is in favour of North Africa as the place of its origin, because there, rather than in Italy,

there was an immediate demand for a Latin translation; while in the Roman Church the Greek language prevailed during the first and second centuries. Hence the name "Italic" or "Vetus Itala" is incorrect. Augustine (*De Doctr. Christ.* ii. 15) speaks of a translation which he calls the *Itala*, and which he preferred to all the others. This was manifestly a recension of the same Old Latin version, made or used in Italy.

This Old Latin version never attained to much authority; the Greek being regarded as the authentic text, even in the early Latin Church. At the same time, the version is one of the most significant monuments of Christian antiquity, the medium of divine truth unto the Latin peoples for centuries, and of great value to the Bible critic by reason of its antiquity and literalness. The Apocryphal books of Wisdom, Ecclesiasticus, 1 and 2 Maccabees, Baruch, Prayer of Manasseh, and 4 Ezra (2 Esdras) were, in a substantially unchanged form, embodied in the Vulgate. In the Old Testament the Psalms were similarly transferred.

There is still lacking a really trustworthy edition of the existing portions of the Old Latin version. For the New Testament there exist, however, more than twenty very ancient but fragmentary MSS. of the Gospels, and some (imperfect) of the Acts and the Pauline Epistles; while there is only one yet known of the Apocalypse, and but few fragments of the Catholic Epistles. The principal MSS. of the Gospels representing the *African* text are *Codex Vercellensis* (a), supposed to have been written by Eusebius, Bishop of Vercelli, cir. A.D. 365; *Veronensis* (b), of the fourth or fifth century; and *Colbertinus* (c), at Paris, of the eleventh century, the only complete MS. *Codex Brixianus* (f), at Brescia, of the sixth century, represents a later revision,

probably Augustine's *Itala*. *Codex Bobbiensis* (k), now in Turin, of the fourth or fifth century, collated by Tischendorf, has a remarkable and valuable text; and the same is true of *Codex Palatinus* (e), at Vienna, fifth century.

Peter Sabatier's *Bibliorum Sacrorum Latinæ Versiones Antiquæ, seu Vetus Italica et cæteræ quæcunque in Codd. MSS. et Antiquorum Libris reperiri potuerunt* (Remis, *i. e.* Rheims, 1743–49, 3 tom. fol.; new title-page, Paris, 1751) remains the most complete edition of the Old Latin version, but many parts of each Testament have been carefully collated or edited subsequently. Worthy of special mention, for the Gospels, are Bianchini's *Evangeliarium Quadruplex Latinæ Versionis Antiquæ, seu Veteris Italicæ, editum ex Codicibus Manuscriptis*, Romæ, 1749, 2 tom. fol.; Scrivener's *Codex Bezæ*, Cambridge, 1864; Tischendorf's *Evangelium Palatinum* (Lips. 1847); and Haase's *Codex Rehdigeranus* (Breslau, 1865–66). For the Acts, see Scrivener's *Codex Bezæ*, and Belsheim's *Die Apostelgeschichte und die Offenbarung Johannis in einer alten lat. Uebersetzung aus dem Gigas Librorum*, Christiania, 1879; for the Pauline Epistles, Tischendorf's *Codex Claromontanus* (1852), and Scrivener's *Codex Augiensis*, Cambridge, 1859; for the Catholic and Pauline Epistles (merely fragments), see Ziegler's *Italafragmente*, Marburg, 1876; for the Apocalypse, see Belsheim, as above. Belsheim's *Codex Aureus* of the Gospels (Christiania, 1878) is rather a MS. of the Vulgate than of the Old Latin, though the text is mixed.

On the whole subject, consult Hermann Rönsch, *Itala und Vulgata. Das Sprachidiom der urchristlichen Itala und der katholischen Vulgata*, 2d ed., revised, Marburg, 1875; L. Ziegler, *Die latein. Bibelübersetzungen vor Hieronymus und die Itala des Augustinus*, München, 1879 (he proves

the existence of several Latin versions or revisions before Jerome); O. F. Fritzsche, *Latein. Bibelübersetzungen*, in the new ed. of Herzog, vol. viii., 1881, pp. 433–472; and Westcott's art. "Vulgate," in Smith's *Dict. of the Bible.* There is a good condensed account, revised by Dr. Abbot, in Mitchell's *Critical Handbook* (1880), p. 133 sq.

(*b.*) The Latin VULGATE. In the course of time the text of the Old Latin became so corrupt that a thorough revision was imperative, and was intrusted by Pope Damasus, in 382, to Jerome (d. 419), the most learned scholar of his day, and of all the Latin fathers best qualified, by genius, taste, and knowledge of Hebrew and Greek, for this difficult task. He began upon the New Testament, and proceeded cautiously, making as few changes as possible, so as not to arouse the opposition of those who, as he says, "thought that ignorance was holiness." But his scholarly instincts, no less than his convictions of duty towards the Divine Word, impelled him to go beyond his instructions, and make a new version of the Old Testament directly from the Hebrew, of which, however, it does not concern us at present to speak. Jerome's revision and new translation (finished 405) encountered much opposition, which greatly irritated his temper and betrayed him into contemptuous abuse of his opponents, whom he styled "*bipedes asellos.*" But, by inherent virtues, rather than by external authority, it passed into such current use that in the eighth century it was the Vulgate, the common version, in the Western churches. It became much corrupted by frequent copying. Alcuin, at the instance of Charlemagne, revised it circa 802, by the collation of various good MSS., and substantially in this form it passed down to the invention of printing.

The first book printed was the Vulgate—the so-called Mazarin Bible (Gutenberg and Fust, Mayence, 1455). Printing, however, fixed errors and gave them wider currency, and revision was felt once more to be imperative.

In the Council of Trent (Dec. 13, 1545, to Dec. 4, 1563) the matter was introduced Feb. 4, 1546, and the recommendation of revision passed on April 8; but it was not until 1590, in the pontificate of Sixtus V., that the revised edition of the Vulgate appeared. The scholarly pope took active interest in the work, rejecting or confirming the suggestions of the board of revisers, and corrected the proof-sheets with his own hand. It was prefaced by the famous, and, as the event showed, by no means infallible, constitution *Æternus ille* (dated March 1, 1589), in which the pope said, "By the fulness of apostolical power, we decree and declare that this edition of the sacred Latin Vulgate of the Old and New Testaments, which has been received as authentic by the Council of Trent, . . . be received and held as true, legitimate, authentic, and unquestioned, in all public and private disputation, reading, preaching, and explanation." He further forbade any alteration whatever; ordered this text, and none other, henceforth to be printed; and hurled anathemas against every one disobeying the constitution. But, alas for the pope! the immaculate edition was full of errors and blunders; and no sooner was he dead (Aug. 27, 1590) than the demand for a new edition arose. Bellarmine suggested an ingenious though dishonourable escape from the awkward predicament in which Sixtus had placed the Church—viz., that a corrected edition should be hastily printed under the name of Sixtus, in which the blame of the errors should be thrown upon the printer! His recommendation was adopted, but it was not

until 1592, under Clement VIII., that the revised edition appeared. The Clementine edition is the standard in the Roman Catholic Church, in which this Latin translation takes precedence of the Hebrew and Greek originals, as the support of doctrine and guide of life.

The materials for a more critical edition of the Vulgate than the Clementine are very abundant. There are numerous MSS., and much labour has already been expended upon the work. The most famous of these MSS. are (*a*) Codex Amiatinus, from the Cistercian Monastery of Monte Amiatino, in Tuscany, now in the Laurentian Library at Florence; it contains the Old and New Testaments almost complete, dates from 541, and is the oldest and best MS. The New Testament was edited by Tischendorf, Leipsic, 1850, 2d ed. 1854, and by Tregelles (in his edition of the Greek Testament, with the variations of the Clementine text). (*b*) Codex Fuldensis, in the Abbey of Fulda, Hesse-Cassel; contains the New Testament; dates from 546. Collated by Lachmann for his large edition of the Greek Testament, and edited by E. Ranke, Marburg and Leipsic, 1868. (*c*) Codex Forojuliensis (sixth century), at Friuli; Matthew, Luke, and John published by Bianchini, *Evang. Quadruplex*, Appendix. Part of the same MS. is at Prague (Pragensis). (*d*) Codex Harleian. 1775 (seventh century), of the Gospels, partially collated by Griesbach, *Symb. Crit.* vol. i. (*e*) Codex Toletanus, at Toledo; written in Gothic letters in the eighth century; collated by the Sixtine correctors and by Vercellone. It contains both Testaments. Its readings are given by Bianchini, *Vindiciæ Canon. Scripturarum*, Rome, 1740.

The best edition of the variations is that of Carlo Vercellone, *Variæ Lectiones Vulg. Lat. Bibliorum Editionis,*

Rom. tom. i. 1860; tom. ii. pars 1, 1862; pars 2, 1864. Unfinished. A very important work, but, unfortunately, without either the authorized or the corrected text. Fritzsche says (*loc. cit.* p. 458), "Even to-day there is wanting a text which answers the demands of science; and Protestantism alone can and ought to accomplish this work, already too long neglected."

C. *Æthiopic Version.*

There must have been a call for a translation of the New Testament very shortly after Christianity entered Abyssinia. So, although the tradition which assigns it to Abba Salama (Frumentius), the first bishop, be unreliable, the version probably dates from the fourth century, as Dillmann asserts. This scholar likewise praises the version for its fidelity and general smoothness. The New Testament has been edited by Thomas Pell Platt for the British and Foreign Bible Society (1826–30); but, unfortunately, it is almost useless for critical purposes, because so dependent upon recent MSS. Gildemeister, professor in Marburg, collated some portions of the Æthiopic New Testament for Tischendorf's edition of 1859.

D. *Old Egyptian, or Coptic, Versions.**

These are in the two dialects, the *Thebaic* or *Sahidic*, and the *Memphitic* or *Bahiric.* They are, Bishop Lightfoot declares,† "entirely independent;" the former is "rougher,

* Copt is probably an Arabic transformation of the Greek Αἴγυπτος, and is applied to the Christian inhabitants of Egypt, who inherited the old Egyptian (demotic) language, together with their religion.

† He prepared the chapter on the Egyptian Versions in Dr Scrivener's Introduction, pp. 319–357.

less polished, and less faithful to the original" than the latter. Both contain many Greek words, and are of great textual value, as they independently preserve a very ancient text from different manuscripts, with the adoption of many Greek words. Schwartze and Lightfoot infer from historical notices that the greatest part of the New Testament, if not all, was translated into the Egyptian dialects in the second century. We have no satisfactory edition of either version.

The *editio princeps* of the Memphitic Version for Lower Egypt is that of Wilkins (Oxford, 1716), based upon copious materials, but not carried out with much critical sagacity. Still, nothing better than his work has yet appeared, except an edition of the four Gospels by M. G. Schwartze (Leips. 1846 and 1847, 2 vols.), and of the Acts and Epistles by P. Boetticher, *alias* P. A. de Lagarde, of Göttingen (Halle, 1852). The Apocalypse is omitted. The New Testament in Coptic (Memphitic) and Arabic was published by the Society for Promoting Christian Knowledge (1847–52), under the editorial care of "Henry Tattam, the presbyter of the Anglican Church for the Holy Patriarch and the Church of Christ in Egypt." It is beautifully printed, but of no critical value, because no various readings are recorded. The basis of this edition is a copy belonging to the Coptic Patriarch.

The *editio princeps* of the Thebaic Version for Upper Egypt is that of C. G. Woide, completed by Ford, Oxford, 1799. The version is yet in a very fragmentary condition, and there is need of an edition in which the fragments shall all be collected. The Thebaic Version is less valuable than the Memphitic; its text is less pure, and shows a certain infusion of those readings which are called Western,

though to nothing like the same extent as the Old Latin and the Old Syriac.

E. *Gothic Version.*

It is the work of Ulphilas (311–381, or 313–383*), the apostle of Christianity to the Goths, who in the fourth century translated the Old Testament from the Septuagint and the New Testament from the Greek into Gothic. There are seven famous codices of this version: (*a*) Codex Argenteus, fragments of the Gospels, dates from the earlier part of the sixth century; (*b*) Codex Carolinus, forty verses of the Epistle to the Romans; (*c*) Palimpsest fragments of five codices (published by Mai and Castiglione, Milan, 1819–39), portions of Esther, Nehemiah, the Gospels, and Paul's Epistles. The best editions of all these fragments are by H. C. von der Gabelentz and J. Loebe: *Ulfilas. Vet. et N. Test. Versionis Gothicæ Fragmenta quæ supersunt* (Leipsic, 1836–46), and by E. Bernhardt (Halle, 1875), each of which is provided with a complete apparatus. Stamm's *Ulfilas*, 7th ed. by Moritz Heyne, with Grammar and Lexicon, Paderborn, 1878, is the most convenient for the student of the language; Bernhardt's is the best for text-critical purposes. Comp. also W. Bessell: *Das Leben des Ulfilas und die Bekehrung der Gothen zum Christenthum* (Göttingen, 1860). Dr. R. Müller and Dr. H. Hoeppe have just published the Gothic Gospel of Mark with a grammatical commentary: *Ulfilas: Evangelium Marci grammatisch erläutert*, Berlin, 1881 (pp. 72). The last seven verses of Mark are wanting.

* The date 318–388 is exploded; but it is not certain whether we should adopt 311–381 (Stamm, Bernhardt) or 313–383 (Krafft in Herzog, Davidson).

F. *Armenian Version.*

It belongs to the fifth century, and is the work of Miesrob and Moses Chorenensis. It has considerable critical value, though the existing MSS. are not very ancient, and there are wide differences among them. The version embraces the entire Bible. The first edition appeared at Amsterdam, 1666, under the care of Bishop Uscan of Erivan; the best edition, founded on manuscripts, is by Zohrab—New Testament, 1789; whole Bible, 1805. It is now regularly published by the British and Foreign Bible Society.

On the Armenian Version, see the article by Tregelles in Smith's *Bible Dict.*, Am. ed., vol. iv. p. 3374.

We pass by the *Slavonic*, *Arabic*, and *Persic* versions, which are of too late a date to be of critical value for the restoration of the primitive text.

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3. Patristic Quotations.

The third source of textual criticism is furnished by the quotations in the early Christian writers, from which the greater part of the New Testament might be reconstructed. The Greek fathers give direct, the Latin fathers indirect, testimony to the original text. Some of them—as Irenæus, Origen, Tertullian—are older than our oldest MSS., and therefore of the greatest value.

But the fathers must be used with great care and discrimination. They were theologians and Christians rather than critics. They often quote very loosely, simply from memory, and more for doctrinal, polemical, and practical than critical purposes. Their testimony is fragmentary, and fails us where we most wish and need information. Besides, their editors have so frequently thought they were

doing a service when they corrected their quotations that it is at all times difficult to tell just what the text was before them. Dr. Tregelles* plainly puts the case, and shows the true principles which should guide the critic. The chief benefit of patristic quotations consists not so much in their independent value as in their corroborative force, by establishing a reading which rests on good authority of MSS. or versions. When they are single and unsupported, they deserve little or no credit.

The most valuable works for critical purposes are commentaries and homilies which explain the text consecutively. Origen, Eusebius, and Jerôme are by far the most learned Biblical scholars among the ancient fathers, and have more weight than all the rest as witnesses for the text. The number of ecclesiastical writers that have been consulted by various critics considerably exceeds one hundred, but only a few yield substantial results. We confine our list to the first five centuries.†

A. *Greek Fathers.*

First century: The apostolic fathers, so called—Clement of Rome, Polycarp, Ignatius, Barnabas—would, as pupils of the apostles, be the oldest and most important witnesses; but they still lived in the element of oral tradition within the hearing of the apostles, and hence they quote few passages from the New Testament.

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* In Horne's *Introduction* (14th ed. London, 1877), vol. iv. pp. 329–342.

† Alford (i. 140–143) gives an alphabetical list of over one hundred and fifty ancient writers. See also the lists in Scholz, Tischendorf, Scrivener (p. 372 sq.), and Mitchell (Tables XI. and XII.).

Second century: Justin Martyr (d. 167) comes next in the order of time, and makes much use of the four Gospels, but in a very free and loose way. Irenæus of Lyons (d. 202) is the most important witness of the second century, and his great work against the Gnostic heresies is replete with Scripture knowledge, but exists for the most part only in a Latin version.*

Third century: Clemens Alexandrinus (d. 220), and still more the great Origen (184–254). Next to them Hippolytus (disciple of Irenæus, about 220), Gregory Thaumaturgus (disciple of Origen, 243), Dionysius Alexandrinus (265), and Methodius (d. 311).

In the fourth and fifth centuries: Eusebius the historian (d. 340, much used by Tischendorf and Tregelles), Athanasius (d. 373), Basilius Magnus (d. 379), Gregory Nazianzen (d. 389), Gregory Nyssen (d. 371), Ephraem Syrus (d. 373), Cyril of Jerusalem (d. 386), Didymus of Alexandria (d. 395), Chrysostom (d. 407), Epiphanius (d. 403), Theodore of Mopsuestia (d. 428), Cyril of Alexandria (d. 444), and Theodoret (d. 458).

B. *Latin Fathers.*

Second century: Tertullian (about 200), very important for the Old Latin Version.

Third century: Cyprian (d. 258), Novatian (fl. 251), Lactantius (306).

* He testifies, *e. g.*, to the last twelve verses of Mark, and to the existence of two readings of the mystic number in Rev. xiii. 18: the one is 666, which he found in the best copies, and explains to mean *Lateinos* (while several modern exegetes make it out to mean, in Hebrew letters, *Neron Cæsar*); the other 616, which is the numerical value of *Nero* (without the final *n*) *Cæsar*.

Fourth and fifth centuries: Hilary of Poitiers (354), Lucifer of Cagliari (d. cir. 370), Victorinus Afer (d. cir. 370), Ambrose (d. 379), Ambrosiaster or Pseudo-Ambrose, probably to be identified with Hilary the deacon (about 384), Pelagius (417), Augustine (a profound divine and spiritual commentator, but a poor linguist and critic, d. 430), and, most of all, Jerome, the translator of the Latin Bible from the original Hebrew and Greek (d. 419).

II. THE VARIATIONS AND TEXTUAL CRITICISM.

1. Origin of Variations.

In such a vast number of manuscript copies of the New Testament there must needs be a multitude of variations. They are partly unintentional or accidental, partly intentional or designed. Errors of the first class proceed either from misreading, or from mishearing (in case of dictation), or from fault of memory. Errors of the second class are due either to misjudgment, or to an innocent desire to correct supposed mistakes, to supply defects, to harmonize apparent discrepancies, or to wilful corruption for sectarian purposes. Cases of wilful mutilation or corruption of the text are, however, exceedingly rare. Transcribers had too much reverence for the words of Christ and his inspired apostles to be guilty of it, though in making their choice between conflicting readings they would naturally be biassed by their theological opinions.*

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* "The charges against the heretics of wilful corruption of the text (setting aside avowed excision like that of Marcion) rest on no good foundation. In the definite instances alleged

2. Number of Variations

The variations began very early, with the first copies, and continued to increase till the art of printing superseded the necessity of transcribing, and substituted typographical errors for errors of copyists They were gradually found out as the collection and examination of the sources progressed. Dr. John Mill, in 1707, roughly estimated the number at 30,000. Since that time it has risen to "at least fourfold that quantity," as Dr Scrivener wrote in 1874, and now cannot fall much short of 150,000, if we include the variations in the order of words, the mode of spelling, and other trifles which are ignored even in the most extensive critical editions. This number far exceeds that of any ancient book, for the simple reason that the New Testament was far more frequently copied, translated, and quoted than the most celebrated works of Greek and Roman genius

3. Value of Variations.

This multitude of various readings of the Greek text need not puzzle or alarm any Christian. It is the natural result

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by ancient writers (John i. 13; iii. 6; Mark xiii 32) the 'heretical' reading turns out to be the true one. Epiphanius charges the *orthodox* with omitting Luke xxii. 43, 44, to remove a difficulty This is the most plausible case of alleged wilful corruption. But Westcott and Hort, with Mr. Norton and Granville Penn (comp. Weiss) regard the passage as a later addition, and I am disposed to agree with them. No case of deliberate, wilful corruption, *affecting any considerable number of MSS.*, on the part either of the heretics or the orthodox, can be anywhere made out. Rash attempts to correct supposed error must not be confounded with wilful corruption" (Dr. Abbot, private letter).

of the great wealth of our documentary resources; it is a testimony to the immense importance of the New Testament; it does not affect, but rather insures, the integrity of the text; and it is a useful stimulus to study.

Only about 400 of the 100,000 or 150,000 variations materially affect the sense. Of these, again, not more than about fifty are really important for some reason or other; and even of these fifty not one affects an article of faith or precept of duty which is not abundantly sustained by other and undoubted passages, or by the whole tenour of Scripture teaching. The *Textus Receptus* of Stephens, Beza, and Elzevir, and of our English version, teach precisely the same Christianity as the uncial text of the Sinaitic and Vatican MSS., the oldest versions, and the Anglo-American revision. Richard Bentley, the ablest and boldest of classical critics of England, affirms that even the worst of MSS. does not pervert or set aside "one article of faith or moral precept." Dr. Ezra Abbot, who ranks among the first textual critics, and is not hampered by orthodox bias (being a Unitarian), asserts that "no Christian doctrine or duty rests on those portions of the text which are affected by differences in the manuscripts; still less is anything *essential* in Christianity touched by the various readings. They do, to be sure, affect the bearing of a few passages on the doctrine of the Trinity; but the truth or falsity of the doctrine by no means depends upon the reading of those passages."*

* *Anglo-American Bible Revision*, p. 92. In a later article (*Sunday School Times*, Phila., May 28, 1881) he makes a similar assertion with special reference to the English revision: "This host of various readings may startle one who is not acquainted with the subject, and he may imagine that the whole text of

Moreover, the large number of various readings is a positive advantage in ascertaining the true text. The word of the wise man may be applied here: "In the multitude

the New Testament is thus rendered uncertain. But a careful analysis will show that nineteen twentieths of these are of no more consequence than the palpable errata in the first proof of a modern printer; they have so little authority, or are so manifestly false, that they may be at once dismissed from consideration. Of those which remain, probably nine tenths are of no importance as regards the sense; the differences either cannot be represented in a translation, or affect the form of expression merely, not the essential meaning of the sentence. Though the corrections made by the revisers in the Greek text of the New Testament followed by our translators probably exceed two thousand, hardly one tenth of them, perhaps not one twentieth, will be noticed by the ordinary reader. Of the small residue, many are indeed of sufficient interest and importance to constitute one of the strongest reasons for making a new revision, which should no longer suffer the known errors of copyists to take the place of the words of the evangelists and apostles. But the chief value of the work accomplished by the self-denying scholars who have spent so much time and labour in the search for manuscripts, and in their collation or publication, does not consist, after all, in the corrections of the text which have resulted from their researches. These corrections may affect a few of the passages which have been relied on for the support of certain doctrines, but not to such an extent as essentially to alter the state of the question. Still less is any question of Christian duty touched by the multitude of various readings. The greatest service which the scholars who have devoted themselves to critical studies and the collection of critical materials have rendered has been the establishment of the fact that, on the whole, the New Testament writings have come down to us in a text remarkably free from important corruptions, even in the late and inferior manuscripts on which the so-called 'received text' was founded; while the helps which

of counsellors there is safety" (Prov. xi. 14). The original reading is sure to be preserved in one or more of these sources. Hence we need not, as in the case of the ancient classics, resort to subjective conjectural criticism, which never leads to absolute certainty. The very multitude of readings is the best guarantee of the essential integrity of the New Testament.

This fact was long ago clearly stated by Richard Bentley, when the resources of the text were not nearly so abundant. Fertile and ingenious as he was in his conjectural emendations of classical authors, he yet declares, in his Prospectus for a new edition of the Greek Testament (1720), that "in the sacred writings there is no place for conjectures and emendations. Diligence and fidelity, with some judgment and experience, are the characters here requisite." And in another place:* "If there had been but one MS. of the Greek Testament at the restoration of learning, about two centuries ago, then we had had no *various readings* at all. And would the text be in a better condition then than now we have 30,000? So far from that, that in the best single copy extant we should have some hundreds of faults and some omissions irreparable. Besides that, the suspicions of fraud and foul play would have

we now possess for restoring it to its primitive purity far exceed those which we enjoy in the case of any eminent classical author whose works have come down to us. The multitude of 'various readings,' which to the thoughtless or ignorant seems so alarming, is simply the result of the extraordinary richness and variety of our critical resources."

* In his reply, under the pseudonym of *Phileleutherus Lipsiensis*, to the deist Anthony Collins, who, in his *Discourse of Free-thinking* (1713), represented the 30,000 variations of Mill as fatal to the authority of the New Testament.

been increased immensely. It is good, therefore, to have more anchors than one. . . . It is a good providence and a great blessing that so many manuscripts of the New Testament are still amongst us; some procured from Egypt, others from Asia, others found in the Western churches. For the very distances of places, as well as numbers of the books, demonstrate that there could be no collusion, no altering, nor interpolating one copy by another, nor all by any of them. In profane authors whereof one manuscript only had the luck to be preserved, as Velleius Paterculus among the Latins, and Hesychius among the Greeks, the faults of the scribes are found so numerous, and the defects so beyond all redress, that, notwithstanding the pains of the learnedest and acutest critics for two whole centuries, these books still are, and are like to continue, a mere heap of errors. On the contrary, where the copies of any author are numerous, though the *various readings* always increase in proportion, there the text, by an accurate collation of them, made by skilful and judicious hands, is ever the more correct, and comes nearer to the true words of the author." And again: "Make your 30,000 (variations) as many more—if numbers of copies can ever reach that sum—all the better to a knowing and a serious reader, who is thereby more richly furnished to select what he sees genuine. But even put them into the hands of a knave or a fool, and yet with the most sinistrous and absurd choice, he shall not extinguish the light of any one chapter, nor so disguise Christianity but that every feature of it will still be the same."

To quote a modern authority: "So far," says Dr. Scrivener (p. 4), "is the copiousness of our stores from causing doubt or perplexity to the genuine student of Holy Script-

ure, that it leads him to recognise the more fully its general integrity in the midst of partial variation. What would the thoughtful reader of Æschylus give for the like guidance through the obscurities which vex his patience and mar his enjoyment of that sublime poet?"

4. Classes of Variations.

The variations which really involve the sense may, with Dr. Tregelles, be reduced to three classes—omissions, or additions, or substitutions of words and phrases.

(1.) *Omissions.* These occur very often from homœoteleuton (*ὁμοιοτέλευτον*), when two lines or clauses end with the same word or words, which may be easily overlooked. A very important case of this kind is the sentence in 1 John ii. 23: *ὁ ὁμολογῶν τὸν υἱὸν καὶ τὸν πατέρα ἔχει* (the same ending as in the preceding clause), which is not found in the *Textus Receptus*, and is italicised in the English Version; but sustained by א, A, B, C, P, and other authorities, and properly restored in the English Revision. Here the older text restores what the later lost.

(2.) *Additions* are very numerous in the later MSS. and in the *Textus Receptus*, which must be eliminated according to the oldest and best authorities. They may be divided into several classes.

(*a.*) Additions caused by transferring a genuine word or passage from one book to another; first on the margin or between the lines, and then into the text. These cases are most frequent in the parallel sections of the Gospels. They began probably with the Gospel Harmonies, the oldest of which is Tatian's *Diatessaron*, from the second century. See in the *Text. Rec.*, Matt. i. 25 (supplemented from Luke ii. 7); Matt. v. 44 (from Luke vi. 27, 28);

Matt. ix. 13 (from Luke v. 32); Matt. xvii. 21 (from Mark ix. 29); Matt. xix. 16, 17 (comp. Mark x. 17, 18; Luke xviii. 18, 19); Matt. xix. 20 (from Mark x. 20 and Luke xviii. 21); Mark iii. 5 and Luke vi. 10 (from Matt. xii. 13); Mark vi. 11 (from Matt. x. 15); Mark xiii. 14 (from Matt. xxiv. 15); Mark xv. 28 (from Luke xxii. 37); Luke iv. 2, 4, 5, 8 (comp. Matt. iv. 2, 4, 8, 10); Luke xi. 2, 4 (from Matt. vi. 9, 10, 13); John vi. 69 (from Matt. xvi. 16); Acts ix. 5, 6 (from xxvi. 14, 15; xxii. 10), etc. By removing these interpolations of words and clauses, otherwise genuine, we lose nothing and gain a better insight into the individuality of each Gospel.

(*b.*) Amplifications of quotations from the Old Testament, Matt. ii. 18; xv. 8; Luke iv. 18, 19; Rom. xiii. 9; Heb. ii. 7; xii. 20, etc. These are all right in the Septuagint.

(*c.*) Insertions of words and proper names (instead of pronouns) from lectionaries for the Church service, especially those of the Gospels (Evangelistaria). Hence the frequent interpolation or changed position of Ἰησοῦς (*e. g.*, Matt. iv. 18; viii. 5; xiv. 22; John i. 44). Comp. also Luke vii. 31 (the prefix *εἶπε δὲ ὁ κύριος*), and x. 22 (*καὶ στραφεὶς πρὸς τοὺς μαθητὰς εἶπε*).

(*d.*) Additions from a love of paraphrase, which characterizes all the sources embraced by Westcott and Hort under the designation of the "Western" text. In this respect King James's revisers have imitated the old copyists and translators, but have acted more honestly by printing their numerous and mostly useless interpolations in italics.

(*e.*) Additions from oral tradition, ancient liturgies, and explanatory glosses. Under this head we may place the most important and serious interpolations, which are re-

jected by the severer class of critics, although some may be defended with solid arguments. They are as follows:

The doxology in the Lord's Prayer (Matt. vi. 13), which was unknown to Origen, Tertullian, and Cyprian (in their commentaries on the Lord's Prayer), and is missing in the oldest MSS., in the Itala and Vulgate. It probably came in from 1 Chron. xxix. 11, and from the ancient liturgies.*

The passage about the descent of the angel troubling the pool of Bethesda (John v. 3, 4, from "waiting" till "he had"), which expresses a popular superstition.

The section on the woman taken in adultery (John vii. 53–viii. 11, in ten MSS. at the end of the Gospel of John, in four at the end of Luke xxi.), which no doubt rests on a primitive and authentic tradition, but was not written by John.

The concluding twelve verses of Mark (xvi. 9–20), which are, however, sustained by witnesses older than our oldest MSS.†

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* The English Revision puts the doxology in the margin. It was a case of honesty versus prudence. No change seems to have given wider dissatisfaction than this. The doxology is very appropriate, and will always be used; but this, of course, does not affect the critical question, which is simply one of evidence. Its insertion from liturgical usage is far more easily accounted for than its omission.

† The genuineness of the conclusion of Mark has been defended with minute learning and ability by John W. Burgon, B.D. (now archdeacon of Chichester), in an almost exhaustive monograph of 334 pages: *The Last Twelve Verses of the Gospel according to S. Mark Vindicated against Recent Critical Objections and Established*, Oxford and London, 1871. His apologetic zeal leads him into injustice to the oldest and best MSS. which omit the passage, and to the most meritorious modern critics—Tisch-

The baptismal confession of the eunuch (Acts viii. 37), which came in from ecclesiastical use.

The passage of the three heavenly witnesses (1 John v. 7, 8), which is wanting in all the uncials, in all the ancient versions (including the best MSS. of the Vulgate), and in all the Greek fathers. It first appeared in Latin copies, and only in two very late Greek MSS., of no authority. The internal evidence is likewise against it, since John would not have written "the Father and the *Word* and the Holy Spirit," but "the Father and the *Son*," or "*God* and the Word," etc. Hence it is universally given up by critics.*

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endorf and Tregelles. His arguments against ℵ and B prove altogether too much, and would destroy our confidence in *all* MSS., versions, and citations. Dr. Scrivener also (pp. 507–513), defends the genuineness of Mark xvi. 9–20. It seems impossible that the evangelist should have ended his book so abruptly with ἐφοβοῦντο γάρ. The oldest versions and lectionaries contain the section in whole or in part. Irenæus treats it as an integral portion of Mark (*Adv. Hær.* iii. 10, 6). The Vatican MS. leaves the whole third column blank, but concludes the Gospel of Mark in the second column, at ver. 8, with the usual arabesque and the subscription ΚΑΤΑ ΜΑΡΚΟΝ, leaving an intervening space of only three lines (not enough for two verses). Burgon and Scrivener make much of the fact that this blank column is the only vacant column in the Vatican MS.; but Dr. Abbot replies that two columns are left blank at the end of Nehemiah, and a column and a half at the end of the book of Tobit, presenting an appearance very similar to that of the end of Mark. Tischendorf and Tregelles set the twelve verses apart; Westcott and Hort enclose them in double brackets; the Anglo-American Revision properly retains them with a marginal note.

* Even Dr. Scrivener, one of the most conservative critics, says (p. 561), "To maintain the genuineness of this passage is simply impossible." More than fifty volumes and pamphlets have been written on this controversy.

(3.) *Substitutions* of one word for another, similar in spelling or sound. Here belong the remarkable variations in John i. 18 (*μονογενὴς θεός*, abridged ΘC̄, or *υἱός*, abridged ΥC̄), in Luke ii. 14 (*εὐδοκία*, or *εὐδοκίας*); in Rom. v. 1 (*ἔχομεν*, or *ἔχωμεν*), in 1 Tim. iii. 16 (*ὅς*, OC, or *θεός*, ΘC̄), in Apoc. xvii. 8 (*καίπερ ἐστίν*, for *καὶ παρέσται*).

Other substitutions are due to the aim of harmonizing passages, or of correcting a supposed error, as *ἐν τοῖς προφήταις* for *ἐν τῷ Ἠσαΐᾳ τῷ προφήτῃ*, in Mark i. 2; Βηθαβαρᾶ for Βηθανία, in John i. 28 (due, perhaps, to the conjecture of Origen); *τὴν ἐκκλησίαν τοῦ κυρίου* for *τοῦ θεοῦ*, if not *vice versa*, in Acts xx. 28.

5. Object of Textual Criticism.

The textual variations necessitate textual criticism, which has gradually grown to the proportion and dignity of a special branch of sacred learning. It was matured with the discovery and collection of the material during the eighteenth century, and reached its height within the last twenty years. It has been cultivated mostly by Protestant scholars—Swiss, German, Dutch, and English. A few Catholics—like Hug and Scholz, Vercellone and Cozza—have nobly taken part in the work; but, upon the whole, the Roman Church cares more for tradition than for the Bible, and is satisfied with the Latin Vulgate sanctioned by the Council of Trent. Protestant Bible Societies have been denounced as dangerous and pestiferous by several popes.

The object of textual criticism, as applied to the Greek Testament, is to ascertain and restore, as far as possible, the original text as it came from the pens of the apostolic authors. It aims to show not what they ought to have written, but what they actually did write.

6. Critical Rules.

Since Bengel, Wetstein, and Griesbach, the critical process has been reduced to certain rules, but there is considerable diversity in the mode and extent of their application. The following may be regarded as being sound, and more or less accepted by the best modern critics.

(1.) Knowledge of documentary evidence must precede the choice of readings.

(2.) All kinds of evidence must be taken into account, according to their intrinsic value.

(3.) The sources of the text must be carefully sifted and classified, and the authorities must be weighed rather than numbered. One independent manuscript may be worth two dozen which are copied from the same original. On closer inspection, the witnesses are found to fall into certain groups or families, and to represent certain tendencies. Bengel and Griesbach first arranged them into recensions or families. Westcott and Hort have modified and perfected this system. They distinguish between the Western, the Alexandrian, the Syrian, and the neutral texts.

(4.) The restoration of the pure text is founded on the history and genealogy of the textual corruptions.

(5.) The older reading is preferable to the later, because it is presumably nearer the source. In exceptional cases later copies may represent a more ancient reading.

(6.) The shorter reading is preferable to the longer, because insertions and additions are more probable than omissions. "*Brevior lectio præferenda est verbosiori*" (Griesbach).

(7.) The more difficult reading is preferable to the easier. "*Lectio difficilior principatum tenet*" was Bengel's first rule.

(8.) The reading which explains the origin of the other readings is preferable. This rule is emphasised by Tischendorf.

(9.) "That reading is preferable which best suits the peculiar style, manner, and habits of thought of the author; it being the tendency of copyists to overlook the idiosyncracies of the writer" (Scrivener).

(10.) That reading is preferable which shows no doctrinal bias, whether orthodox or heretical.

(11.) The agreement of the most ancient witnesses of all classes decides the true reading against all mediæval copies and printed editions.

(12.) The primary uncials, א, B, C, and A—especially א and B—if sustained by ancient versions and ante-Nicene citations, outweigh all later authorities, and give us presumably the original text.

7. Application of the Rules.

The application of these critical canons decides, in the main, against the *Textus Receptus*, so called, from which the Protestant versions were made, and in favour of an uncial text. The former rests on a few and late, mostly cursive MSS., which have very little or no authority when compared with much older authorities which have since been brought to light. It abounds in later additions, harmless as they may be. It arose, as it were, by accident, before the material for the science of criticism was collected and examined. Erasmus, Stephens, and Beza were good scholars, but could accomplish little with the scanty resources at their command. Griesbach, Lachmann, Tregelles, and Tischendorf have the advantage over them in the possession of an immense critical apparatus which has been accu-

mulating for three hundred years. We are now able to go back from the cursive text of the fifteenth century to a text at least a thousand years older—a text of the Nicene and ante-Nicene age.

It has taken a long time for scholars to become emancipated from the tyranny of the *Textus Receptus*, and it will be a long time before the people can be weaned from the authority of the vernacular versions based upon it. But the truth will prevail at last over tradition and habit. *Amicus Stephanus, amicus Beza, sed magis amica veritas.*

The loss of the traditional text is more than made up by the gain. The substance remains, the form only is changed. The true text is shorter, but it is also older, purer, and stronger. By that we must abide until new discoveries bring us still nearer to the inspired original.

III. THE PRINTED EDITIONS OF THE GREEK TEXT.

The history of the printed text of the Greek Testament may be divided into three periods:

(1.) The period of the unlimited reign of the Received Text, so called, from 1516 to 1750 or 1770.

(2.) The transition period from the Received Text to the Uncial Text, 1770 to 1830.

(3.) The restoration of the oldest and purest text, 1830 to 1881.

Dr. Reuss, of Strasburg, who is in possession of the largest private collection of editions of the Greek Testament, gives a chronological list of 584 distinct and 151 title editions of the Greek Testament, printed from 1514

to 1870, and divides them into twenty-seven families.* I confine myself here to the leading editions which mark an epoch in the history of textual criticism.

1. The Period of the Textus Receptus. From Erasmus and Stephens to Bengel and Wetstein.—A.D. 1516–1750.

This period extends from the Reformation to the middle of the 18th century. The text of Erasmus, with a few improvements of Stephens, Beza, and the Elzevirs, assumed a stereotyped character, and acquired absolute dominion among scholars. The Protestant versions made from this text gained the same authority among the laity. Both were practically considered to be the inspired word of God, and every departure from them was looked upon with suspicion.

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* See his *Bibliotheca Novi Test. Græci* (1872). The editions are classified as follows:

I. Editio Complutensis; II. Editiones Erasmicæ; III. Editio Compluto-Erasmica; IV. Editio Colinæi; V. Editiones Stephanicæ; VI. Editiones Erasmo-Stephanicæ; VII. Editiones Compluto-Stephanicæ; VIII. Editiones Bezanæ; IX. Editiones Stephano-Bezanæ; X. Editiones Stephano-Plantinianæ; XI. Editiones Elzevirianæ; XII. Editiones Stephano-Elzevirianæ; XIII. Editiones Elzeviro-Plantinianæ; XIV. Editiones criticæ ante-Griesbachianæ; XV. Editiones Griesbachianæ; XVI. Editiones Matthæianæ; XVII. Editiones Griesbachio-Elzevirianæ; XVIII. Editiones Knappianæ; XIX. Editiones criticæ minores post-Griesbachianæ, XX. Editiones Scholzianæ; XXI. Editiones Lachmannianæ; XXII. Editiones Griesbachio-Lachmannianæ; XXIII. Editiones Tischendorfianæ; XXIV. Editiones mixtæ recentiores; XXV. Editiones nondum collatæ; XXVI. Editiones dubiæ; XXVII. Editiones spuriæ. To these should be added the edition of Tregelles and the edition of Westcott and Hort

The Roman Catholic Church held, and still holds, with the same unreasonable tenacity to Jerome's Vulgate, which, as a translation, is still further removed from the fountain of inspiration, though based in part on an older text.

(1.) The first published (not printed) edition of the Greek Testament is that of Erasmus (urged by the enterprising publisher Frobenius, who offered to pay him as much "as anybody"), at Basle, Switzerland, 1516, fol.

It was a most timely publication, just one year before the Reformation. Erasmus was the best classical scholar of his age (a better Latinist than Hellenist), and one of the forerunners of the Reformation, although he afterwards withdrew from it and died on the division line between two ages and two churches (1536). He furnished Luther and Tyndale the text for their vernacular versions, which became the most powerful levers of the Reformation in Germany and England.

The first edition was taken chiefly from two late Basle MSS. of the Gospels and Epistles, which are still preserved in the University Library at Basle, and have the marks of the printer's pages (as I observed in 1879). They date from the fourteenth or fifteenth century. Erasmus compared them with two others. For the Apocalypse he had only one MS., borrowed from Reuchlin, then lost sight of, but recently found again in 1861;* defective on the last leaf (containing the last six verses, which he retranslated from the Vulgate into poor Greek). Made in great haste, in less than six months, and full of errors. Elegant Latin version. Dedicated to Pope Leo X. Erasmus himself,

* By Dr. Delitzsch, in the library of the princely house of Oettingen-Wallerstein. See his *Handschriftliche Funde*, Heft i. and ii. 1861 and 1862.

aided by Œcolampadius, published five editions, with slight improvements, all Græco-Latin. Second edition, 1519 (the basis of Luther's translation); third, 1522; fourth, 1527; fifth, 1535; besides other editions which appeared at Venice, Strasburg, Basle, Paris, etc.*

The entire apparatus of Erasmus never exceeded eight MSS. The best he had he used least, because he was afraid of it; namely, a cursive of the tenth century, numbered 1, which agrees better with the uncial than with the received text. He also took the liberty of occasionally correcting or supplementing his text from the Vulgate.

(2.) The COMPLUTENSIAN New Testament, in the Polyglot Bible of Complutum, or Alcalá de Henares, in Spain, prepared under the direction of Cardinal FRANCIS XIMENES DE CISNEROS (archbishop of Toledo), and published 1520, with papal approbation, in 6 vols. The work was begun 1502, in celebration of the birth of Charles V., and the New Testament was completed Jan. 10, 1514; the fourth vol., July 10, 1517 (the year of the Reformation); but not pub-

* Reuss gives the titles of these editions, and says (*Biblioth.* p. 26) that they vary in sixty-two out of a thousand places which he compared. Mill's estimate of the variations is far below the mark; see Scrivener, p. 385. Of the first edition Erasmus himself says, "*præcipitatum fuit verius quam editum,*" in order that his publisher might anticipate the publication of the Complutensian Polyglot. The second edition is more correct. The third edition first inserted the spurious passage of the three witnesses (1 John v. 7) from the Codex Montfortianus of the sixteenth century. The fourth edition adds, in a third parallel column, the Latin Vulgate, besides the Greek and his own version. The fifth edition omits the Vulgate, but otherwise hardly differs from the fourth; and from these two, in the main, the *Textus Receptus* is ultimately derived.

lished till 1520, four years after the first edition of Erasmus (who did not see the Polyglot till 1522), and three years after the cardinal's death (who died 1517, at the age of eighty-one). Pope Leo would not give his approbation till March 22, 1520; even then there was some delay, and the work did not get into general circulation before 1522.

The New Testament forms vol. v., and gives the Greek and the Latin Vulgate. Vols. ii., iii., and iv. contain the Old Testament with the Apocrypha. The canonical books of the Old Testament are given in three languages: the Latin Vulgate characteristically holds the place of honour in the middle, between the Greek Septuagint and the Hebrew original. This signifies, according to the Prolegomena, that Christ, *i. e.* the Roman or Latin Church, was crucified between two robbers, *i. e.* the Jewish Synagogue and the schismatical Greek Church! The sixth vol. contains lexica, indexes, etc. Only six hundred copies were printed; hence the work is very rare.

The liberal cardinal spent on his Polyglot 50,000 ducats, or about $115,000. But it was only one fourth of his yearly income.*

The text of the New Testament is mostly derived from late MSS. not specified, and not described except in the general terms "very ancient and correct," and procured from Rome.†

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* See a full description in Tregelles, *Account of the Printed Text*, etc., pp. 1–19.

† On the textual sources of the Complutensian Polyglot, see Tregelles, *loc. cit.*, pp. 12–18. Reuss (*Biblioth.* pp. 16–24) gives a list of the readings peculiar to this Greek Testament. An accurate reprint was edited by P. A. Gratz, Tübingen, 1821; 2d ed. Mayence, 1827, with changes in the orthography and punctua-

(3.) Editions of the great printer and scholar ROBERT STEPHENS (STEPHANUS, ESTIENNE, 1503–59), published at Paris in 1546 and 1549, 16mo (called, from the first words of the preface, the *O mirificam* editions); 1550, in folio; and at Geneva in 1551, 16mo. His son Henry (1528–98) collated the MSS. employed for these editions, which were greatly admired for their excellent type, cast at the expense of the French government.

Stephens's "royal edition" (*editio regia*) of 1550 is the most celebrated, and the nearest source of the *Textus Receptus*.* The text was mainly taken from Erasmus (the editions of 1527 and 1535), with marginal readings from the Complutensian edition, and fifteen MSS. of the Paris library, two of them valuable (D and L), but least used. It was republished by F. H. Scrivener, 1859; new edition 1877, with the variations of Beza (1565), Elzevir (1624), Lachmann, Tischendorf, and Tregelles.

The edition of 1551, which was published at Geneva (where Robert Stephens spent his last years as a professed Protestant), though chiefly a reprint of the Royal edition of 1550 in inferior style, is remarkable for the versicular division which here appears for the first time, and which Robert Stephens is said to have made on horseback on a journey from Paris to Lyons. The edition contains the Greek text in the middle of the page, with the Latin Vulgate on the inner side, and the Erasmian version on the outer. The versicular division is injudicious, and breaks

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tion. Leander Van Ess published an editio Compluto-Erasmica, Tüb. 1827. See Reuss, p. 45.

* Reuss (p. 53): "*Est hæc ipsa editio ex qua derivatur quem nostri textum receptum vulgo vocant, nomine rei minus bene aptato.*"

up the text, sometimes in the middle of the sentence, into fragments, instead of presenting it in natural sections; but it is convenient for reference, and has become indispensable by long use. The English Revision judiciously combines both methods.

(4.) THÉODORE DE BÈZE (BEZA, 1519–1605), Calvin's friend and successor in Geneva, who came into possession of some valuable old MSS. (Cod. Cantabr. and Claromont.), but made little use of them, published several folio editions of Stephens's Greek text (4th ed.), with some changes and a Latin translation of his own, Geneva, 1565, 1582, 1588 (many copies dated 1589), 1598 (reprinted in Cambridge, 1642).*

Beza was a poor critic, but an eminent theologian and commentator, and enjoyed, with Calvin and Bullinger, the highest respect in England during the reigns of Elizabeth and James I. His editions were chiefly used for the Authorised English version of 1611, in connection with the last editions of Stephens.†

* Beza called the edition of 1565 the second, but his first, 1557, was only his Latin version with annotations, for which he cared more than for the Greek text. Scrivener (*Introd.* 2d ed. p. 390) gives 1559 as the date of the first edition; but this is an error; see Reuss, *Biblioth.* p. 72 sq. Others speak of an edition of 1576; but this was edited by Henry Stephens. Besides the four folio editions noticed above, Beza published several octavo editions with his Latin version and short marginal notes (1565–67–80–90, 1604). For a full description, see Masch's Le Long, *Bibl. Sacra*, pars i. pp. 307–316.

† On the precise Greek text of the English version, see Dr. Abbot's researches in my Introduction to Lightfoot, Trench, and Ellicott on the *Revision of the New Testament*, New York, 1873, pp. xxvii.–xxix. He shows that the English version agrees

(5.) The brothers Bonaventure and Abraham Elzevir, enterprising publishers in Holland, issued, with the aid of unknown editors, several editions at Leyden, 1624, 1633, 1641; originally taken (not from Stephens, but) from Beza's smaller edition of 1565, with a few changes from his later editions. Neatly printed, and of handy size, they were popular and authoritative for a long period. The preface to the second edition boldly proclaims: "*Textum ergo habes, nunc ab omnibus receptum: in quo nihil immutatum aut corruptum damus.*" Hence the name *Textus Receptus*, or commonly received standard text, which became a part of orthodoxy on the Continent; while in England Stephens's edition of 1550 acquired this authority; but both agree substantially.* Erasmus is the first, Elzevir's editor the last author, so to say, of the *Textus Receptus*. All the Holland editions were scrupulously copied from the Elzevir text, and Wetstein could not get authority to print his famous Greek Testament (1751–52) except on condition of following it.†

with Beza (ed. 1589) against Stephens (ed. 1550) in about ninety places, with Stephens against Beza in about forty, and differs from both in thirty or forty places. Beza's Latin version, which was superior to the preceding ones, and his notes, had also considerable influence, which was misleading in many instances, but, on the whole, beneficial. See B. F. Westcott, *History of the English Bible* (Lond. 1868), p. 294.

* Mill observed but twelve variations. Tischendorf (p. lxxxv. 7th ed.) gives a list of 150 changes; Scrivener (p. 392) states the number at 287. These variations are as unimportant as the variations of the different editions of King James's English version, which number over 20,000.

† For a history of the Elzevir family and a list of their publications, see *Les Elzevier. Histoire et Annales typographiques, par*

(6.) Brian Walton's *Polyglot Bible*, Lond. 1657, 6 tom. fol. The New Testament (tom. v.) gives the Greek text of Stephens, 1550, with the Latin Vulgate, the Peshito Syriac, the Æthiopic, and Arabic versions. In the Gospels a Persic version is added. Each Oriental version has a collateral Latin translation. At the foot of the Greek text are given the readings of Cod. A. The sixth or supplementary volume furnishes a critical apparatus gathered from sixteen authorities, by the care of the celebrated Archbishop Ussher (1580–1656), who had been appointed a member of the Westminster Assembly of Divines, but never attended. Walton (1600–1661) was a royalist, during the civil war, and chaplain to Charles I., and after the Restoration consecrated bishop of Chester (1661). But the Polyglot was published under the patronage of Cromwell, who allowed the paper to be imported free of duty. This patronage was afterwards disowned; hence there are two kinds of

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Alphonse Willems, Brux. et Paris, 1880, 2 vols. The titles of the first two editions (1624 and 1633) are as follows:

'Η Καινὴ Διαθήκη. Novum Testamentvm, *ex Regijs alijsque optimis editionibus cum curâ expressum.* Lvgdvni Batavorvm, ex Officina Elzeviriana. cIↃ IↃ c xxiv. 12mo or 24mo.

("*Cette édition du N. T. est réputée correcte, mais elle a été effacée par celle de* 1633." Willems, i. 98.)

'Η Καινὴ Διαθήκη. Novum Testamentum. *Ex Regiis aliisque optimis editionibus, hac nova expressum: cui quid accesserit, Præfatio docebit.* Lvgd. Batavorvm, ex Officina Elzeviriorum. cIↃ IↃ c xxxiii. 12mo or 24mo.

The second is the most beautiful and correct edition. One of the two editions dated 1641 (that printed by the Elzevirs for Whitaker of London) has notes of Robert Stephens, Joseph Scaliger, Isaac Casaubon, etc. Later editions were printed at Amsterdam.

copies — the one called "republican" (with compliments to Cromwell in the preface, but *no* dedication), the other "loyal" and dedicated to Charles II.*

Walton's Polyglot is less magnificent than the Paris Polyglot (Paris, 1645, in 10 vols.), but more ample, commodious, and critical.†

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* "Twelve copies were struck off on large paper. By Cromwell's permission the paper for this work was allowed to be imported free of duty, and honourable mention is made of him in the Preface. On the Restoration this courtesy was dishonourably withdrawn, and the usual Bible dedication sycophancy transferred to Charles II., at the expense of several cancels; and in this, the 'Loyal' copy, so called in contradistinction to the 'Republican,' Cromwell is spoken of as 'Maximus ille Draco.' This is said to have been the first work printed by subscription in England" (*The Bibles in the Caxton Exhibition*, London, 1877, p. 119 sq.). Comp. H. J. Todd's *Memoirs of the Life and Writings of Brian Walton*, London, 1821, 2 vols.

† Brian Walton was involved in a controversy with Dr. John Owen, the famous Puritan divine, who labored to defend, from purely dogmatic premises, without regard to stubborn facts, the scholastic theory that inspiration involved not only the religious doctrines, but "every tittle and iota," and that "the Scriptures of the O. and N. Testaments were immediately and entirely given out by God himself, his mind being in them represented unto us without the least interveniency of such mediums and ways as were capable of giving change or alteration to the least iota or syllable." (*Of the Integrity and Purity of the Hebrew Text of the Scriptures, with Considerations on the Prolegomena and Appendix to the late 'Biblia Polyglotta,'* Oxford, 1659.) To this Walton replied, forcibly and conclusively, in *The Considerator Considered*, London, 1659. He maintained that the authority of the Scriptures, as a *certain* and *sufficient* rule of faith, does not depend upon any human authority or any human theory of inspiration, and that Owen's view was contrary to undeniable facts, and

(7.) John Mill's *Novum Testamentum Græcum*, Oxon. 1707, fol.; often reprinted, especially in England. The fruit of thirty years' labour. A vastly increased critical apparatus.* The text is from Stephens, 1550. It had been preceded by the New Testament of Bishop John Fell, Oxford, 1675; an edition "more valuable for the impulse it gave to subsequent investigators than for the richness of its own stores of fresh materials" (Scrivener, p. 395).

Bentley's proposed edition, 1720. Dr. Richard Bentley (1662–1742), whose rare classical scholarship and critical discernment pre-eminently fitted him for the task, made extensive and expensive preparations for a new edition of the Greek and Latin Testament. He, unfortunately, failed to execute his design; but he discovered the true principle which, a century afterwards, was executed by the critical genius of Lachmann. He proposed to go back from the *Textus Receptus* to the oldest text of the first five centuries, hoping that "by taking 2000 errors out of the Pope's Vulgate and as many out of the Protestant Pope Stephens's," he could "set out an edition of each in columns, without using any book under 900 years old, that shall so exactly agree word for word, and order for order, that no two tallies, nor two indentures, can agree better." He issued his *Proposals* for such an edition in 1720, with the last chap-

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contrary to the judgment of the Reformers and the chief Protestant divines and linguists from Luther and Calvin down to Grotius and Cappellus. "The truth needs not the patronage of an untruth."

* See the list of Mill's MSS. in Scrivener, p. 398. Küster's reprint of Mill, with additions, Amsterdam and Leipsic, also Rotterdam, 1710, deserves to be mentioned.

ter of Revelation in Greek and Latin as a specimen. The scheme was frustrated by an angry controversy between him and Conyers Middleton, and other contentions in which he was involved, by his unruly temper, at Cambridge. The money paid in advance (two thousand guineas) was returned to the subscribers by his nephew, whom he made his literary executor. All that is left is a mass of critical material in the library of Trinity College, Cambridge, including the collation of the Codex Vaticanus, which was transcribed by Woide and edited by Ford in 1799. Bentley was too sanguine in his expectations, and too confident and hasty in his conclusions; but his edition, as Tregelles says, "would have been a valuable contribution towards the establishment of a settled text: it would at least have shaken the foundations of the *Textus Receptus;* and it might well have formed the basis of further labours."

After Bentley's death active interest in Biblical criticism in England ceased for nearly a century, and the work was carried on mainly by German scholars.

(8.) J. A. BENGEL (1687–1752), a most original, profound, pregnant, and devout commentator, author of the invaluable *Gnomon*, which is a marvel of *multum in parvo*, edited a Greek Testament at Tübingen, 1734 and 1755, and wrote several critical dissertations. He became a critic from conscientious scruples, but was confirmed in his faith by thorough research. He divided the textual witnesses into families; facilitated the method of comparing and weighing the readings; suggested true principles of criticism; and departed, in the Apocalypse (his favorite study), from the *Textus Receptus.* Most of his cautious changes have been approved. In the *apparatus criticus* he first set the example of recording the testimonies for and

against the received reading, but he did it only in rare instances. "The peculiar importance of Bengel's New Testament is due to the critical principles developed therein. Not only was his native acuteness of great service to him when weighing the conflicting probabilities of internal evidence, but in his fertile mind sprang up the germ of that theory of *families* or *recensions* which was afterwards expanded by J. S. Semler (1725–91), and grew to such formidable dimensions in the skilful hands of Griesbach."*

(9.) Jo. Jac. Wetstein† (1693–1754): *Novum Testamentum Græcum Editionis Receptæ cum Lectionibus*, etc., Amstel. 1751–52, 2 tom. fol. The text is mainly from the Elzevir editions, with some readings from Fell's text. He made large additions to the apparatus, and carefully described the MSS. and other sources in the Prolegomena, i. 1–222; ii. 3–15, 449–454, 741–43. His magnificent edition contains also a learned commentary, with illustrations from Hebrew, Greek, and Latin authors.

Wetstein was far inferior to Bengel in judgment, but surpassed him in the extent of his resources. He was neither a sound theologian nor a safe critic, but a most industrious worker and collator. His New Testament repre-

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* Scrivener, p. 403. Comp. on Bengel the biographies of Burk (1831) and Wächter (1865), and an article in Herzog, ii. 295–301 (new ed.).

† His family name was *Wettstein* (see Hagenbach's art. in Herzog, vol. xviii. p. 74); but he signed himself in Latin *Wetstenius;* and hence English, Dutch, and most German writers spell the name *Wetstein*. He was a native of Basle, and for some time assistant pastor of his father at St. Leonhard's; but, being suspected of Arian and Socinian heresy, he was deposed and exiled from his native city (1730). He obtained a professorship at the Arminian College at Amsterdam (1733).

sents the labour of forty years. He had a natural passion for the study of MSS.; made extensive literary journeys; collated about 102 MSS. (among them A, C, and D) with greater care than had been done before, and introduced the system of citing them by Latin letters and Arabic numerals. His Prolegomena are disfigured by the long and painful history of his controversy with his narrow orthodox opponents, Iselin and Frey; he depreciated the merits of Bengel; but his New Testament is still valuable as a storehouse of parallel passages from the ancient classics.

During the next twenty years little was done for textual criticism. Johann Salomo Semler, the father of German rationalism (1725–91), but, in what he called "Privat-Frömmigkeit" (personal piety), a pietist and an earnest opponent of deism, re-edited Wetstein's Prolegomena with valuable suggestions (Halle, 1764), and stimulated the zeal of his great pupil Griesbach.

2. Second Period: Transition from the Textus Receptus to the Uncial Text. From Griesbach to Lachmann—A.D. 1770–1830.

This period shows enlarged comparison of the three sources of the text, the discovery of critical canons, a gradual improvement of the *Textus Receptus*, and approach to an older and better text; but the former was still retained as a basis on a prescriptive right.

(10.) The period is introduced by the honoured name of Johann Jacob Griesbach (1745–1812), professor of divinity at Halle and then at Jena. He made the study of textual criticism of the Greek Testament his life-work, and combined all the necessary qualifications of accurate learning, patient industry, and sound judgment. His editions

from 1775 to 1806 mark the beginning of a really critical text, based upon fixed rules. Among these are, that a reading must be supported by ancient testimony; that the shorter reading is preferable to the longer, the more difficult to the easy, the unusual to the usual. He sifted Wetstein's apparatus with scrupulous care; enlarged it by collecting the citations of Origen, and utilizing the Old Latin texts, published by Bianchini and Sabatier; improved and developed Bengel's system of recensions, classifying the authorities under three heads—the Western (D, Latin versions, fathers), the Alexandrian (B, C, L, etc., a recension of the corrupt Western text), and the Constantinopolitan (A, flowing from both); but recognised also mixed and transitional texts, decided for the readings of the largest relative extent, but departed from the Elzevir text only for clear and urgent reasons. His critical canons are well-considered and sound; but he was too much fettered by his recension theory, which was ably criticised and modified by Hug, a Roman Catholic scholar (1765–1846).

Principal editions, Halle and London, 1775–77, 1796–1806, 2 tom. 8vo; reprinted, London, 1809 and 1818 (a very fine edition); an improved third edition of the Gospels by David Schulz, 1827, with Prolegomena and an enlarged apparatus. Griesbach's text is the basis of many manual editions by Schott, Knapp, Tittmann, Hahn, Theile, and of several English and American editions.

While Griesbach was engaged in his work, several scholars made valuable additions to the critical apparatus, the results of which he incorporated in his last edition.

C. F. Matthaei (professor at Wittenberg, then at Moscow; d. 1811), Griesbach's opponent, ridiculed the system

of recensions, despised the most ancient authorities, and furnished a text from about a hundred Moscow MSS., all of Constantinopolitan origin, to which he attributed too great a value. The result by no means justified his pretensions and passionate attacks upon others. His *Novum Test. Græce et Lat.* was published at Riga, 1782–88, 12 vols. 8vo; an edition with the Greek text only, in 3 vols. (1803–7).

The Danish professors Birch, Adler, and Moldenhawer collected, at the expense of the King of Denmark, a large and valuable amount of new critical material in Italy and Spain, including the readings of the Vatican MS., published by Birch, 1788–1801. During the same period Codd. A, D, and other important MSS. were published.

F. C. Alter, in his Greek Test., Vienna, 1786–87, 8vo, gave the readings of twenty-two Vienna MSS., and also of four MSS. of the Slavonic version.

The new discoveries of these scholars went far to confirm Griesbach's critical judgment.

(11.) J. M. A. Scholz (a pupil of Hug, and Roman Catholic professor in Bonn; d. 1852): *Novum Testamentum Græce*, etc., 1830–36, 2 vols. 4to; the text reprinted by Bagster, London, with the English version.

Scholz was a poor critic, but an extensive collator. He examined many new MSS. in different countries, though not very accurately, and gave the preference to the Byzantine family, as distinct from the Alexandrian. He frequently departed from the received text, yet, upon the whole, preserved it in preference to that of the Vulgate (which is remarkable for a Roman Catholic). His edition has found greater favour in England than in Germany. It marks no advance upon Griesbach.

3. Third Period: The Restoration of the Primitive Text. From Lachmann and Tischendorf to Westcott and Hort—A.D. 1830–81.

(12.) Carl Lachmann (professor of classical philology in Berlin; d. 1851): *Novum Testamentum Græce et Latine*, Berol. 1842–50, 2 vols. Comp. his art. in the *Studien und Kritiken*, 1830, No. 4, pp. 817–845. Lachmann had previously published a small edition in 1831, with various readings at the end. In the larger edition he was aided by the younger Philip Buttmann, who added the apparatus of the Greek text, and published also another small edition based on the Vatican MS., 1856, 1862, and 1865.

Lachmann was not a professional theologian, and not hampered by traditional prejudice. His object was to restore the oldest accessible text, *i. e.* the text of the fourth or fifth century, as found in the oldest sources then known (especially Codd. A, B, C, Itala, Vulgate, ante-Nicene fathers); yet not as a final text, but simply as a sure *historical basis* for further operations of internal criticism. He gives, with diplomatic accuracy, even palpable writing errors if sufficiently attested; not as proceeding from the original writers, but as parts of the *textus traditus* of the fourth century. His range of authorities was limited; Cod. Sinaiticus had not yet been discovered, and Codd. B and C not critically edited. But to him belongs the credit of having broken a new path, and established, with the genius and experience of a master critic, the true basis. He carried out the hint of Bentley and Bengel, and had the boldness to destroy the tyranny of the *Textus Receptus*, and to substitute for it the uncial text of the Nicene age.

Lachmann met with much opposition from the profession-

al theologians, even from such a liberal critic as De Wette, who thought that he had wasted his time and strength. Such is the power of habit and prejudice that every inch of ground in the march of progress is disputed, and must be fairly conquered. But his principles are now pretty generally acknowledged as correct.*

(13.) CONSTANTIN VON TISCHENDORF (professor of theology at Leipsic: b. 1815, d. 1874): *Novum Testamentum Græce*, etc., *ed. octava critica maior*, Lips.: issued at intervals, in eleven parts, from 1864 to 1872, 2 vols., with a full critical apparatus.

Prof. Tischendorf is by far the most industrious, enterprising, and successful textual critic of the nineteenth century. He visited the principal libraries of Europe in search of documents; made four journeys to England, and three to the Orient; discovered, collated, copied, and edited many most important MSS.; and published, between 1841 and 1873, no less than twenty-four editions of the Greek Testament (including the reissues of his stereotyped *editio academica*). Four of these—issued 1841, 1849, 1859, and 1872—mark a progress in the acquisition of new material. The catalogue of his publications, most of them relating to Biblical criticism, covers more than ten octavo pages. In 1873 he hoped to attend the General Conference of the Evangelical Alliance in New York, and to read a paper on the influence of the Apocryphal Gospels on the formation of the Roman Catholic theory and worship of the Virgin

* Tregelles (p. 99): "Lachmann led the way in casting aside the so-called *Textus Receptus*, and boldly placing the New Testament wholly and entirely on the basis of actual authority." Reuss calls him (*Biblioth.* p. 239) "*vir doctissimus et κριτικώτατος*." Scrivener (p. 422 sqq.) depreciates his merits.

Mary. I had transmitted to him, in the name of the American branch, two free tickets for himself and his son, and provided comfortable lodgings, when a fatal stroke of apoplexy suddenly arrested his earthly labours, May 5, 1873, although he lingered till Dec. 7, 1874.*

Tischendorf started from the basis of Lachmann, but with a less rigorous application of his principle, and with a much larger number of authorities. He intended to give not only the oldest, but also the best, text, with the aid of all authorities. His judgment was influenced by subjective considerations and a very impulsive temper; hence frequent changes in his many editions, which he honestly confessed, quoting Tischendorf versus Tischendorf, but they mark the progress in the range of his resources and knowledge. In his last and best edition he returns again to the uncial authorities, after a temporary departure to later documents, and gives full credit to his own greatest discovery, the MS. from the Mount of Legislation.

* See J. E. Volbeding, *Constantin Tischendorf in seiner 25-jährigen schriftstellerischen Wirksamkeit*, Leips. 1862; Dr. Abbot's article on Tischendorf in the *Unitarian Review* for March, 1875; Dr. Gregory's article in the *Bibliotheca Sacra* for January, 1876; and for his moral and religious character, the addresses of his pastor, Dr. Ahlfeld, and his colleagues Drs. Kahnis and Luthardt, *Am Sarge Tischendorf's*, with a list of his writings, Leips. 1874. These addresses bring into prominence his noble qualities, which were somewhat concealed to the superficial observer by a skin disease—his personal vanity and overfondness for his many and well-earned titles and twenty or more decorations from sovereigns which were displayed in his parlor. He took a prominent part in the united deputations of the Evangelical Alliance to the Czar and Prince Gortschakoff, at Friedrichshafen, in behalf of the persecuted Lutherans in the Baltic provinces, in 1871, at the risk of his popularity at the Russian court.

The Latin Prolegomena to this edition have been prepared, since 1876, by an American scholar, Dr. Caspar René Gregory, residing at Leipsic, with the efficient aid of Dr. Ezra Abbot, of Cambridge, Mass., and will soon be published. Thus America is permitted to take an important part in this great work of restoring the purest text of the book of books by completing the noblest monument of German scholarship in the line of textual criticism.*

(14.) SAM. PRIDEAUX TREGELLES (1813–1875): *The Greek New Testament, edited from ancient authorities, with the Latin Version of Jerome from the Codex Amiatinus*, London; issued in parts from 1857 to 1879, 4to. He had previously edited *The Book of Revelation in Greek*, 1844.

Dr. Tregelles devoted his whole life to this useful and herculean task, with a reverent and devout spirit similar to that of Bengel.† He visited many libraries in Europe, col-

* See an article by Dr. Abbot in the *Harvard Register*, Cambridge, Mass., 1881, pp. 322, 323. We learn from this that the Prolegomena will give the fullest description of the critical material and a key to the multitudinous abbreviations of Tischendorf's apparatus, which to ordinary readers are about as intelligible as a hieroglyphic alphabet. The "Addenda et Emendanda" will contain a formidable list of errors in the text and apparatus which scholars have detected, and additional references to new sources. I regret that I could not avail myself of these Prolegomena, but I had the benefit of Dr. Abbot's valuable suggestions and aid in reading the proof of this Introduction, which I was obliged to prepare within a few weeks.

† Dr. T. was of Quaker descent, and associated for a time with the "Plymouth Brethren." He edited *The Englishman's Greek Concordance to the N. T.* (1839), *The Englishman's Hebrew and Chaldee Concordance of the O. T.* (1843, 2 vols.), a translation of *Gesenius's Hebrew and Chaldee Lexicon* (1847), and other useful books. He was very poor, but in his later years he received a

lated the most important uncial and cursive MSS., and published the palimpsest Codex Zacynthius (on Luke). He was far behind Tischendorf in the extent of his resources, but more scrupulously accurate in the use of them.* He followed Lachmann's principle. He left behind him a monumental work of painstaking, conscientious, and devout scholarship. But it needs to be corrected and supplemented from the Codex Sinaiticus, and the critical edition of the Codex Vaticanus, which he was not permitted to inspect in Rome by the jealous authorities. Like Tischendorf, he was prevented from completing his work, and was struck down by paralysis while engaged in concluding the last chapters of Revelation (in 1870). He never recovered, and could not take part in the labours of the English Revision Committee, of which he was appointed a member. The Prolegomena were compiled and edited four years after his death by Dr. Hort and Rev. A. W. Streane, 1879.

(15.) WESTCOTT and HORT: *The New Testament in the Original Greek*, Cambridge and London, Macmillan & Co.; New York, Harper & Brothers, 1881.

Of this, the last and the best critical edition of the Greek Testament, which was begun in 1853 and completed in 1881, we have said enough in the beginning of this Introduction.

Simultaneously with this edition there appeared two other editions of the Greek Testament, which make no

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pension of £200 from the civil list. His belief in verbal inspiration made him, like Bengel, a verbal critic.

* Dr. Scrivener remarks (p. 431): "Where Tischendorf and Tregelles differ" (in collation), "the latter is seldom in the wrong."

claim to be independent critical recensions of the text, but have a special interest and value in connection with the Westminster or Anglo-American Revision, and supplement each other. They were carefully prepared by two members of the New Testament Company of Revisers, but it is distinctly stated that "the Revisers are not responsible" for the publication. They were undertaken by the English University Presses.

Dr. SCRIVENER, in his edition published by the University Press of Cambridge, gives *The New Testament in the Original Greek, according to the Text followed in the Authorised Version* (*i. e.* the *Textus Receptus* of Beza's edition of 1598), *together with the Variations adopted in the Revised Version.* He puts the new readings at the foot of the page, and prints the displaced readings of the text in heavier type.

Dr. PALMER, archdeacon of Oxford, in *The Greek Testament, with the Readings adopted by the Revisers of the Authorised Version*, published by the Clarendon Press, Oxford, 1881, pursues the opposite method: he presents the Greek text followed by the Revisers, and puts the discarded readings of the *Textus Receptus* and of the version of 1611 in foot-notes. The Revisers state, in the Preface from the Jerusalem Chamber (p. xiii., royal-octavo ed.), that they did not esteem it within their province "to construct a continuous and complete Greek text. In many cases the English rendering was considered to represent correctly either of two competing readings in the Greek, and then the question of the text was usually not raised." Dr. Palmer, with the aid of lists of readings prepared by the Revisers in the progress of their work, has constructed a continuous text, taking for the basis the third edition of Stephens

(1550), and following it closely in all cases in which the Revisers did not express a preference for other readings; even the orthography, the spelling of proper names, and the typographical peculiarities or errors of Stephens are, with a few exceptions, retained. The chapters are marked as in Stephens's edition of 1550, the distribution into verses accords with that in the Authorised Version, and the division into paragraphs is conformed to the English Revision of 1881.

The year 1881 is fruitful above any other in editions of the New Testament in Greek and the Revised English Version; and the demand for the latter in Great Britain and the United States is beyond all precedent in the history of literature. We may well call it the year of the republication of the Gospel. The immense stimulus thus given to a careful and comparative study of the words of Christ and his apostles must bear rich fruit. The first printed edition of the Greek Testament in 1516 was followed by the great Reformation of 1517. May the numerous editions of 1881 lead to a deeper understanding and wider spread of the Christianity of Christ!

NEW YORK, *August* 1, 1881.

INDEX TO NOTATION.

The notation adopted in this work is used to draw attention to three classes of passages:

(1.) Passages where it has been found impossible to decide which of two or more various readings is certainly right.

(2.) Passages containing readings in regard to which some suspicion is entertained by the editors.

(3.) Passages where interpolations of special interest occur in certain documents.

In connection with all passages of the first class, alternative readings are given, which have a reasonable probability of being genuine. Of these alternative readings, those which on the whole are the more probable, or the better attested, are printed in the text as the primary readings; the secondary readings being distinguished by a notation which varies according as they differ from the primary readings by omission, addition, or substitution.

MARKS IN THE TEXT.

[ ] These marks indicate that the word or words enclosed in them are omitted in secondary readings. Thus, in Matt. vii. 24 (p. 17), *τοὺς λόγους τούτους* is the primary reading, *τοὺς λόγους*, without *τούτους*, the secondary reading.

⊤ (1.) *Without any accompanying mark in the margin.* This mark indicates the place where secondary readings add the word or words printed in the margin opposite the primary reading. Thus, in Matt. xxiii. 38 (p. 56), *ὁ οἶκος ὑμῶν* is the primary reading, *ὁ οἶκος ὑμῶν ἔρημος* the secondary reading.

(2.) *Accompanied by the marks* ⊣ ⊢ *in the margin*, it indicates that certain 'Western' documents contain, in places thus distinguished, interpolations embracing some apparently fresh or distinctive matter, but having no sufficient

intrinsic claim to any form of incorporation with the New Testament; such interpolations being printed opposite to it in the margin between the special marks ⊣ ⊢. See Matt. xx. 16 (p. 47), where some 'Western' documents interpolate, after ἔσχατοι, the clause πολλοὶ γάρ εἰσιν κλητοὶ ὀλίγοι δὲ ἐκλεκτοί.

⌜ ⌝ These marks enclose portions of the text to which the contents of the opposite margin refer. They are used in the following cases:

(1.) *Without any accompanying mark in the margin*, to indicate words and passages for which secondary readings are printed opposite in the margin. Thus, in Matt. xvi. 20 (p. 39), ἐπετίμησεν is the primary reading, διεστείλατο the secondary reading.

(2.) *Accompanied by 'Ap. †' in the margin*, to indicate portions of the text which, in the judgement of the editors, probably contain some "primitive" error, that is, an error affecting the text of all existing documents, and thus incapable of being rectified without the aid of conjecture; such places being the subject of notes in the Appendix. See Matt. xv. 30 (p. 37), χωλούς, κυλλούς, τυφλούς, κωφούς.

(3.) *Accompanied by the marginal marks* ⊣ ⊢, to indicate portions of the text for which 'Western' documents substitute the word or words printed opposite in the margin between the special marks ⊣ ⊢; such substitutions being similar in character to the 'Western' interpolations already mentioned. Thus, in Matt. viii. 12 (p. 18), some 'Western' documents substitute ἐξελεύσονται for ἐκβληθήσονται of the text.

† † These marks indicate that the word or words enclosed within them are apparently right, and are attested largely, though not by the best documents; the better attested readings being printed in the margin with '*Ap.*' and noticed in the Appendix. Thus, in Heb. vii. 1 (p. 469), ὁ is apparently right, ὅς the better attested reading.

[ ] These marks enclose (*a*) a few very early interpolations in the Gospels, omitted by 'Western' documents alone, as in Luke xxii. 19, 20 (p. 177), or by 'Western' and 'Syrian' documents alone, as in Matt. xxvii, 49 (pp. 68, 69); (*b*) a few interpolations in the Gospels, probably

'Western' in origin, containing important matter apparently derived from extraneous sources, as in Matt. xvi. 2, 3 (p. 38).

MARKS IN THE MARGIN.

[ ] Used in the margin with the same significance as in the text (see above), to distinguish two or more marginal readings which differ from each other merely by the omission or addition of words. Thus two alternative readings are indicated in the margin at Matt. viii. 18 (p. 19), one being πολλοὺς ὄχλους, the other ὄχλους without πολλούς.

v. In other cases, two or more marginal readings are separated by *v.* See marg. Matt. xiii. 30 (p. 32).

Ap. (1.) *When attached to marginal readings or punctuations*, this indicates that such readings or punctuations are examined in the Appendix.

" (2.) *Accompanied by* † † *in the text.* See † † above.

" (3.) *Standing alone, without any corresponding mark in the text*, it indicates places where occur miscellaneous rejected readings which, having some special interest, are noticed in the Appendix. See Matt. xvii. 20 (p. 41).

Ap.† Accompanied by ⌜ ⌝ in the text. See ⌜ ⌝ (2.) above.

⊣ ⊢ Accompanied by ⊤ or ⌜ ⌝ in the text. See ⊤ (2.) and ⌜ ⌝ (3.) above.

* This mark indicates that the marginal note, being too long to be conveniently inserted in the usual place, has been printed at the foot of the page, where it is distinguished by a corresponding *.

‡ When two notes of this kind occur on one page, the second is indicated by ‡. See Acts xviii. 21 and 27 (p. 290).

TYPE AND ARRANGEMENT.

Uncial type is employed for quotations from the Old Testament, including phrases borrowed from some one place or a number of places.

Metrical arrangement is chosen for poetical and rhythmical passages.

Short spaces indicate sub-paragraphs.

The *orthography* is taken from the best MSS.

List of Noteworthy Variations between the Text of the Revisers and that of Westcott and Hort.

Marg. is placed after a reading of Westcott and Hort when it has been put in the *margin* by the Revisers.

Sec. denotes that the reading so indicated is a *secondary* reading of Westcott and Hort.

(Ap. †) denotes that the reading which it follows is suspected by Westcott and Hort of containing a "primitive" error, and is made the subject of a note in their Appendix.

It should be remembered that the Revisers have pronounced no judgment on those parts of the Greek text where the variations would not affect the translation. But in the preparation of this list it has been assumed that the Revisers followed Stephens's edition of 1550, wherever their translation does not show that they chose a different text.

It should be observed, also, that in the great majority of the passages included in this list, the text of the Revisers corresponds with secondary readings of Westcott and Hort, and the text of Westcott and Hort with the marginal readings of the Revisers, so that the two texts are virtually the same.

	Revisers' Text.	Westcott and Hort's Text.
Matt. iii. 16,	ἠνεῴχθησαν αὐτῷ Sec.	ἠνεῴχθησαν Marg.
iv. 23,	περιῆγεν ὁ Ἰησοῦς	περιῆγεν Marg.
v. 25,	κριτής σε παραδῷ τῷ	κριτὴς τῷ Marg.
vi. 1,	Προσέχετε τὴν Sec.	Προσέχετε δὲ τὴν
8,	γὰρ ὁ πατὴρ ὑμῶν Sec.	γὰρ ὁ θεὸς ὁ πατὴρ ὑμῶν Marg.
vii. 13,	πλατεῖα ἡ πύλη καὶ (Probably not genuine. See Appendix by W. & H.)	πλατεῖα καὶ Marg.
viii. 9,	ὑπὸ ἐξουσίαν, ἔχων Sec.	ὑπὸ ἐξουσίαν τασσόμενος, ἔχων Marg.
10,	οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν	παρ' οὐδενὶ τοσαύτην πίστιν ἐν τῷ Ἰσραὴλ Marg.

	Revisers' Text.	Westcott and Hort's Text.
Matt. viii. 18,	πολλοὺς ὄχλους Sec.	ὄχλον (with ὄχλους sec.)
ix. 14,	νηστεύομεν πολλά Sec.	νηστεύομεν Marg.
18,	εἷς ἐλθὼν	εἷς προσελθὼν (with προσελθὼν sec. and εἰσελθὼν sec.)
27,	ἠκολούθησαν αὐτῷ Sec.	ἠκολούθησαν
x. 13,	πρὸς ὑμᾶς Sec.	ἐφ' ὑμᾶς
25,	Βεελζεβοὺλ	Βεεζεβοὺλ (*et passim*)
xi. 15,	ὦτα ἀκούειν ἀκουέτω	ὦτα ἀκουέτω Marg.
xii. 4,	ἔφαγεν	ἔφαγον Marg.
22,	προσηνέχθη αὐτῷ δαιμονιζόμενος τυφλὸς καὶ κωφός Sec.	προσήνεγκαν αὐτῷ δαιμονιζόμενον τυφλὸν καὶ κωφόν
47,	εἶπεν . . . . λαλῆσαι Sec.	Omitted. Marg
xiii. 35,	καταβολῆς κόσμου	καταβολῆς Marg.
44,	καὶ πωλεῖ πάντα ὅσα ἔχει, καὶ Sec.	καὶ πωλεῖ ὅσα ἔχει καὶ
45,	οὐρανῶν ἀνθρώπῳ ἐμπόρῳ Sec.	οὐρανῶν ἐμπόρῳ
xiv. 24,	μέσον τῆς θαλάσσης ἦν Sec.	σταδίους πολλοὺς ἀπὸ τῆς γῆς ἀπεῖχεν Marg.
29,	ἐλθεῖν Sec.	καὶ ἦλθεν Marg.
xv. 31,	λαλοῦντας, κυλλοὺς ὑγιεῖς, καὶ Sec.	λαλοῦντας καὶ
xvi. 2, 3,	Ὀψίας γενομένης λέγετε Εὐδία . . . . . . τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε.	Interpolation, probably "Western" in origin. Marg.
21,	ὁ Ἰησοῦς	Ἰησοῦς Χριστὸς Marg.
xvii. 8,	τὸν Ἰησοῦν Sec.	αὐτὸν Ἰησοῦν
15,	πάσχει Sec.	ἔχει
22,	Ἀναστρεφομένων	Συστρεφομένων Marg.
xviii. 14,	τοῦ πατρὸς ὑμῶν Sec.	τοῦ πατρός μου Marg.
15,	ἁμαρτήσῃ εἰς σὲ ὁ	ἁμαρτήσῃ ὁ Marg.
19,	πάλιν λέγω Sec.	πάλιν ἀμὴν λέγω

	Revisers' Text.	Westcott and Hort's Text.
Matt. xix. 4,	*ποιήσας*	*κτίσας* Marg.
9, 10,	*μοιχᾶται· καὶ ὁ ἀπολελυμένην γαμήσας μοιχᾶται. λέγουσιν*	*μοιχᾶται. λέγουσιν* Marg.
22,	*λόγον* Sec.	*λόγον τοῦτον*
24,	*διελθεῖν, ἢ πλούσιον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ* Sec.	*εἰσελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ*
29,	*ἑκατονταπλασίονα*	*πολλαπλασίονα* Marg.
xx. 5,	*πάλιν* Sec.	*πάλιν δὲ*
8,	*ἀπόδος αὐτοῖς* Sec.	*ἀπόδος*
17,	*Καὶ ἀναβαίνων ὁ Ἰησοῦς* Sec.	*Μέλλων δὲ ἀναβαίνειν Ἰησοῦς*
xxi. 12,	*ἱερὸν τοῦ θεοῦ* ("Western" interpolation)	*ἱερόν* Marg.
25,	*παρ' ἑαυτοῖς* Sec.	*ἐν ἑαυτοῖς*
29–31,	*Οὐ θέλω· . . . ἀπῆλθεν . . . . Ἐγώ, . . . οὐκ ἀπῆλθεν . . . . . Ὁ πρῶτος.*	*Ἐγώ, . . . οὐκ ἀπῆλθεν . . . Οὐ θέλω· . . . . ἀπῆλθεν . . . . . Ὁ ὕστερος.*
xxiii. 4,	*βαρέα καὶ δυσβάστακτα* Sec.	*βαρέα* Marg.
38,	*οἶκος ὑμῶν ἔρημος* Sec.	*οἶκος ὑμῶν* Marg.
xxiv. 24,	*πλανῆσαι* Sec.	*πλανᾶσθαι*
31,	*σάλπιγγος φωνῆς μεγάλης* Sec.	*σάλπιγγος μεγάλης* Marg.
xxvii. 4,	*ἀθῷον* Sec.	*δίκαιον* Marg.
24,	*ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου* Sec.	*ἀπὸ τοῦ αἵματος τούτου* Marg.
46,	*Ἠλί, Ἠλί*	*Ἐλωί, Ἐλωί*
xxviii. 6,	*ἔκειτο ὁ κύριος* ("Western" interpolation)	*ἔκειτο* Marg.
15,	*σήμερον* Sec.	*σήμερον ἡμέρας*
Mark i. 1,	*Χριστοῦ, υἱοῦ τοῦ θεοῦ*	*Χριστοῦ.* (with *υἱοῦ θεοῦ* sec.) Marg.
27,	*πρὸς ἑαυτοὺς* Sec.	*αὐτοὺς*

		Revisers' Text.	Westcott and Hort's Text.
Mark	i. 34,	ᾔδεισαν αὐτόν. Sec.	ᾔδεισαν αὐτὸν Χριστὸν εἶναι. Marg.
	ii. 1,	εἰς οἶκόν ἐστι	ἐν οἴκῳ ἐστίν
	4,	προσεγγίσαι	προσενέγκαι Marg.
	16,	ἐσθίει καὶ πίνει; Sec.	ἐσθίει; Marg.
	iii. 14,	δώδεκα, ἵνα	δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασεν, ἵνα Marg.
	15,	δαιμόνια· καὶ	δαιμόνια· καὶ ἐποίησεν τοὺς δώδεκα καὶ Marg.
	35,	ὃς γὰρ ἂν Sec.	ὃς ἂν
	iv. 5,	πετρῶδες, ὅπου Sec.	πετρῶδες καὶ ὅπου
	vi. 2,	πολλοὶ	οἱ πολλοὶ Marg.
	14,	ἔλεγεν Sec.	ἔλεγον Marg.
	22,	τῆς θυγατρὸς αὐτῆς τῆς Ἡρῳδιάδος	τῆς θυγατρὸς αὐτοῦ Ἡρῳδιάδος Marg.
	vii. 4,	βαπτίσωνται Sec.	ῥαντίσωνται Marg.
	viii. 12,	λέγω ὑμῖν Sec.	λέγω
	16,	ἔχομεν	ἔχουσιν Marg.
	ix. 30,	παρεπορεύοντο Sec.	ἐπορεύοντο
	42,	τῶν πιστευόντων εἰς ἐμέ	τῶν πιστευόντων Marg.
	x. 7,	μητέρα, καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, καὶ	μητέρα, καὶ Marg.
	24,	δύσκολόν ἐστιν τοὺς πεποιθότας ἐπὶ χρήμασιν εἰς	δύσκολόν ἐστιν εἰς Marg.
	35,	οἱ υἱοὶ Sec.	οἱ δύο υἱοὶ
	xi. 19,	ἐξεπορεύετο Sec.	ἐξεπορεύοντο Marg.
	xii. 36,	ὑποπόδιον	ὑποκάτω Marg.
	xiii. 15,	ὁ δὲ ἐπὶ Sec.	ὁ ἐπὶ
	33,	ἀγρυπνεῖτε καὶ προσεύχεσθε	ἀγρυπνεῖτε Marg.
	xiv. 7,	αὐτοῖς *or* αὐτοὺς εὖ	αὐτοῖς πάντοτε εὖ (with αὐτοῖς εὖ sec.)
	20,	τὸ τρύβλιον Sec.	τὸ ἓν τρύβλιον

	Revisers' Text.	Westcott and Hort's Text.
Mark xiv. 68,	προαύλιον· καὶ ἀλέκτωρ ἐφώνησε.	προαύλιον. Marg.
xv. 44,	πάλαι ἀπέθανεν· Sec.	ἤδη ἀπέθανεν· Marg.
xvi. 9–20.	Ἀναστὰς δὲ πρωὶ πρώτῃ . . . . . . ἐπακολουθούντων σημείων.	Interpolation, probably "Western" in origin. Marg.
Luke iv. 44,	Γαλιλαίας ("Western" substitution)	Ἰουδαίας Marg.
v. 39,	καὶ οὐδεὶς Sec.	Οὐδεὶς (Omit v. 39 for secondary reading)
vi. 31,	καὶ ὑμεῖς ποιεῖτε Sec.	ποιεῖτε
33,	καὶ ἐὰν Sec.	καὶ γὰρ ἐὰν
vii. 39,	προφήτης Sec.	ὁ προφήτης Marg.
viii. 43,	ἥτις ἰατροῖς προσαναλώσασα ὅλον τὸν βίον οὐκ	ἥτις οὐκ Marg.
45,	Πέτρος καὶ οἱ σὺν αὐτῷ	Πέτρος Marg.
ix. 2,	ἰᾶσθαι τοὺς ἀσθενοῦντας	ἰᾶσθαι Marg.
59,	Κύριε, ἐπίτρεψόν Sec.	Ἐπίτρεψόν
x. 1, 17,	ἑβδομήκοντα Sec.	ἑβδομήκοντα δύο Marg.
38,	εἰς τὸν οἶκον αὐτῆς Sec.	εἰς τὴν οἰκίαν
42,	ἑνὸς δέ ἐστιν χρεία· Μαρία	ὀλίγων δέ ἐστιν χρεία ἢ ἑνός· Μαριὰμ Marg.
xi. 11,	υἱὸς ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; ἢ καὶ ἰχθὺν Sec.	υἱὸς ἰχθὺν Marg.
24,	λέγει Sec.	τότε λέγει
25,	εὑρίσκει σεσαρωμένον Sec.	εὑρίσκει σχολάζοντα, σεσαρωμένον
xiv. 5,	ὄνος	υἱὸς Marg.
xv. 21, 22,	υἱός σου. εἶπε Sec.	υἱός σου· ποίησόν με ὡς ἕνα τῶν μισθίων σου. εἶπεν Marg.
xvi. 12,	ὑμέτερον Sec.	ἡμέτερον Marg.
xvii. 24,	ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ Sec.	ἀνθρώπου Marg.

	Revisers' Text.	Westcott and Hort's Text.
Luke xix. 38,	*ὁ ἐρχόμενος* Sec.	*ὁ ἐρχόμενος, ὁ*
xxii. 19, 20,	*τὸ ὑπὲρ ὑμῶν διδόμενον· . . . . , τὸ ὑπὲρ ὑμῶν ἐκχυννόμενον*	Very early interpolation, omitted by "Western" documents alone. Marg.
43, 44,	*ὤφθη δὲ αὐτῷ ἄγγελος . . . . καταβαίνοντες ἐπὶ τὴν γῆν.*	Interpolation, probably "Western" in origin. Marg.
xxiii. 34,	*ὁ δὲ Ἰησοῦς ἔλεγεν . . . . οἴδασιν τί ποιοῦσιν.*	Interpolation, probably "Western" in origin. Marg.
42,	*ἐν τῇ βασιλείᾳ* Sec.	*εἰς τὴν βασιλείαν* Marg.
xxiv. 3,	*τοῦ κυρίου Ἰησοῦ*	Very early interpolation, omitted by "Western" documents alone. Marg.
6,	*οὐκ ἔστιν ὧδε, ἀλλὰ ἠγέρθη.*	" " "
12,	*Ὁ δὲ Πέτρος . . . . θαυμάζων τὸ γεγονός.*	" " "
36,	*καὶ λέγει αὐτοῖς Εἰρήνη ὑμῖν.*	" " "
40,	*καὶ τοῦτο εἰπὼν ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας.*	" " "
47,	*καὶ ἄφεσιν* Sec.	*εἰς ἄφεσιν* Marg.
51,	*καὶ ἀνεφέρετο εἰς τὸν οὐρανόν.*	Very early interpolation, omitted by "Western" documents alone. Marg.
52,	*προσκυνήσαντες αὐτὸν*	" " "
John i. 3, 4,	*ἓν ὃ γέγονεν. ἐν* Sec.	*ἕν. ὃ γέγονεν ἐν* Marg.
15,	*Οὗτος ἦν ὃν εἶπον* Sec.	*—οὗτος ἦν ὁ εἰπών—* Marg.
18,	*ὁ μονογενὴς υἱός* ("Western" substitution)	*μονογενὴς θεὸς* Marg.

	Revisers' Text.	Westcott and Hort's Text.
John iii. 13,	*ἀνθρώπου, ὁ ὢν ἐν τῷ οὐρανῷ. καὶ* ("Western" interpolation)	*ἀνθρώπου. καὶ* Marg.
iv. 11,	*λέγει αὐτῷ ἡ γυνή* Sec.	*λέγει αὐτῷ*
vi. 14,	*ὃ ἐποίησεν σημεῖον* Sec.	*ἃ ἐποίησεν σημεῖα* Marg.
vii. 53–viii. 11,	*καὶ ἐπορευθήσαν . . . . μηκέτι ἁμάρτανε.*	Interpolation, probably "Western" in origin.
viii. 39,	*ἐποιεῖτε* Sec.	*ποιεῖτε* Marg.
ix. 6,	*ἐπέχρισεν* Sec.	*ἐπέθηκεν*
35,	*τὸν υἱὸν τοῦ θεοῦ*	*τὸν υἱὸν τοῦ ἀνθρώπου* Marg.
x. 18,	*αἴρει* Sec.	*ἦρεν* Marg.
22,	*Ἐγένετο δὲ*	*Ἐγένετο τότε* Marg.
29,	*ὃς δέδωκέν μοι, πάντων μείζων* Sec.	*ὃ δέδωκέν μοι πάντων μεῖζόν* Marg.
xiv. 11,	*πιστεύετέ μοι.* Sec.	*πιστεύετε.*
17,	*ἐν ὑμῖν ἔσται* Sec.	*ἐν ὑμῖν ἐστίν*
xv. 10,	*πατρός μου* Sec.	*πατρὸς*
14,	*ἃ* Sec.	*ὃ*
xvi. 13,	*ἀκούσει* Sec.	*ἀκούει*
22,	*αἴρει* Sec.	*ἀρεῖ*
xvii. 7, 8,	*δέδωκας bis* Sec.	*ἔδωκας bis*
xix. 39,	*μίγμα* Sec.	*ἕλιγμα* Marg.
xxi. 16,	*πρόβατά* Sec.	*προβάτιά*
Acts ii. 44,	*πιστεύσαντες ἦσαν ἐπὶ τὸ αὐτό, καὶ εἶχον* Sec.	*πιστεύσαντες ἐπὶ τὸ αὐτὸ εἶχον*
iv. 1,	*ἱερεῖς* Sec.	*ἀρχιερεῖς* Marg.
vi. 3,	*ἐπισκέψασθε οὖν*	*ἐπισκέψασθε δέ* Marg.
vii. 38,	*ἡμῖν* Sec.	*ὑμῖν*
viii. 18,	*τὸ πνεῦμα τὸ ἅγιον*	*τὸ πνεῦμα* Marg.
ix. 12,	*ἄνδρα Ἁνανίαν* Sec.	*ἄνδρα ἐν ὁράματι Ἁνανίαν*
x. 19,	*τρεῖς* Sec.	*δύο*
24,	*εἰσῆλθον*	*εἰσῆλθεν* Marg.

	Revisers' Text.	Westcott and Hort's Text.
Acts x. 36, 37,	τὸν λόγον ὃν ἀπέστειλεν . . . . Χριστοῦ (οὗτος . . . . κύριος) ὑμεῖς οἴδατε, τὸ Sec.	τὸν λόγον ἀπέστειλεν . . . Χριστοῦ· οὗτος . . . κύριος. ὑμεῖς οἴδατε τὸ
45,	ὅσοι συνῆλθαν Sec.	οἳ συνῆλθαν
xi. 3,	Εἰσῆλθες πρὸς ἄνδρας ἀκροβυστίαν ἔχοντας, καὶ συνέφαγες Sec.	εἰσῆλθεν πρὸς ἄνδρας ἀκροβυστίαν ἔχοντας καὶ συνέφαγεν
20,	Ἕλληνας	Ἑλληνιστάς Marg.
23,	τῷ κυρίῳ Sec.	ἐν τῷ κυρίῳ Marg.
xii. 24,	τοῦ θεοῦ Sec.	τοῦ κυρίου
25,	ἐξ Sec.	εἰς Marg.
xv. 24,	ἡμῶν ἐξελθόντες ἐτάραξαν	ἡμῶν ἐτάραξαν Marg.
xvi. 23,	πολλάς τε Sec.	πολλὰς δὲ
32,	τοῦ κυρίου Sec.	τοῦ θεοῦ Marg.
xx. 4,	αὐτῷ ἄχρι τῆς Ἀσίας Σώπατρος ("Western" interpolation)	αὐτῷ Σώπατρος Marg.
21,	Ἰησοῦν Χριστόν Sec.	Ἰησοῦν Marg.
32,	τῷ θεῷ Sec.	τῷ κυρίῳ Marg.
xxiii. 7,	εἰπόντος Sec.	λαλοῦντος
xxvii. 37,	διακόσιαι Sec.	ὡς Marg.
xxviii. 1,	Μελίτη	Μελιτήνη Marg.
James ii. 19,	εἷς ἐστιν ὁ θεός· Sec.	εἷς θεὸς ἔστιν; Marg.
26,	ὥσπερ γὰρ τὸ Sec.	ὥσπερ τὸ
iv. 5,	λέγει; πρὸς Sec.	λέγει Πρὸς Marg.
12,	ἐστιν ὁ Sec.	ἔστιν
14,	τὸ τῆς αὔριον· ποία ἡ ζωὴ ὑμῶν; ἀτμὶς γάρ ἐστε ἡ πρὸς	τῆς αὔριον ποία ἡ ζωὴ ὑμῶν· ἀτμὶς γάρ ἐστε πρὸς
v. 3,	ὑμῶν ὡς πῦρ. Sec.	ὑμῶν· ὡς πῦρ
6,	ὑμῖν. Sec.	ὑμῖν;
20,	γινωσκέτω Sec.	γινώσκετε Marg.
	ψυχὴν ἐκ θανάτου	ψυχὴν αὐτοῦ ἐκ θανάτου (with ψυχὴν ἐκ θανάτου αὐτοῦ sec.)

	Revisers' Text.	Westcott and Hort's Text.
1 Pet. iii. 1,	ἵνα, καὶ εἰ Sec.	ἵνα εἰ
18,	ἔπαθεν Sec.	ἀπέθανεν Marg.
iv. 1,	ἁμαρτίας Sec.	ἁμαρτίαις Marg.
v. 2,	θεοῦ, ἐπισκοποῦντες μὴ ἑκουσίως κατὰ Θεόν	θεοῦ, μὴ Marg. ἑκουσίως Marg.
8,	ζητῶν τίνα καταπιεῖν	ζητῶν καταπιεῖν (with ζητῶν τινὰ καταπ. sec.)
2 Pet. i. 3,	ἰδίᾳ δόξῃ καὶ ἀρετῇ Sec.	διὰ δόξης καὶ ἀρετῆς Marg.
ii. 13,	ἀγάπαις Sec.	ἀπάταις Marg.
iii. 10,	κατακαήσεται	εὑρεθήσεται Marg.
1 John ii. 20,	καὶ οἴδατε πάντα. Sec.	οἴδατε πάντες— Marg.
iv. 15,	Ἰησοῦς Sec.	Ἰησοῦς Χριστός
3 John 4,	χαράν Sec.	χάριν Marg.
Jude 22, 23,	διακρινομένους, οὓς δὲ σώζετε	διακρινομένους σώζετε
Rom. ii. 16,	ἐν ἡμέρᾳ ὅτε Sec.	ἐν ᾗ ἡμέρᾳ
	κρινεῖ Sec.	κρίνει Marg.
iii. 2,	πρῶτον μὲν ὅτι Sec.	πρῶτον μὲν γὰρ ὅτι
28,	οὖν Sec.	γὰρ Marg.
iv. 1,	ἐροῦμεν εὑρηκέναι Ἀβραάμ Sec.	ἐροῦμεν Ἀβραάμ Marg.
v. 6,	ἔτι γὰρ	εἴ γε (Ap.†)
vii. 25,	εὐχαριστῶ Sec.	χάρις δὲ (with χάρις sec.)
viii. 2,	με	σε (Ap.†)
28,	συνεργεῖ εἰς ἀγαθόν Sec.	συνεργεῖ ὁ θεὸς εἰς ἀγαθόν Marg.
ix. 22, 23,	ἀπώλειαν, καὶ ἵνα	ἀπώλειαν, ἵνα Marg.
x. 9,	ἐν τῷ στόματί σου κύριον Ἰησοῦν Sec.	τὸ ῥῆμα ἐν τῷ στόματί σου ὅτι ΚΥΡΙΟΣ ΙΗΣΟΥΣ Marg.
xiv. 5,	ὃς μὲν Sec.	ὃς μὲν γὰρ
xv. 4,	προεγράφη, εἰς Sec.	προεγράφη, πάντα εἰς
7,	ὑμᾶς Sec.	ἡμᾶς Marg.

	Revisers' Text.	Westcott and Hort's Text.
1 Cor. i. 4,	τῷ θεῷ μου	τῷ θεῷ Marg.
13,	Χριστός; Sec.	χριστός. Marg.
14,	εὐχαριστῶ τῷ θεῷ Sec.	εὐχαριστῶ Marg.
ii. 10,	δὲ Sec.	γὰρ Marg.
v. 5,	τοῦ κυρίου Ἰησοῦ Sec.	τοῦ κυρίου Marg.
vi. 11,	κυρίου Sec.	κυρίου ἡμῶν
vii. 15,	ἡμᾶς Sec.	ὑμᾶς Marg.
33, 34,	γυναικί. καὶ μεμέρισται καὶ ἡ γυνὴ καὶ ἡ παρθένος. ἡ ἄγαμος	γυναικί, καὶ μεμέρισται. καὶ ἡ γυνὴ ἡ ἄγαμος καὶ ἡ παρθένος Marg.
40,	δοκῶ δὲ Sec.	δοκῶ γὰρ
xiii. 3,	καυθήσωμαι	καυχήσωμαι Marg.
xiv. 16,	εὐλογῇς πνεύματι Sec.	εὐλογῇς ἐν πνεύματι
38,	ἀγνοείτω Sec.	ἀγνοεῖται Marg.
xv. 14,	ἡ πίστις ὑμῶν Sec.	ἡ πίστις ἡμῶν Marg.
49,	φορέσομεν Sec.	φορέσωμεν Marg.
54,	ὅταν δὲ τὸ φθαρτὸν τοῦτο ἐνδύσηται ἀφθαρσίαν, καὶ τὸ θνητὸν Sec.	ὅταν δὲ τὸ θνητὸν Marg.
2 Cor. i. 15,	χάριν Sec.	χαρὰν Marg.
ii. 1,	δὲ Sec.	γὰρ Marg.
7,	τοὐναντίον μᾶλλον ὑμᾶς Sec.	τοὐναντίον ὑμᾶς Marg.
iv. 17,	θλίψεως ἡμῶν Sec.	θλίψεως
vii. 8,	βλέπω γὰρ ὅτι	βλέπω (Ap.†) ὅτι Marg.
viii. 7,	ἐξ ὑμῶν ἐν ἡμῖν Sec.	ἐξ ἡμῶν ἐν ὑμῖν Marg.
xii. 10,	διωγμοῖς, ἐν Sec.	διωγμοῖς καὶ
Gal. i. 3,	καὶ κυρίου ἡμῶν Sec.	ἡμῶν καὶ κυρίου Marg.
iii. 21,	ἐκ νόμου ἦν ἡ Sec.	ἐν νόμῳ ἂν ἦν ἡ
v. 20,	ζῆλοι Sec.	ζῆλος
Eph. iii. 9,	φωτίσαι πάντας Sec.	φωτίσαι Marg.
v. 2,	ἡμῶν Sec.	ὑμῶν Marg.
Philip. ii. 26,	πάντας ὑμᾶς Sec.	πάντας ὑμᾶς ἰδεῖν Marg.
30,	Χριστοῦ Sec.	Κυρίου Marg.
Col. i. 12,	ἡμᾶς Sec.	ὑμᾶς Marg.

	Revisers' Text.	Westcott and Hort's Text.
Col. ii. 7,	περισσεύοντες ἐν εὐχαριστίᾳ Sec.	περισσεύοντες ἐν αὐτῇ ἐν εὐχαριστίᾳ Marg.
16,	βρώσει ἢ ἐν Sec.	βρώσει καὶ ἐν
iii. 6,	ἡ ὀργὴ τοῦ Θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας	ἡ ὀργὴ τοῦ θεοῦ Marg.
iv. 15,	κατ' οἶκον αὐτῶν	κατ' οἶκον αὐτῆς Marg.
1 Thess. ii. 7,	ἤπιοι	νήπιοι Marg.
iv. 1,	Λοιπὸν οὖν Sec.	Λοιπὸν
v. 4,	κλέπτης Sec.	κλέπτας Marg.
20,	πάντα δοκιμάζετε Sec.	πάντα δὲ δοκιμάζετε Marg.
25,	προσεύχεσθε περὶ Sec.	προσεύχεσθε καὶ περὶ Marg.
2 Thess. ii. 3,	ἁμαρτίας Sec.	ἀνομίας Marg.
iii. 6,	κυρίου ἡμῶν Ἰησοῦ Sec.	κυρίου Ἰησοῦ
	παρελάβοσαν Sec.	παρελάβετε Marg.
Heb. i. 8,	σου, ὁ θεός, εἰς Sec.	σου ὁ θεὸς εἰς
	τῆς βασιλείας σου Sec.	τῆς βασιλείας αὐτοῦ Marg.
v. 12,	καὶ οὐ Sec.	οὐ
vi. 2,	διδαχῆς Sec.	διδαχὴν Marg.
ix. 11,	μελλόντων Sec.	γενομένων Marg.
14,	ὑμῶν Sec.	ἡμῶν Marg.
17,	μή ποτε Sec.	μὴ τότε
	διαθέμενος; Sec.	διαθέμενος. Marg.
xiii. 15,	δι' αὐτοῦ οὖν Sec.	δι' αὐτοῦ Marg.
1 Tim. ii. 8,	διαλογισμοῦ Sec.	διαλογισμῶν
ii. 15–iii. 1,	σωφροσύνης. Πιστὸς ὁ λόγος,	σωφροσύνης. πιστὸς ὁ λόγος. Marg.
2 Tim. ii. 14,	κυρίου Sec.	θεοῦ Marg.
18,	τὴν ἀνάστασιν Sec.	ἀνάστασιν Marg.
Philemon 6,	ὑμῖν Sec.	ἡμῖν Marg.
25,	κυρίου ἡμῶν Ἰησοῦ Sec.	κυρίου Ἰησοῦ Marg.
Rev. i. 6,	εἰς τοὺς αἰῶνας τῶν αἰώνων	εἰς τοὺς αἰῶνας Marg.
ii. 10,	ἕξετε Sec.	ἔχητε Marg.

		Revisers' Text.	Westcott and Hort's Text.
Rev.	vii. 1,	ἐπί τι δένδρον Sec.	ἐπὶ πᾶν δένδρον
	xi. 3,	περιβεβλημένοι	περιβεβλημένους (Ap.†)
	xii. 8,	ἴσχυσαν Sec.	ἴσχυσεν
	xvii. 8,	ὑπάγειν Sec.	ὑπάγει Marg.
	xx. 6,	χίλια ἔτη Sec.	τὰ χίλια ἔτη Marg.
	xxi. 3,	μετ' αὐτῶν ἔσται, αὐτῶν θεὸς, καὶ Sec.	μετ' αὐτῶν ἔσται καὶ Marg.
	xxii. 21,	Ἰησοῦ Sec.	Ἰησοῦ Χριστοῦ Marg.

*List of Readings and Renderings Preferred by the American Committee, Recorded at their Desire.**

Classes of Passages.

I. Strike out "S." (i. e. Saint) from the title of the Gospels and from the heading of the pages.

II. Strike out "the Apostle" from the title of the Pauline Epistles, and "of Paul the Apostle" from the title of the Epistle to the Hebrews; strike out the word "General" from the title of the Epistles of James, Peter, 1 John, and Jude; and let the title of the Revelation run "The Revelation of John."

III. For "Holy Ghost" adopt uniformly the rendering "Holy Spirit."

IV. At the word "worship" in Matt. ii. 2, etc., add the marginal note "The Greek word denotes an act of reverence, whether paid to man (see chap. xviii. 26) or to God (see chap. iv. 10)."

V. Put into the text uniformly the marginal rendering "through" in place of "by" when it relates to prophecy, viz. in Matt. ii. 5, 17, 23; iii. 3; iv. 14; viii. 17; xii. 17; xiii. 35; xxi. 4; xxiv. 15; xxvii. 9; Luke xviii. 31; Acts ii. 16; xxviii. 25.

VI. For "tempt" ("temptation") substitute "try" or "make trial of" ("trial") wherever enticement to what is wrong is not evidently spoken of; viz. in the following instances: Matt. iv. 7; xvi. 1; xix. 3; xxii. 18, 35; Mark viii. 11; x. 2; xii. 15; Luke iv. 12; x. 25; xi. 16; xxii. 28; John viii. 6; Acts v. 9; xv. 10; 1 Cor. x. 9; Heb. iii. 8, 9; 1 Pet. i. 6.

VII. Substitute modern forms of speech for the following archaisms, viz. "who" or "that" for "which" when used of persons; "are" for "be" in the present indicative; "know" "knew" for "wot" "wist"; "drag" or "drag away" for "hale."

VIII. Substitute for "devil" ("devils") the word "demon" ("demons") wherever the latter word is given in the margin (or represents the Greek words δαίμων δαιμόνιον); and for "possessed with a devil" (or "devils") substitute either "demoniac" or "possessed with a demon" (or "demons").

IX. After "baptize" let the marg. "Or, *in*" and the text "with" exchange places.

X. Let the word "testament" be everywhere changed to "covenant" (without an alternate in the margin), except in Heb. ix. 15–17.

XI. Wherever "patience" occurs as the rendering of ὑπομονή add "stedfastness" as an alternate in the margin, except in 2 Cor. i. 6; James v. 11; Luke viii. 15; Heb. xii. 1.

XII. Let ἀσσάριον (Matt. x. 29; Luke xii. 6) be translated "penny," and δηνάριον "shilling," except in Matt. xxii. 19; Mark xii. 15; Luke xx. 24, where the name of the coin, "a denarius," should be given.

XIII. Against the expression "the God and Father of our Lord Jesus Christ" add the marginal rendering "Or, *God and the Father*" etc.; viz. in Rom. xv. 6; 2 Cor. i. 3; xi. 31; Eph. i. 3; Col. i. 3; 1 Pet. i. 3. And against the expression "our God and Father" add the marg. "Or, *God and our Father*"; viz. in Gal. i. 4; Phil. iv. 20; 1 Thess. i. 3; iii. 11, 13; James i. 27. And against the expression "his God and Father" add the marg. "Or, *God and his Father*," viz. in Rev. i. 6.

XIV. Let the use of "fulfil" be confined to those cases in which it denotes "accomplish," "bring to pass," or the like.

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* The suggestions of the American Committee not included under the heading "Classes of Passages," have been appended, as foot-notes, to the passages to which they refer.

ΕΥΑΓΓΕΛΙΟΝ

Α

THE GOSPEL

ACCORDING TO

S. MATTHEW.

---

1 Or, *The genealogy of Jesus Christ*
2 Or, *birth*: as in ver. 18.

[1]THE book of the [2]generation of Jesus Christ, the 1
son of David, the son of Abraham.

Abraham begat Isaac; 2
and Isaac begat Jacob;
and Jacob begat Judah and his brethren;
and Judah begat Perez and Zerah of Tamar; 3
and Perez begat Hezron;
and Hezron begat [3]Ram;
and [3]Ram begat Amminadab; 4
and Amminadab begat Nahshon;
and Nahshon begat Salmon;
and Salmon begat Boaz of Rahab; 5
and Boaz begat Obed of Ruth;
and Obed begat Jesse;
and Jesse begat David the king. 6

3 Gr. *Aram*.

And David begat Solomon of her *that had been the wife* of Uriah;
and Solomon begat Rehoboam; 7
and Rehoboam begat Abijah;
and Abijah begat [4]Asa; 8
and [4]Asa begat Jehoshaphat;
and Jehoshaphat begat Joram;
and Joram begat Uzziah;

4 Gr. *Asaph*.

ΚΑΤΑ ΜΑΘΘΑΙΟΝ

1 ΒΙΒΛΟΣ γενέσεως Ἰησοῦ Χριστοῦ υἱοῦ Δαυεὶδ υἱοῦ Ἀβρααμ.

2 Ἀβραὰμ ἐγέννησεν τὸν Ἰσαάκ,
Ἰσαὰκ δὲ ἐγέννησεν τὸν Ἰακώβ,
Ἰακὼβ δὲ ἐγέννησεν τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ,
3 Ἰούδας δὲ ἐγέννησεν τὸν Φαρὲς καὶ τὸν Ζαρὰ ἐκ τῆς Θάμαρ,
Φαρὲς δὲ ἐγέννησεν τὸν Ἑσρώμ,
Ἑσρὼμ δὲ ἐγέννησεν τὸν Ἀράμ,
4 Ἀρὰμ δὲ ἐγέννησεν τὸν Ἀμιναδάβ,
Ἀμιναδὰβ δὲ ἐγέννησεν τὸν Ναασσών,
Ναασσὼν δὲ ἐγέννησεν τὸν Σαλμών,
5 Σαλμὼν δὲ ἐγέννησεν τὸν Βοὲς ἐκ τῆς Ῥαχάβ,
Βοὲς δὲ ἐγέννησεν τὸν Ἰωβὴδ ἐκ τῆς Ῥούθ,
Ἰωβὴδ δὲ ἐγέννησεν τὸν Ἰεσσαί,
6 Ἰεσσαὶ δὲ ἐγέννησεν τὸν Δαυεὶδ τὸν βασιλέα.

Δαυεὶδ δὲ ἐγέννησεν τὸν Σολομῶνα ἐκ τῆς τοῦ Οὐρίου,
7 Σολομὼν δὲ ἐγέννησεν τὸν Ῥοβοάμ,
Ῥοβοὰμ δὲ ἐγέννησεν τὸν Ἀβιά,
Ἀβιὰ δὲ ἐγέννησεν τὸν Ἀσάφ,
Ἀσὰφ δὲ ἐγέννησεν τὸν Ἰωσαφάτ,
8 Ἰωσαφὰτ δὲ ἐγέννησεν τὸν Ἰωράμ,
Ἰωρὰμ δὲ ἐγέννησεν τὸν Ὀζείαν,

Ap.

Ὀζείας δὲ ἐγέννησεν τὸν Ἰωαθάμ, 9
Ἰωαθὰμ δὲ ἐγέννησεν τὸν Ἄχας,
Ἄχας δὲ ἐγέννησεν τὸν Ἑζεκίαν,
Ἑζεκίας δὲ ἐγέννησεν τὸν Μανασσῆ, 10
Μανασσῆς δὲ ἐγέννησεν τὸν Ἀμώς,
Ἀμὼς δὲ ἐγέννησεν τὸν Ἰωσείαν,
Ap. Ἰωσείας δὲ ἐγέννησεν τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς 11
αὐτοῦ ἐπὶ τῆς μετοικεσίας Βαβυλῶνος.

Μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος Ἰεχονίας ἐγέννησεν 12
τὸν Σαλαθιήλ,
Σαλαθιὴλ δὲ ἐγέννησεν τὸν Ζοροβάβελ,
Ζοροβάβελ δὲ ἐγέννησεν τὸν Ἀβιούδ, 13
Ἀβιοὺδ δὲ ἐγέννησεν τὸν Ἐλιακείμ,
Ἐλιακεὶμ δὲ ἐγέννησεν τὸν Ἀζώρ,
Ἀζὼρ δὲ ἐγέννησεν τὸν Σαδώκ, 14
Σαδὼκ δὲ ἐγέννησεν τὸν Ἀχείμ,
Ἀχεὶμ δὲ ἐγέννησεν τὸν Ἐλιούδ,
Ἐλιοὺδ δὲ ἐγέννησεν τὸν Ἐλεάζαρ, 15
Ἐλεάζαρ δὲ ἐγέννησεν τὸν Μαθθάν,
Μαθθὰν δὲ ἐγέννησεν τὸν Ἰακώβ,
Ἰακὼβ δὲ ἐγέννησεν τὸν Ἰωσὴφ τὸν ἄνδρα Μαρίας, ἐξ 16
ἧς ἐγεννήθη Ἰησοῦς ὁ λεγόμενος Χριστός.

Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἕως Δαυεὶδ γενεαὶ 17
δεκατέσσαρες, καὶ ἀπὸ Δαυεὶδ ἕως τῆς μετοικεσίας Βαβυ-
λῶνος γενεαὶ δεκατέσσαρες, καὶ ἀπὸ τῆς μετοικεσίας Βα-
βυλῶνος ἕως τοῦ χριστοῦ γενεαὶ δεκατέσσαρες.

9 and Uzziah begat Jotham;
and Jotham begat Ahaz;
and Ahaz begat Hezekiah;
10 and Hezekiah begat Manasseh;
and Manasseh begat [1]Amon;
and [1]Amon begat Josiah;
11 and Josiah begat Jechoniah and his brethren, at the
time of the [2]carrying away to Babylon.

12 And after the [2]carrying away to Babylon, Jechoniah begat [3]Shealtiel;
and [3]Shealtiel begat Zerubbabel;
13 and Zerubbabel begat Abiud;
and Abiud begat Eliakim;
and Eliakim begat Azor;
14 and Azor begat Sadoc;
and Sadoc begat Achim;
and Achim begat Eliud;
15 and Eliud begat Eleazar;
and Eleazar begat Matthan;
and Matthan begat Jacob;
16 and Jacob begat Joseph the husband of Mary, of
whom was born Jesus, who is called Christ.

17 So all the generations from Abraham unto David are fourteen generations; and from David unto the [2]carrying away to Babylon fourteen generations; and from the [2]carrying away to Babylon unto the Christ fourteen generations.

1 Gr. *Amos.*

2 Or, *removal to Babylon*

3 Gr. *Salathiel.*

Now the [1]birth [2]of Jesus Christ was on this wise: 18
When his mother Mary had been betrothed to Jo-
seph, before they came together she was found with
child of the [3]Holy Ghost. And Joseph her hus- 19
band, being a righteous man, and not willing to
make her a public example, was minded to put her
away privily. But when he thought on these things, 20
behold, an angel of the Lord appeared unto him in a
dream, saying, Joseph, thou son of David, fear not
to take unto thee Mary thy wife: for that which is
[4]conceived in her is of the Holy Ghost. And she 21
shall bring forth a son; and thou shalt call his name
JESUS; for it is he that shall save his people from
their sins. Now all this is come to pass, that it 22
might be fulfilled which was spoken by the Lord
through the prophet, saying,

> Behold, the virgin shall be with child, and shall 23
> bring forth a son,
> And they shall call his name [5]Immanuel;

which is, being interpreted, God with us. And Jo- 24
seph arose from his sleep, and did as the angel of
the Lord commanded him, and took unto him his
wife; and knew her not till she had brought forth a 25
son: and he called his name JESUS.

Now when Jesus was born in Bethlehem of Judæa **2**
in the days of Herod the king, behold, [6]wise men
from the east came to Jerusalem, saying, [7]Where is 2
he that is born King of the Jews? for we saw his
star in the east, and are come to worship him. And 3
when Herod the king heard it, he was troubled, and
all Jerusalem with him. And gathering together 4
all the chief priests and scribes of the people, he in-
quired of them

1 Or, *generation*: as in ver. 1.
2 Some ancient authorities read *of the Christ*.
3 Or, *Holy Spirit*: and so throughout this book.
4 Gr. *begotten*.
5 Gr. *Emmanuel*.
6 Gr. *Magi*. Compare Esther i. 13; Dan. ii. 12.
7 Or, *Where is the King of the Jews that is born?*

18 ΤΟΥ ΔΕ ⸀[ΙΗΣΟΥ] ΧΡΙΣΤΟΥ⸀ ἡ γένεσις οὕτως ἦν. Μνη- χριστοῦ Ἰησοῦ Ap.
στευθείσης τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ
συνελθεῖν αὐτοὺς εὑρέθη ἐν γαστρὶ ἔχουσα ἐκ πνεύματος
19 ἁγίου. Ἰωσὴφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν καὶ μὴ θέ-
λων αὐτὴν δειγματίσαι, ἐβουλήθη λάθρᾳ ἀπολῦσαι αὐτήν.
20 Ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος ἰδοὺ ἄγγελος Κυρίου κατ' ὄναρ
ἐφάνη αὐτῷ λέγων Ἰωσὴφ υἱὸς Δαυείδ, μὴ φοβηθῇς παρα-
λαβεῖν ⸀Μαρίαν⸀ τὴν γυναῖκά σου, τὸ γὰρ ἐν αὐτῇ γεννη- Μαριὰμ
21 θὲν ἐκ πνεύματός ἐστιν ἁγίου· τέξεται δὲ υἱὸν καὶ καλέ-
σεις τὸ ὄνομα αὐτοῦ Ἰησοῦν, αὐτὸς γὰρ σώσει τὸν λαὸν
22 αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. Τοῦτο δὲ ὅλον γέγο-
νεν ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ Κυρίου διὰ τοῦ προφήτου
λέγοντος

23 Ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἕξει καὶ τέξεται υἱόν,
καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἐμμανουήλ·

24 ὅ ἐστιν μεθερμηνευόμενον Μεθ' ἡμῶν ὁ θεός. Ἐγερθεὶς
δὲ [ὁ] Ἰωσὴφ ἀπὸ τοῦ ὕπνου ἐποίησεν ὡς προσέταξεν αὐτῷ
ὁ ἄγγελος Κυρίου καὶ παρέλαβεν τὴν γυναῖκα αὐτοῦ·
25 καὶ οὐκ ἐγίνωσκεν αὐτὴν ἕως [οὗ] ἔτεκεν υἱόν· καὶ ἐκάλεσεν Ap.
τὸ ὄνομα αὐτοῦ Ἰησοῦν.

1 Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς Ἰουδαίας
ἐν ἡμέραις Ἡρῴδου τοῦ βασιλέως, ἰδοὺ μάγοι ἀπὸ ἀνα-
2 τολῶν παρεγένοντο εἰς Ἱεροσόλυμα λέγοντες Ποῦ ἐστὶν
ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἴδομεν γὰρ αὐτοῦ τὸν
ἀστέρα ἐν τῇ ἀνατολῇ καὶ ἤλθομεν προσκυνῆσαι αὐτῷ.
3 Ἀκούσας δὲ ὁ βασιλεὺς Ἡρῴδης ἐταράχθη καὶ πᾶσα
4 Ἱεροσόλυμα μετ' αὐτοῦ, καὶ συναγαγὼν πάντας τοὺς ἀρχι-
ερεῖς καὶ γραμματεῖς τοῦ λαοῦ ἐπυνθάνετο παρ' αὐτῶν

ποῦ ὁ χριστὸς γεννᾶται. οἱ δὲ εἶπαν αὐτῷ Ἐν Βηθλεὲμ 5
τῆς Ἰουδαίας· οὕτως γὰρ γέγραπται διὰ τοῦ προφήτου

Καὶ σύ, Βηθλεὲμ γῆ Ἰούδα, 6
οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα·
ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος,
ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ἰσραήλ.

Τότε Ἡρῴδης λάθρᾳ καλέσας τοὺς μάγους ἠκρίβωσεν πα- 7
ρ᾽ αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος, καὶ πέμψας 8
αὐτοὺς εἰς Βηθλεὲμ εἶπεν Πορευθέντες ἐξετάσατε ἀκρι-
βῶς περὶ τοῦ παιδίου· ἐπὰν δὲ εὕρητε ἀπαγγείλατέ μοι,
ὅπως κἀγὼ ἐλθὼν προσκυνήσω αὐτῷ. οἱ δὲ ἀκούσαντες 9
τοῦ βασιλέως ἐπορεύθησαν, καὶ ἰδοὺ ὁ ἀστὴρ ὃν εἶδον ἐν
τῇ ἀνατολῇ προῆγεν αὐτούς, ἕως ἐλθὼν ἐστάθη ἐπάνω οὗ
ἦν τὸ παιδίον. ἰδόντες δὲ τὸν ἀστέρα ἐχάρησαν χαρὰν με- 10
γάλην σφόδρα. καὶ ἐλθόντες εἰς τὴν οἰκίαν εἶδον τὸ παιδί- 11
ον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ, καὶ πεσόντες προσεκύνη-
Ἀρ. σαν αὐτῷ, καὶ ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν προσήνεγ-
καν αὐτῷ δῶρα, χρυσὸν καὶ λίβανον καὶ σμύρναν. καὶ χρη- 12
ματισθέντες κατ᾽ ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρῴδην δι᾽ ἄλ-
λης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν. Ἀνα- 13
κατ᾽ ὄναρ ἐφάνη χωρησάντων δὲ αὐτῶν ἰδοὺ ἄγγελος Κυρίου ⸀φαίνεται κα-
τ᾽ ὄναρ⸃ τῷ Ἰωσὴφ λέγων Ἐγερθεὶς παράλαβε τὸ παιδίον
καὶ τὴν μητέρα αὐτοῦ καὶ φεῦγε εἰς Αἴγυπτον, καὶ ἴσθι
ἐκεῖ ἕως ἂν εἴπω σοι· μέλλει γὰρ Ἡρῴδης ζητεῖν τὸ παι-
δίον τοῦ ἀπολέσαι αὐτό. ὁ δὲ ἐγερθεὶς παρέλαβε τὸ 14
παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτὸς καὶ ἀνεχώρησεν εἰς
Αἴγυπτον, καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρῴδου· ἵνα πλη- 15
ρωθῇ τὸ ῥηθὲν ὑπὸ Κυρίου διὰ τοῦ προφήτου λέγοντος
Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου. Τότε 16
Ἡρῴδης ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων ἐθυμώθη λίαν,
καὶ ἀποστείλας ἀνεῖλεν πάντας τοὺς παῖδας τοὺς ἐν Βηθ-
λεὲμ καὶ ἐν πᾶσι τοῖς ὁρίοις αὐτῆς ἀπὸ διετοῦς καὶ κατω-
τέρω, κατὰ τὸν χρόνον ὃν ἠκρίβωσεν παρὰ τῶν μάγων. Τότε 17

5 where the Christ should be born. And they said
unto him, In Bethlehem of Judæa: for thus it is
written [1]by the prophet,

6 And thou Bethlehem, land of Judah,
Art in no wise least among the princes of Judah:
For out of thee shall come forth a governor,
Which shall be shepherd of my people Israel.

7 Then Herod privily called the [2]wise men, and learn-
ed of them carefully [3]what time the star appeared.
8 And he sent them to Bethlehem, and said, Go and
search out carefully concerning the young child;
and when ye have found *him*, bring me word, that
9 I also may come and worship him. And they, hav-
ing heard the king, went their way; and lo, the star,
which they saw in the east, went before them, till it
came and stood over where the young child was.
10 And when they saw the star, they rejoiced with ex-
11 ceeding great joy. And they came into the house
and saw the young child with Mary his mother; and
they fell down and worshipped him; and opening
their treasures they offered unto him gifts, gold and
12 frankincense and myrrh. And being warned *of
God* in a dream that they should not return to
Herod, they departed into their own country anoth-
er way.

13 Now when they were departed, behold, an angel
of the Lord appeareth to Joseph in a dream, saying,
Arise and take the young child and his mother, and
flee into Egypt, and be thou there until I tell thee:
for Herod will seek the young child to destroy him.
14 And he arose and took the young child and his
15 mother by night, and departed into Egypt; and was
there until the death of Herod: that it might be
fulfilled which was spoken by the Lord through the
prophet, saying, Out of Egypt did I call my son.
16 Then Herod, when he saw that he was mocked of
the [2]wise men, was exceeding wroth, and sent forth,
and slew all the male children that were in Bethle-
hem, and in all the borders thereof, from two years
old and under, according to the time which he had
17 carefully learned of the [2]wise men. Then

1 Or, *through*
2 Gr. *Magi.*
3 Or, *the time of the star that appeared*

was fulfilled that which was spoken [1]by Jeremiah
the prophet, saying,

A voice was heard in Ramah, 18
Weeping and great mourning,
Rachel weeping for her children;
And she would not be comforted, because they
are not.

But when Herod was dead, behold, an angel of the 19
Lord appeareth in a dream to Joseph in Egypt, say- 20
ing, Arise and take the young child and his mother,
and go into the land of Israel: for they are dead
that sought the young child's life. And he arose 21
and took the young child and his mother, and came
into the land of Israel. But when he heard that 22
Archelaus was reigning over Judæa in the room of
his father Herod, he was afraid to go thither; and
being warned *of God* in a dream, he withdrew into
the parts of Galilee, and came and dwelt in a city 23
called Nazareth: that it might be fulfilled which
was spoken [1]by the prophets, that he should be call-
ed a Nazarene.

And in those days cometh John the Baptist, **3**
preaching in the wilderness of Judæa, saying, Re- 2
pent ye: for the kingdom of heaven is at hand. For 3
this is he that was spoken of [1]by Isaiah the prophet,
saying,

The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight.

Now John himself had his raiment of camel's hair, 4
and a leathern girdle about his loins; and his food
was locusts and wild honey. Then 5

[1] Or, *through*

ἐπληρώθη τὸ ῥηθὲν διὰ Ἰερεμίου τοῦ προφήτου λέγοντος
18 Φωνὴ ἐν Ῥαμὰ ἠκούσθη,
κλαυθμὸς καὶ ὀδυρμὸς πολύς·
Ῥαχὴλ κλαίουσα τὰ τέκνα αὐτῆς,
καὶ οὐκ ἤθελεν παρακληθῆναι ὅτι οὐκ εἰσίν.
19 Τελευτήσαντος δὲ τοῦ Ἡρῴδου ἰδοὺ ἄγγελος Κυρίου φαί-
20 νεται κατ' ὄναρ τῷ Ἰωσὴφ ἐν Αἰγύπτῳ λέγων Ἐγερθεὶς
παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ πορεύ-
ου εἰς γῆν Ἰσραήλ, τεθνήκασιν γὰρ οἱ ζητοῦντες τὴν
21 ψυχὴν τοῦ παιδίου. ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον
22 καὶ τὴν μητέρα αὐτοῦ καὶ εἰσῆλθεν εἰς γῆν Ἰσραήλ. ἀκού-
σας δὲ ὅτι Ἀρχέλαος βασιλεύει τῆς Ἰουδαίας ἀντὶ τοῦ
πατρὸς αὐτοῦ Ἡρῴδου ἐφοβήθη ἐκεῖ ἀπελθεῖν· χρηματι-
σθεὶς δὲ κατ' ὄναρ ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας,
23 καὶ ἐλθὼν κατῴκησεν εἰς πόλιν λεγομένην Ναζαρέτ, ὅπως
πληρωθῇ τὸ ῥηθὲν διὰ τῶν προφητῶν ὅτι Ναζωραῖος κλη-
θήσεται.

1 ΕΝ ΔΕ ΤΑΙΣ ΗΜΕΡΑΙΣ ἐκείναις παραγίνεται Ἰωάνης
2 ὁ βαπτιστὴς κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας λέγων
3 Μετανοεῖτε, ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν. Οὗτος
γάρ ἐστιν ὁ ῥηθεὶς διὰ Ἠσαίου τοῦ προφήτου λέγοντος
Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ
Ἑτοιμάσατε τὴν ὁδὸν Κυρίου,
εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.
4 Αὐτὸς δὲ ὁ Ἰωάνης εἶχεν τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν
καμήλου καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ,
5 ἡ δὲ τροφὴ ἦν αὐτοῦ ἀκρίδες καὶ μέλι ἄγριον. Τότε

ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα καὶ πᾶσα ἡ Ἰου-
δαία καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου, καὶ ἐβαπτί- 6
ζοντο ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπ' αὐτοῦ ἐξομολογούμενοι
τὰς ἁμαρτίας αὐτῶν. Ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων 7
καὶ Σαδδουκαίων ἐρχομένους ἐπὶ τὸ βάπτισμα εἶπεν αὐ-
τοῖς Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ
τῆς μελλούσης ὀργῆς; ποιήσατε οὖν καρπὸν ἄξιον τῆς 8
μετανοίας· καὶ μὴ δόξητε λέγειν ἐν ἑαυτοῖς Πατέρα ἔχομεν 9
τὸν Ἀβραάμ, λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς ἐκ τῶν
λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ. ἤδη δὲ ἡ ἀξίνη 10
πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον μὴ
ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.
ἐγὼ μὲν ὑμᾶς βαπτίζω ἐν ὕδατι εἰς μετάνοιαν· ὁ δὲ ὀπίσω 11
μου ἐρχόμενος ἰσχυρότερός μου ἐστίν, οὗ οὐκ εἰμὶ ἱκανὸς
τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύ-
ματι ἁγίῳ καὶ πυρί· οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, 12
καὶ διακαθαριεῖ τὴν ἅλωνα αὐτοῦ, καὶ συνάξει τὸν σῖτον
αὐτοῦ   αὐτοῦ εἰς τὴν ἀποθήκην⊤, τὸ δὲ ἄχυρον κατακαύσει πυρὶ
ἀσβέστῳ. Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς 13
Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάνην τοῦ βαπτι-
σθῆναι ὑπ' αὐτοῦ. ὁ δὲ διεκώλυεν αὐτὸν λέγων Ἐγὼ 14
χρείαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρός με;
πρὸς αὐτόν   ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν ⌜αὐτῷ⌝ Ἄφες ἄρτι, οὕτω 15
γὰρ πρέπον ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην.
Ἀρ.   τότε ἀφίησιν αὐτόν. βαπτισθεὶς δὲ ὁ Ἰησοῦς εὐθὺς ἀνέβη 16
αὐτῷ   ἀπὸ τοῦ ὕδατος· καὶ ἰδοὺ ἠνεῴχθησαν ⊤ οἱ οὐρανοί, καὶ
εἶδεν πνεῦμα θεοῦ καταβαῖνον ὡσεὶ περιστερὰν ἐρχό-
μενον ἐπ' αὐτόν· καὶ ἰδοὺ φωνὴ ἐκ τῶν οὐρανῶν λέγουσα 17
μου, ὁ ἀγαπητὸς ἐν   Οὗτός ἐστιν ὁ υἱός ⌜μου ὁ ἀγαπητός, ἐν⌝ ᾧ εὐδόκησα.

Τότε [ὁ] Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ πνεύ- 1
ματος, πειρασθῆναι ὑπὸ τοῦ διαβόλου. καὶ νηστεύσας 2
ἡμέρας τεσσεράκοντα καὶ νύκτας τεσσεράκοντα ὕστερον
ἐπείνασεν. Καὶ προσελθὼν ὁ πειράζων εἶπεν αὐτῷ Εἰ 3

went out unto him Jerusalem, and all Judæa, and all
6 the region round about Jordan; and they were bap-
tized of him in the river Jordan, confessing their
7 sins. But when he saw many of the Pharisees and
Sadducees coming to his baptism*, he said unto
them, Ye offspring of vipers, who warned you to flee
8 from the wrath to come? Bring forth therefore fruit
9 worthy of [1]repentance: and think not to say within
yourselves, We have Abraham to our father: for I
say unto you, that God is able of these stones to raise
10 up children unto Abraham. And even now is the
axe laid unto † the root of the trees: every tree there-
fore that bringeth not forth good fruit is hewn down,
11 and cast into the fire. I indeed baptize you [2]with
water unto repentance: but he that cometh after me
is mightier than I, whose shoes I am not [3]worthy to
bear: he shall baptize you [2]with the Holy Ghost and
12 *with* fire: whose fan is in his hand, and he will
throughly cleanse his threshing-floor; and he will
gather his wheat into the garner, but the chaff he
will burn up with unquenchable fire.
13 Then cometh Jesus from Galilee to the Jordan
14 unto John, to be baptized of him. But John would
have hindered him, saying, I have need to be bap-
15 tized of thee, and comest thou to me? But Jesus
answering said unto him, Suffer [4]*it* now: for thus it
becometh us to fulfil all righteousness. Then he
16 suffereth him. And Jesus, when he was baptized,
went up straightway from the water: and lo, the
heavens were opened [5]unto him, and he saw the
Spirit of God descending as a dove, and coming
17 upon him; and lo, a voice out of the heavens, say-
ing, [6]This is my beloved Son, in whom I am well
pleased.

4 Then was Jesus led up of the Spirit into the wil-
2 derness to be tempted of the devil. And when he had
fasted forty days and forty nights, he afterward hun-
3 gered. And the tempter came and said unto him, If

[1] Or, *your repentance*

[2] Or, *in*

[3] Gr. *sufficient.*

[4] Or, me

[5] Some ancient authorities omit *unto him.*

[6] Or, *This is my Son; my beloved in whom I am well pleased.* See ch. xii. 18.

* Against "to his baptism" add marg. Or, *for baptism*—*Am. Com.*

† For "is the axe laid unto" read "the axe lieth at" So in Luke iii. 9.—*Am. Com.*

thou art the Son of God, command that these stones
become [1]bread. But he answered and said, It is 4
written, Man shall not live by bread alone, but by
every word that proceedeth out of the mouth of
God. Then the devil taketh him into the holy city; 5
and he set him on the [2]pinnacle of the temple, and 6
saith unto him, If thou art the Son of God, cast thy-
self down: for it is written,

He shall give his angels charge concerning thee:
And on their hands they shall bear thee up,
Lest haply thou dash thy foot against a stone.

Jesus said unto him, Again it is written, Thou shalt 7
not tempt the Lord thy God. Again, the devil tak- 8
eth him unto an exceeding high mountain, and shew-
eth him all the kingdoms of the world, and the glory
of them; and he said unto him, All these things will 9
I give thee, if thou wilt fall down and worship me.
Then saith Jesus unto him, Get thee hence, Satan: 10
for it is written, Thou shalt worship the Lord thy
God, and him only shalt thou serve. Then the devil 11
leaveth him; and behold, angels came and minis-
tered unto him.

Now when he heard that John was delivered up, he 12
withdrew into Galilee; and leaving Nazareth, he 13
came and dwelt in Capernaum, which is by the sea,
in the borders of Zebulun and Naphtali: that it 14
might be fulfilled which was spoken [3]by Isaiah the
prophet, saying,

The land of Zebulun and the land of Naphtali, 15
[4]Toward the sea, beyond Jordan,
Galilee of the [5]Gentiles,
The people which sat in darkness 16
Saw a great light,
And to them which sat in the region and shadow of death,
To them did light spring up.

1 Gr. *loaves*.

2 Gr. *wing*.

3 Or, *through*

4 Gr. *The way of the sea*.

5 Gr. *nations*: and so elsewhere.

υἱὸς εἶ τοῦ θεοῦ, εἰπὸν ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται.
4 ὁ δὲ ἀποκριθεὶς εἶπεν Γέγραπται Οὐκ ἐπ' ἄρτῳ μόνῳ
ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπο-
5 ρευομένῳ διὰ στόματος θεοῦ. Τότε παραλαμβάνει
αὐτὸν ὁ διάβολος εἰς τὴν ἁγίαν πόλιν, καὶ ἔστησεν αὐτὸν
6 ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, καὶ λέγει αὐτῷ Εἰ υἱὸς εἶ
τοῦ θεοῦ, βάλε σεαυτὸν κάτω· γέγραπται γὰρ ὅτι

Τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ
καὶ ἐπὶ χειρῶν ἀροῦσίν σε,
μή ποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου.

7 ἔφη αὐτῷ ὁ Ἰησοῦς Πάλιν γέγραπται Οὐκ ἐκπειράσεις
8 Κύριον τὸν θεόν σου. Πάλιν παραλαμβάνει αὐτὸν ὁ
διάβολος εἰς ὄρος ὑψηλὸν λίαν, καὶ δείκνυσιν αὐτῷ πάσας
9 τὰς βασιλείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν, καὶ
εἶπεν αὐτῷ Ταῦτά σοι πάντα δώσω ἐὰν πεσὼν προσκυ-
10 νήσῃς μοι. τότε λέγει αὐτῷ ὁ Ἰησοῦς Ὕπαγε, Σατανᾶ· Ap.
γέγραπται γάρ Κύριον τὸν θεόν σου προσκυνήσεις
11 καὶ αὐτῷ μόνῳ λατρεύσεις. Τότε ἀφίησιν αὐτὸν ὁ
διάβολος, καὶ ἰδοὺ ἄγγελοι προσῆλθον καὶ διηκόνουν
αὐτῷ.

12 Ἀκούσας δὲ ὅτι Ἰωάνης παρεδόθη ἀνεχώρησεν εἰς τὴν
13 Γαλιλαίαν. καὶ καταλιπὼν τὴν Ναζαρὰ ἐλθὼν κατῴκησεν
εἰς Καφαρναοὺμ τὴν παραθαλασσίαν ἐν ὁρίοις Ζαβουλὼν
14 καὶ Νεφθαλείμ· ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἠσαίου τοῦ
προφήτου λέγοντος

15 Γῆ Ζαβουλὼν καὶ γῆ Νεφθαλείμ,
ὁδὸν θαλάσσης, πέραν τοῦ Ἰορδάνου
Γαλιλαία τῶν ἐθνῶν,
16 ὁ λαὸς ὁ καθήμενος ἐν σκοτίᾳ
φῶς εἶδεν μέγα,
καὶ τοῖς καθημένοις ἐν χώρᾳ καὶ σκιᾷ θανάτου
φῶς ἀνέτειλεν αὐτοῖς.

ΑΠΟ ΤΟΤΕ ἤρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν 17
ʽἨγγικεν ⸀Μετανοεῖτε, ἤγγικεν γὰρ⸀ ἡ βασιλεία τῶν οὐρανῶν.
Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν 18
δύο ἀδελφούς, Σίμωνα τὸν λεγόμενον Πέτρον καὶ Ἀνδρέαν
τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβληστρον εἰς τὴν θά-
λασσαν, ἦσαν γὰρ ἁλεεῖς· καὶ λέγει αὐτοῖς Δεῦτε ὀπίσω 19
μου, καὶ ποιήσω ὑμᾶς ἁλεεῖς ἀνθρώπων. οἱ δὲ εὐθέως 20
ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ. Καὶ προβὰς ἐκεῖθεν 21
εἶδεν ἄλλους δύο ἀδελφούς, Ἰάκωβον τὸν τοῦ Ζεβεδαίου
καὶ Ἰωάνην τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβε-
δαίου τοῦ πατρὸς αὐτῶν καταρτίζοντας τὰ δίκτυα αὐτῶν,
καὶ ἐκάλεσεν αὐτούς. οἱ δὲ εὐθέως ἀφέντες τὸ πλοῖον καὶ 22
τὸν πατέρα αὐτῶν ἠκολούθησαν αὐτῷ. Καὶ 23
περιῆγεν ἐν ὅλῃ τῇ Γαλιλαίᾳ, διδάσκων ἐν ταῖς συνα-
γωγαῖς αὐτῶν καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασι-
λείας καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν
ἐν τῷ λαῷ. καὶ ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ εἰς ὅλην τὴν 24
Συρίαν· καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας
ποικίλαις νόσοις καὶ βασάνοις συνεχομένους, δαιμονιζο-
μένους καὶ σεληνιαζομένους καὶ παραλυτικούς, καὶ ἐθερά-
πευσεν αὐτούς. καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ 25
τῆς Γαλιλαίας καὶ Δεκαπόλεως καὶ Ἱεροσολύμων καὶ
Ἰουδαίας καὶ πέραν τοῦ Ἰορδάνου. Ἰδὼν δὲ τοὺς 1
ὄχλους ἀνέβη εἰς τὸ ὄρος· καὶ καθίσαντος αὐτοῦ προσ-
ῆλθαν [αὐτῷ] οἱ μαθηταὶ αὐτοῦ· καὶ ἀνοίξας τὸ στόμα 2
αὐτοῦ ἐδίδασκεν αὐτοὺς λέγων

17 From that time began Jesus to preach, and to say,
Repent ye; for the kingdom of heaven is at hand.
18 And walking by the sea of Galilee, he saw two
brethren, Simon who is called Peter, and Andrew
his brother, casting a net into the sea; for they were
19 fishers. And he saith unto them, Come ye after me,
20 and I will make you fishers of men. And they
21 straightway left the nets, and followed him. And
going on from thence he saw other two brethren,
[1]James the *son* of Zebedee, and John his brother, in
the boat with Zebedee their father, mending their
22 nets; and he called them. And they straightway
left the boat and their father, and followed him.
23 And [2]Jesus went about in all Galilee, teaching in
their synagogues, and preaching the [3]gospel of the
kingdom, and healing all manner of disease and all
24 manner of sickness among the people. And the report of him went forth into all Syria: and they
brought unto him all that were sick, holden with
divers diseases and torments, [4]possessed with devils,
and epileptic, and palsied; and he healed them.
25 And there followed him great multitudes from Galilee and Decapolis and Jerusalem and Judæa and
from beyond Jordan.

5 And seeing the multitudes, he went up into the
mountain: and when he had sat down, his disciples
2 came unto him: and he opened his mouth and taught
them, saying,

1 Or, *Jacob*: and so elsewhere.

2 Some ancient authorities read *he*.

3 Or, *good tidings*: and so elsewhere.

4 Or, *demoniacs*

B

Blessed are the poor in spirit: for theirs is the 3
kingdom of heaven.

[1]Blessed are they that mourn: for they shall be 4
comforted.

1 Some ancient authorities transpose ver. 4 and 5.

Blessed are the meek: for they shall inherit the 5
earth.

Blessed are they that hunger and thirst after right- 6
eousness: for they shall be filled.

Blessed are the merciful: for they shall obtain 7
mercy.

Blessed are the pure in heart: for they shall see God. 8

Blessed are the peacemakers: for they shall be 9
called sons of God.

Blessed are they that have been persecuted for 10
righteousness' sake: for theirs is the kingdom of
heaven. Blessed are ye when *men* shall reproach 11
you, and persecute you, and say all manner of evil
against you falsely, for my sake. Rejoice, and be 12
exceeding glad: for great is your reward in heaven:
for so persecuted they the prophets which were before you.

Ye are the salt of the earth: but if the salt have 13
lost its savour, wherewith shall it be salted? it is
thenceforth good for nothing, but to be cast out
and trodden under foot of men. Ye are the light 14
of the world. A city set on a hill cannot be hid.
Neither do *men* light a lamp, and put it under the 15
bushel, but on the stand; and it shineth unto all that
are in the house. Even so let your light shine be- 16
fore men, that they may see your good works, and
glorify your Father which is in heaven.

Think not that I came to destroy the law or the 17
prophets: I came not to destroy, but to fulfil. For 18
verily I say unto you, Till heaven and earth pass
away, one jot or one tittle shall in no wise pass away
from the law, till all things be accomplished. Who- 19
soever therefore shall break one of these least commandments, and shall teach men so, shall be called
least in the kingdom of heaven: but whosoever shall
do and teach them, he shall be called great in the

3 ΜΑΚΑΡΙΟΙ οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἐστὶν ἡ βα-
σιλεία τῶν οὐρανῶν.
4 ⸆μακάριοι οἱ ΠΕΝΘΟΥ͂ΝΤΕϹ, ὅτι αὐτοὶ ΠΑΡΑΚΛΗΘΉϹΟΝΤΑΙ.
5 μακάριοι οἱ ΠΡΑΕΙ͂Ϲ, ὅτι αὐτοὶ ΚΛΗΡΟΝΟΜΉϹΟΥϹΙ ΤῊΝ ΓΗ͂Ν.⸇
6 μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην, ὅτι
αὐτοὶ χορτασθήσονται.
7 μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται.
8 μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν θεὸν ὄψονται.
9 μακάριοι οἱ εἰρηνοποιοί, ὅτι [αὐτοὶ] υἱοὶ θεοῦ κληθήσονται.
10 μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης, ὅτι αὐτῶν
ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.
11 μακάριοί ἐστε ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσιν καὶ
εἴπωσιν πᾶν πονηρὸν καθ' ὑμῶν ψευδόμενοι ἕνεκεν
12 ἐμοῦ· χαίρετε καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς
ἐν τοῖς οὐρανοῖς· οὕτως γὰρ ἐδίωξαν τοὺς προφήτας τοὺς
πρὸ ὑμῶν.
13 Ὑμεῖς ἐστὲ τὸ ἅλας τῆς γῆς· ἐὰν δὲ τὸ ἅλας μωρανθῇ, ἐν
τίνι ἁλισθήσεται; εἰς οὐδὲν ἰσχύει ἔτι εἰ μὴ βληθὲν ἔξω
14 καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων. ὑμεῖς ἐστὲ τὸ φῶς
τοῦ κόσμου. οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κει-
15 μένη· οὐδὲ καίουσιν λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν
μόδιον ἀλλ' ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶσιν τοῖς ἐν τῇ
16 οἰκίᾳ. οὕτως λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώ-
πων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα καὶ δοξάσωσιν τὸν
πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.
17 Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς
18 προφήτας· οὐκ ἦλθον καταλῦσαι ἀλλὰ πληρῶσαι· ἀμὴν
γὰρ λέγω ὑμῖν, ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα
ἓν ἢ μία κερέα οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου ἕως [ἂν]
19 πάντα γένηται. ὃς ἐὰν οὖν λύσῃ μίαν τῶν ἐντολῶν τού-
των τῶν ἐλαχίστων καὶ διδάξῃ οὕτως τοὺς ἀνθρώπους,
ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· ὃς
δ' ἂν ποιήσῃ καὶ διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ βα-

⸆μ. οἱ πραεῖς... τὴν γῆν. μ. οἱ πενθοῦντες ...παρακληθήσονται.⸇

σιλείᾳ τῶν οὐρανῶν. λέγω γὰρ ὑμῖν ὅτι ἐὰν μὴ περισ- 20
σεύσῃ ὑμῶν ἡ δικαιοσύνη πλεῖον τῶν γραμματέων καὶ
Φαρισαίων, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐ-
ρανῶν. Ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις Οὐ 21
φονεύσεις· ὃς δ' ἂν φονεύσῃ, ἔνοχος ἔσται τῇ κρίσει.
Ἀρ. Ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ 22
ἔνοχος ἔσται τῇ κρίσει· ὃς δ' ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ
Ῥακά, ἔνοχος ἔσται τῷ συνεδρίῳ· ὃς δ' ἂν εἴπῃ Μωρέ,
ἔνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός. ἐὰν οὖν προσ- 23
φέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον κἀκεῖ μνησθῇς
ὅτι ὁ ἀδελφός σου ἔχει τι κατὰ σοῦ, ἄφες ἐκεῖ τὸ δῶρόν 24
σου ἔμπροσθεν τοῦ θυσιαστηρίου, καὶ ὕπαγε πρῶτον διαλ-
λάγηθι τῷ ἀδελφῷ σου, καὶ τότε ἐλθὼν πρόσφερε τὸ
δῶρόν σου. ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχὺ ἕως ὅτου 25
εἶ μετ' αὐτοῦ ἐν τῇ ὁδῷ, μή ποτέ σε παραδῷ ὁ ἀντίδικος
τῷ κριτῇ, καὶ ὁ κριτὴς τῷ ὑπηρέτῃ, καὶ εἰς φυλακὴν βλη-
θήσῃ· ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως ἂν 26
ἀποδῷς τὸν ἔσχατον κοδράντην. Ἠκούσατε ὅτι 27
ἐρρέθη Οὐ μοιχεύσεις. Ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ βλέ- 28
πων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι [αὐτὴν] ἤδη ἐμοίχευσεν
αὐτὴν ἐν τῇ καρδίᾳ αὐτοῦ. εἰ δὲ ὁ ὀφθαλμός σου ὁ δεξιὸς 29
σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ, συμφέρει
γάρ σοι ἵνα ἀπόληται ἓν τῶν μελῶν σου καὶ μὴ ὅλον τὸ
σῶμά σου βληθῇ εἰς γέενναν· καὶ εἰ ἡ δεξιά σου χεὶρ 30
σκανδαλίζει σε, ἔκκοψον αὐτὴν καὶ βάλε ἀπὸ σοῦ, συμ-
φέρει γάρ σοι ἵνα ἀπόληται ἓν τῶν μελῶν σου καὶ μὴ ὅλον
τὸ σῶμά σου εἰς γέενναν ἀπέλθῃ. Ἐρρέθη δέ 31
Ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ ἀπο-
στάσιον. Ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ἀπολύων τὴν 32
γυναῖκα αὐτοῦ παρεκτὸς λόγου πορνείας ποιεῖ αὐτὴν μοι-
χευθῆναι[, καὶ ὃς ἐὰν ἀπολελυμένην γαμήσῃ μοιχᾶ-
ται]. Πάλιν ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις 33
Οὐκ ἐπιορκήσεις, ἀποδώσεις δὲ τῷ κυρίῳ τοὺς ὅρ-

20 kingdom of heaven. For I say unto you, that ex-
cept your righteousness shall exceed *the righteous-
ness* of the scribes and Pharisees, ye shall in no wise
enter into the kingdom of heaven.
21 Ye have heard that it was said to them of old
time, Thou shalt not kill; and whosoever shall kill
22 shall be in danger of the judgement: but I say unto
you, that every one who is angry with his brother[1]
shall be in danger of the judgement; and whosoever
shall say to his brother, [2]Raca, shall be in danger of
the council; and whosoever shall say, [3]Thou fool,
23 shall be in danger [4]of the [5]hell of fire. If therefore
thou art offering thy gift at the altar, and there re-
memberest that thy brother hath aught against thee,
24 leave there thy gift before the altar, and go thy way,
first be reconciled to thy brother, and then come and
25 offer thy gift. Agree with thine adversary quick-
ly, whiles thou art with him in the way; lest haply
the adversary deliver thee to the judge, and the
judge [6]deliver thee to the officer, and thou be cast
26 into prison. Verily I say unto thee, Thou shalt by
no means come out thence, till thou have paid the
last farthing.
27 Ye have heard that it was said, Thou shalt not
28 commit adultery: but I say unto you, that every one
that looketh on a woman to lust after her hath com-
29 mitted adultery with her already in his heart. And
if thy right eye causeth thee to stumble, pluck it
out, and cast it from thee: for it is profitable for thee
that one of thy members should perish, and not thy
30 whole body be cast into [7]hell. And if thy right
hand causeth thee to stumble, cut it off, and cast it
from thee: for it is profitable for thee that one of
thy members should perish, and not thy whole body
31 go into [7]hell. It was said also, Whosoever shall put
away his wife, let him give her a writing of divorce-
32 ment: but I say unto you, that every one that put-
teth away his wife, saving for the cause of fornica-
tion, maketh her an adulteress: and whosoever shall
marry her when she is put away committeth adultery.
33 Again, ye have heard that it was said to them of
old time, Thou shalt not forswear thyself, but shalt
perform unto the Lord thine oaths:

1 Many ancient authorities insert *without cause*.
2 An expression of contempt.
3 Or, *Moreh*, a Hebrew expression of condemnation.
4 Gr. *unto* or *into*.
5 Gr. *Gehenna of fire*.
6 Some ancient authorities omit *deliver thee*.
7 Gr. *Gehenna*.

but I say unto you, Swear not at all; neither by the 34
heaven, for it is the throne of God; nor by the 35
earth, for it is the footstool of his feet; nor [1]by
Jerusalem, for it is the city of the great King.
Neither shalt thou swear by thy head, for thou 36
canst not make one hair white or black. [2]But let 37
your speech be, Yea, yea; Nay, nay: and whatso-
ever is more than these is of [3]the evil *one.*

Ye have heard that it was said, An eye for an eye, 38
and a tooth for a tooth: but I say unto you, Resist 39
not [4]him that is evil: but whosoever smiteth thee
on thy right cheek, turn to him the other also. And 40
if any man would go to law with thee, and take
away thy coat, let him have thy cloke also. And 41
whosoever shall [5]compel thee to go one mile, go
with him twain. Give to him that asketh thee, and 42
from him that would borrow of thee turn not thou
away.

Ye have heard that it was said, Thou shalt love 43
thy neighbour, and hate thine enemy: but I say unto 44
you, Love your enemies, and pray for them that
persecute you; that ye may be sons of your Father 45
which is in heaven: for he maketh his sun to rise
on the evil and the good, and sendeth rain on the
just and the unjust. For if ye love them that love 46
you, what reward have ye? do not even the [6]publi-
cans the same? And if ye salute your brethren only, 47
what do ye more *than others*? do not even the Gen-
tiles the same? Ye therefore shall be perfect, as 48
your heavenly Father is perfect.

Take heed that ye do not your righteousness be- **6**
fore men, to be seen of them: else ye have no re-
ward with your Father which is in heaven.

When therefore thou doest alms, sound not a 2
trumpet before thee, as the hypocrites do in the syna-
gogues and in the streets, that they may have glory
of men. Verily I say unto you, They have received
their reward.

1 Or, *toward*

2 Some ancient authorities read *But your speech shall be.*

3 Or, *evil*: as in ver. 39; vi. 13.

4 Or, *evil*

5 Gr. *impress.*

6 That is, *collectors or renters of Roman taxes*: and so elsewhere.

34 ΚΟΥϹ ϹΟΥ. Ἐγὼ δὲ λέγω ὑμῖν μὴ ὀμόσαι ὅλως· μήτε ἐν
35 ΤΩ͂Ι ΟΥ̓ΡΑΝΩ͂Ι, ὅτι ΘΡΌΝΟϹ ἘϹΤῚΝ ΤΟΥ͂ ΘΕΟΥ͂· μήτε ἐν ΤΗ͂Ι
ΓΗ͂Ι, ὅτι ὙΠΟΠΌΔΙΌΝ ἘϹΤΙΝ ΤΩ͂Ν ΠΟΔΩ͂Ν ΑΥ̓ΤΟΥ͂· μήτε εἰς
Ἰεροσόλυμα, ὅτι ΠΌΛΙϹ ἐστὶν ΤΟΥ͂ ΜΕΓΆΛΟΥ ΒΑϹΙΛΈΩϹ·
36 μήτε ἐν τῇ κεφαλῇ σου ὀμόσῃς, ὅτι οὐ δύνασαι μίαν
37 τρίχα λευκὴν ποιῆσαι ἢ μέλαιναν. ⸀ἔστω⸆ δὲ ὁ λόγος ἔσται | Ap.
ὑμῶν ναὶ ναί, οὒ οὔ· τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ
38 ἐστίν. Ἠκούσατε ὅτι ἐρρέθη ὈΦΘΑΛΜῸΝ ἈΝΤῚ
39 ὈΦΘΑΛΜΟΥ͂ ΚΑῚ ὈΔΌΝΤΑ ἈΝΤῚ ὈΔΌΝΤΟϹ. Ἐγὼ δὲ λέγω ὑμῖν
μὴ ἀντιστῆναι τῷ πονηρῷ· ἀλλ᾽ ὅστις σε ῥαπίζει εἰς τὴν
40 δεξιὰν σιαγόνα [σου], στρέψον αὐτῷ καὶ τὴν ἄλλην· καὶ τῷ
θέλοντί σοι κριθῆναι καὶ τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτῷ
41 καὶ τὸ ἱμάτιον· καὶ ὅστις σε ἀγγαρεύσει μίλιον ἕν, ὕπαγε
42 μετ᾽ αὐτοῦ δύο. τῷ αἰτοῦντί σε δός, καὶ τὸν θέλοντα ἀπὸ
43 σοῦ δανίσασθαι μὴ ἀποστραφῇς. Ἠκούσατε
ὅτι ἐρρέθη ἈΓΑΠΉϹΕΙϹ ΤῸΝ ΠΛΗϹΊΟΝ ϹΟΥ καὶ μισήσεις τὸν
44 ἐχθρόν σου. Ἐγὼ δὲ λέγω ὑμῖν, ἀγαπᾶτε τοὺς ἐχθροὺς
45 ὑμῶν καὶ προσεύχεσθε ὑπὲρ τῶν διωκόντων ὑμᾶς· ὅπως
γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ὅτι τὸν
ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς καὶ
46 βρέχει ἐπὶ δικαίους καὶ ἀδίκους. ἐὰν γὰρ ἀγαπήσητε τοὺς
ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ καὶ οἱ τελῶναι
47 ⸀τὸ αὐτὸ⸆ ποιοῦσιν; καὶ ἐὰν ἀσπάσησθε τοὺς ἀδελφοὺς οὕτως
ὑμῶν μόνον, τί περισσὸν ποιεῖτε; οὐχὶ καὶ οἱ ἐθνικοὶ τὸ
48 αὐτὸ ποιοῦσιν; ἜϹΕϹΘΕ οὖν ὑμεῖς ΤΈΛΕΙΟΙ ὡς ὁ πατὴρ
ὑμῶν ὁ οὐράνιος τέλειός ἐστιν.

1 Προσέχετε [δὲ] τὴν δικαιοσύνην ὑμῶν μὴ ποιεῖν ἔμπρο-
σθεν τῶν ἀνθρώπων πρὸς τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μή-
γε, μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς
2 οὐρανοῖς. Ὅταν οὖν ποιῇς ἐλεημοσύνην, μὴ
σαλπίσῃς ἔμπροσθέν σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν
ταῖς συναγωγαῖς καὶ ἐν ταῖς ῥύμαις, ὅπως δοξασθῶσιν ὑπὸ
τῶν ἀνθρώπων· ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν

αὐτῶν. σοῦ δὲ ποιοῦντος ἐλεημοσύνην μὴ γνώτω ἡ ἀρι- 3
στερά σου τί ποιεῖ ἡ δεξιά σου, ὅπως ᾖ σου ἡ ἐλεημοσύνη 4
ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀπο-
δώσει σοι. Καὶ ὅταν προσεύχησθε, οὐκ ἔσεσθε 5
ὡς οἱ ὑποκριταί· ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν
ταῖς γωνίαις τῶν πλατειῶν ἑστῶτες προσεύχεσθαι, ὅπως
φανῶσιν τοῖς ἀνθρώποις· ἀμὴν λέγω ὑμῖν, ἀπέχουσι τὸν
μισθὸν αὐτῶν. σὺ δὲ ὅταν προσεύχῃ, εἴσελθε εἰς τὸ 6
ταμεῖόν σου καὶ κλείσας τὴν θύραν σου πρόσευξαι
τῷ πατρί σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ
βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι. Προσευχόμενοι δὲ 7
μὴ βατταλογήσητε ὥσπερ οἱ ἐθνικοί, δοκοῦσιν γὰρ ὅτι ἐν
τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται· μὴ οὖν ὁμοιωθῆτε 8
αὐτοῖς, οἶδεν γὰρ [ὁ θεὸς] ὁ πατὴρ ὑμῶν ὧν χρείαν ἔχετε
πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν. Οὕτως οὖν προσεύχεσθε 9
ὑμεῖς

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς·
Ἁγιασθήτω τὸ ὄνομά σου,
ἐλθάτω ἡ βασιλεία σου, 10
γενηθήτω τὸ θέλημά σου,
ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς·
Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον 11
δὸς ἡμῖν σήμερον·
καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, 12
ὡς καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφειλέταις ἡμῶν·
καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, 13
Ap. ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

Ἐὰν γὰρ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, 14
ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος· ἐὰν δὲ μὴ 15
ἀφῆτε τοῖς ἀνθρώποις [τὰ παραπτώματα αὐτῶν], οὐδὲ ὁ πα-
τὴρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν. Ὅταν 16
δὲ νηστεύητε, μὴ γίνεσθε ὡς οἱ ὑποκριταὶ σκυθρωποί,
ἀφανίζουσιν γὰρ τὰ πρόσωπα αὐτῶν ὅπως φανῶσιν τοῖς

3 But when thou doest alms, let not thy left hand
4 know what thy right hand doeth: that thine alms
may be in secret; and thy Father which seeth in
secret shall recompense thee.
5 And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they
may be seen of men. Verily I say unto you, They
6 have received their reward. But thou, when thou
prayest, enter into thine inner chamber, and having
shut thy door, pray to thy Father which is in secret,
and thy Father which seeth in secret shall recom-
7 pense thee. And in praying use not vain repetitions,
as the Gentiles do: for they think that they shall be
8 heard for their much speaking. Be not therefore
like unto them: for [1]your Father knoweth what
9 things ye have need of, before ye ask him. After
this manner therefore pray ye: Our Father which
10 art in heaven, Hallowed be thy name. Thy king-
11 dom come. Thy will be done, as in heaven, so on
12 earth. Give us this day [2]our daily bread*. And
forgive us our debts, as we also have forgiven our
13 debtors. And bring us not into temptation, but de-
14 liver us from [3]the evil *one*.[4] For if ye forgive men
their trespasses, your heavenly Father will also for-
15 give you. But if ye forgive not men their trespasses,
neither will your Father forgive your trespasses.
16 Moreover when ye fast, be not, as the hypocrites,
of a sad countenance: for they disfigure their faces,
that they may be seen of

[1] Some ancient authorities read *God your Father.*

[2] Gr. *our bread for the coming day.*

[3] Or, *evil*

[4] Many authorities, some ancient, but with variations, add *For thine is the kingdom, and the power, and the glory, for ever. Amen.*

* Let the marg. read Gr. *our bread for the coming day*, or *our needful bread.* So in Luke xi. 3.—*Am. Com.*

men to fast. Verily I say unto you, They have re-
ceived their reward. But thou, when thou fastest, 17
anoint thy head, and wash thy face; that thou be 18
not seen of men to fast, but of thy Father which is
in secret: and thy Father, which seeth in secret,
shall recompense thee.

Lay not up for yourselves treasures upon the 19
earth, where moth and rust doth consume, and where
thieves [1]break through and steal: but lay up for 20
yourselves treasures in heaven, where neither moth
nor rust doth consume, and where thieves do not
[1]break through nor steal: for where thy treasure is, 21
there will thy heart be also. The lamp of the body 22
is the eye: if therefore thine eye be single, thy whole
body shall be full of light. But if thine eye be evil, 23
thy whole body shall be full of darkness. If there-
fore the light that is in thee be darkness, how great
is the darkness! No man can serve two masters: 24
for either he will hate the one, and love the other;
or else he will hold to one, and despise the other.
Ye cannot serve God and mammon. Therefore I 25
say unto you, Be not anxious for your life, what ye
shall eat, or what ye shall drink; nor yet for your
body, what ye shall put on. Is not the life more
than the food, and the body than the raiment? Be- 26
hold the birds of the heaven, that they sow not,
neither do they reap, nor gather into barns; and
your heavenly Father feedeth them. Are not ye of
much more value than they? And which of you by 27
being anxious can add one cubit unto his [2]stature*?
And why are ye anxious concerning raiment? Con- 28
sider the lilies of the field, how they grow; they toil
not, neither do they spin: yet I say unto you, that 29
even Solomon in all his glory was not arrayed like
one of these. But if God doth so clothe the grass of 30
the field, which to-day is, and to-morrow is cast into
the oven, *shall he* not much more *clothe* you, O ye of
little faith? Be not therefore anxious, saying, What 31
shall we eat?

1 Gr. *dig through.*

2 Or, *age*

* For "his stature" read "the measure of his life" (with marg. Or, *his stature*) So in Luke xii. 25.—*Am. Com.*

ἀνθρώποις νηστεύοντες· ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν
17 μισθὸν αὐτῶν. σὺ δὲ νηστεύων ἄλειψαί σου τὴν κεφαλὴν
18 καὶ τὸ πρόσωπόν σου νίψαι, ὅπως μὴ φανῇς ⸀τοῖς ἀνθρώ- νηστεύων τοῖς ἀνθρώποις
ποις νηστεύων⸃ ἀλλὰ τῷ πατρί σου τῷ ἐν τῷ κρυφαίῳ· καὶ
ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυφαίῳ ἀποδώσει σοι.
19 Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σὴς
καὶ βρῶσις ἀφανίζει, καὶ ὅπου κλέπται διορύσσουσιν καὶ
20 κλέπτουσιν· θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ,
ὅπου οὔτε σὴς οὔτε βρῶσις ἀφανίζει, καὶ ὅπου κλέπται οὐ
21 διορύσσουσιν οὐδὲ κλέπτουσιν· ὅπου γάρ ἐστιν ὁ θη-
22 σαυρός σου, ἐκεῖ ἔσται [καὶ] ἡ καρδία σου. Ὁ λύχνος
τοῦ σώματός ἐστιν ὁ ὀφθαλμός. ἐὰν οὖν ᾖ ὁ ὀφθαλμός
23 σου ἁπλοῦς, ὅλον τὸ σῶμά σου φωτινὸν ἔσται· ἐὰν δὲ ὁ
ὀφθαλμός σου πονηρὸς ᾖ, ὅλον τὸ σῶμά σου σκοτινὸν
ἔσται. εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν, τὸ σκότος
24 πόσον. Οὐδεὶς δύναται δυσὶ κυρίοις δουλεύειν· ἢ γὰρ
τὸν ἕνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἑνὸς ἀνθέξεται
καὶ τοῦ ἑτέρου καταφρονήσει· οὐ δύνασθε θεῷ δουλεύειν
25 καὶ μαμωνᾷ. Διὰ τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ
ψυχῇ ὑμῶν τί φάγητε [ἢ τί πίητε], μηδὲ τῷ σώματι ὑμῶν
τί ἐνδύσησθε· οὐχὶ ἡ ψυχὴ πλεῖόν ἐστι τῆς τροφῆς καὶ τὸ
26 σῶμα τοῦ ἐνδύματος; ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρα-
νοῦ ὅτι οὐ σπείρουσιν οὐδὲ θερίζουσιν οὐδὲ συνάγουσιν
εἰς ἀποθήκας, καὶ ὁ πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά·
27 οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν; τίς δὲ ἐξ ὑμῶν μερι-
μνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν
28 ἕνα; καὶ περὶ ἐνδύματος τί μεριμνᾶτε; καταμάθετε τὰ
κρίνα τοῦ ἀγροῦ πῶς αὐξάνουσιν· οὐ κοπιῶσιν οὐδὲ νήθου-
29 σιν· λέγω δὲ ὑμῖν ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ
30 αὐτοῦ περιεβάλετο ὡς ἓν τούτων. εἰ δὲ τὸν χόρτον τοῦ
ἀγροῦ σήμερον ὄντα καὶ αὔριον εἰς κλίβανον βαλλόμενον
ὁ θεὸς οὕτως ἀμφιέννυσιν, οὐ πολλῷ μᾶλλον ὑμᾶς, ὀλι-
31 γόπιστοι; μὴ οὖν μεριμνήσητε λέγοντες Τί φάγωμεν;

ἢ Τί πίωμεν; ἤ Τί περιβαλώμεθα; πάντα γὰρ ταῦτα τὰ 32
ἔθνη ἐπιζητοῦσιν· οἶδεν γὰρ ὁ πατὴρ ὑμῶν ὁ οὐράνιος ὅτι
χρῄζετε τούτων ἁπάντων. ζητεῖτε δὲ πρῶτον τὴν βασι- 33
Ap. λείαν καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα προσ-
τεθήσεται ὑμῖν. μὴ οὖν μεριμνήσητε εἰς τὴν αὔριον, ἡ 34
γὰρ αὔριον μεριμνήσει αὐτῆς· ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία
αὐτῆς.

Μὴ κρίνετε, ἵνα μὴ κριθῆτε· ἐν ᾧ γὰρ κρίματι κρίνετε 1 2
κριθήσεσθε, καὶ ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν.
τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ 3
σου, τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς; ἢ πῶς 4
ἐρεῖς τῷ ἀδελφῷ σου Ἄφες ἐκβάλω τὸ κάρφος ἐκ τοῦ
ὀφθαλμοῦ σου, καὶ ἰδοὺ ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σοῦ;
ὑποκριτά, ἔκβαλε πρῶτον ἐκ τοῦ ὀφθαλμοῦ σοῦ τὴν δοκόν, 5
καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ
τοῦ ἀδελφοῦ σου. Μὴ δῶτε τὸ ἅγιον τοῖς κυσίν, μηδὲ 6
βάλητε τοὺς μαργαρίτας ὑμῶν ἔμπροσθεν τῶν χοίρων, μή
ποτε καταπατήσουσιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν καὶ
στραφέντες ῥήξωσιν ὑμᾶς. Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· 7
ζητεῖτε, καὶ εὑρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν. πᾶς 8
γὰρ ὁ αἰτῶν λαμβάνει καὶ ὁ ζητῶν εὑρίσκει καὶ τῷ
ἀνοίγεται κρούοντι ⌜ἀνοιγήσεται⌝. ἢ τίς ἐξ ὑμῶν ἄνθρωπος, ὃν 9
αἰτήσει ὁ υἱὸς αὐτοῦ ἄρτον—μὴ λίθον ἐπιδώσει αὐτῷ; ἢ 10
καὶ ἰχθὺν αἰτήσει—μὴ ὄφιν ἐπιδώσει αὐτῷ; εἰ οὖν ὑμεῖς 11
πονηροὶ ὄντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις
ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς
δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν. Πάντα οὖν ὅσα ἐὰν 12
θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτως καὶ ὑμεῖς
ποιεῖτε αὐτοῖς· οὗτος γάρ ἐστιν ὁ νόμος καὶ οἱ προφῆται.

ἡ πύλη *Ap.* Εἰσέλθατε διὰ τῆς στενῆς πύλης· ὅτι πλατεῖα ⸆ καὶ 13
εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ
πολλοί εἰσιν οἱ εἰσερχόμενοι δι' αὐτῆς· ὅτι στενὴ ἡ πύλη 14
καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωήν, καὶ

or, What shall we drink? or, Wherewithal shall we
32 be clothed? For after all these things do the Gen-
tiles seek; for your heavenly Father knoweth that
33 ye have need of all these things. But seek ye first
his kingdom, and his righteousness; and all these
34 things shall be added unto you. Be not therefore
anxious for the morrow: for the morrow will be
anxious for itself. Sufficient unto the day is the
evil thereof.

7 Judge not, that ye be not judged. For with
what judgement ye judge, ye shall be judged: and
with what measure ye mete, it shall be measured
3 unto you. And why beholdest thou the mote that
is in thy brother's eye, but considerest not the beam
4 that is in thine own eye? Or how wilt thou say to
thy brother, Let me cast out the mote out of thine
5 eye; and lo, the beam is in thine own eye? Thou
hypocrite, cast out first the beam out of thine own
eye; and then shalt thou see clearly to cast out the
mote out of thy brother's eye.

6 Give not that which is holy unto the dogs, neither
cast your pearls before the swine, lest haply they
trample them under their feet, and turn and rend you.

7 Ask, and it shall be given you; seek, and ye shall
8 find; knock, and it shall be opened unto you: for
every one that asketh receiveth; and he that seeketh
findeth; and to him that knocketh it shall be opened.
9 Or what man is there of you, who, if his son shall
10 ask him for a loaf will give him a stone; or if he shall
11 ask for a fish, will give him a serpent? If ye then,
being evil, know how to give good gifts unto your
children, how much more shall your Father which
is in heaven give good things to them that ask him?
12 All things therefore whatsoever ye would that men
should do unto you, even so do ye also unto them:
for this is the law and the prophets.

13 Enter ye in by the narrow gate: for wide [1]is the
gate, and broad is the way, that leadeth to destruc-
14 tion, and many be they that enter in thereby. [2]For
narrow is the gate, and straitened the way, that lead-
eth unto life, and

1 Some ancient authorities omit *is the gate.*

2 Many ancient authorities read *How narrow is the gate &c.*

few be they that find it.
Beware of false prophets, which come to you in 15
sheep's clothing, but inwardly are ravening wolves.
By their fruits ye shall know them. Do *men* gather 16
grapes of thorns, or figs of thistles? Even so every 17
good tree bringeth forth good fruit; but the corrupt
tree bringeth forth evil fruit. A good tree cannot 18
bring forth evil fruit, neither can a corrupt tree bring
forth good fruit. Every tree that bringeth not forth 19
good fruit is hewn down, and cast into the fire. 20
Therefore by their fruits ye shall know them. Not 21
every one that saith unto me, Lord, Lord, shall enter
into the kingdom of heaven; but he that doeth the
will of my Father which is in heaven. Many will 22
say to me in that day, Lord, Lord, did we not proph-
esy by thy name, and by thy name cast out [1]devils,
and by thy name do many [2]mighty works? And 23
then will I profess unto them, I never knew you:
depart from me, ye that work iniquity. Every one 24
therefore which heareth these words of mine, and
doeth them, shall be likened unto a wise man, which
built his house upon the rock: and the rain de- 25
scended, and the floods came, and the winds blew,
and beat upon that house; and it fell not: for it was
founded upon the rock. And every one that heareth 26
these words of mine, and doeth them not, shall be
likened unto a foolish man, which built his house
upon the sand: and the rain descended, and the 27
floods came, and the winds blew, and smote upon
that house; and it fell: and great was the fall thereof.
And it came to pass, when Jesus ended these 28
words, the multitudes were astonished at his teach-
ing: for he taught them as *one* having authority, 29
and not as

1 Gr. *demons.*
2 Gr. *powers.*

15 ὀλίγοι εἰσὶν οἱ εὑρίσκοντες αὐτήν. Προσέχετε
ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν
16 ἐνδύμασι προβάτων ἔσωθεν δέ εἰσιν λύκοι ἅρπαγες. ἀπὸ
τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς· μήτι συλλέγουσιν
17 ἀπὸ ἀκανθῶν σταφυλὰς ἢ ἀπὸ τριβόλων σῦκα; οὕτω πᾶν
δένδρον ἀγαθὸν καρποὺς ⸢καλοὺς ποιεῖ⸣, τὸ δὲ σαπρὸν δέν- ποιεῖ καλούς
18 δρον καρποὺς πονηροὺς ποιεῖ· οὐ δύναται δένδρον ἀγαθὸν
καρποὺς πονηροὺς ἐνεγκεῖν, οὐδὲ δένδρον σαπρὸν καρποὺς
19 καλοὺς ποιεῖν. πᾶν δένδρον μὴ ποιοῦν καρπὸν καλὸν
20 ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. ἄραγε ἀπὸ τῶν καρπῶν
21 αὐτῶν ἐπιγνώσεσθε αὐτούς. Οὐ πᾶς ὁ λέγων μοι Κύριε
κύριε εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν, ἀλλ' ὁ
ποιῶν τὸ θέλημα τοῦ πατρός μου τοῦ ἐν τοῖς οὐρανοῖς⸆. ⸆οὗτος εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν
22 πολλοὶ ἐροῦσίν μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ Κύριε κύριε, οὐ
τῷ σῷ ὀνόματι ἐπροφητεύσαμεν, καὶ τῷ σῷ ὀνόματι Ap.
δαιμόνια ἐξεβάλομεν, καὶ τῷ σῷ ὀνόματι δυνάμεις πολλὰς
23 ἐποιήσαμεν; καὶ τότε ὁμολογήσω αὐτοῖς ὅτι Οὐδέποτε
ἔγνων ὑμᾶς· ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν
ἀνομίαν.

24 Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους [τούτους] καὶ
ποιεῖ αὐτούς, ὁμοιωθήσεται ἀνδρὶ φρονίμῳ, ὅστις ᾠκοδό-
25 μησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν πέτραν. καὶ κατέβη ἡ
βροχὴ καὶ ἦλθαν οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι καὶ
προσέπεσαν τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσεν, τεθεμελίωτο
26 γὰρ ἐπὶ τὴν πέτραν. Καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους
τούτους καὶ μὴ ποιῶν αὐτοὺς ὁμοιωθήσεται ἀνδρὶ μωρῷ,
27 ὅστις ᾠκοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν ἄμμον. καὶ
κατέβη ἡ βροχὴ καὶ ἦλθαν οἱ ποταμοὶ καὶ ἔπνευσαν οἱ
ἄνεμοι καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ, καὶ ἔπεσεν, καὶ ἦν
ἡ πτῶσις αὐτῆς μεγάλη.

28 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τού-
29 τους, ἐξεπλήσσοντο οἱ ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν
γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων καὶ οὐχ ὡς οἱ

⸆ καὶ οἱ Φαρισαῖοι ⸆ γραμματεῖς αὐτῶν⸆.

Καταβάντος δὲ αὐτοῦ ἀπὸ τοῦ ὄρους ἠκολούθησαν αὐτῷ 1
ὄχλοι πολλοί. Καὶ ἰδοὺ λεπρὸς προσελθὼν προσεκύνει 2
αὐτῷ λέγων Κύριε, ἐὰν θέλῃς δύνασαί με καθαρίσαι. καὶ 3
ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ λέγων Θέλω, καθαρίσθητι·
καὶ εὐθέως ἐκαθερίσθη αὐτοῦ ἡ λέπρα. καὶ λέγει αὐτῷ ὁ 4
Ἰησοῦς Ὅρα μηδενὶ εἴπῃς, ἀλλὰ ὕπαγε σεαυτὸν ΔΕΙΞΟΝ
ΤΩ ΙΕΡΕΙ, καὶ προσένεγκον τὸ δῶρον ὃ προσέταξεν Μωυσῆς
εἰς μαρτύριον αὐτοῖς. Εἰσελθόντος δὲ αὐτοῦ εἰς 5
Καφαρναοὺμ προσῆλθεν αὐτῷ ἑκατόνταρχος παρακαλῶν
αὐτὸν καὶ λέγων Κύριε, ὁ παῖς μου βέβληται ἐν τῇ οἰκίᾳ 6
παραλυτικός, δεινῶς βασανιζόμενος. λέγει αὐτῷ Ἐγὼ ἐλ- 7
θὼν θεραπεύσω αὐτόν. ἀποκριθεὶς δὲ ὁ ἑκατόνταρχος ἔφη 8
Κύριε, οὐκ εἰμὶ ἱκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς·
ἀλλὰ μόνον εἰπὲ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου· καὶ 9
γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν [τασσόμενος], ἔχων
ὑπ' ἐμαυτὸν στρατιώτας, καὶ λέγω τούτῳ Πορεύθητι, καὶ
πορεύεται, καὶ ἄλλῳ Ἔρχου, καὶ ἔρχεται, καὶ τῷ δούλῳ
μου Ποίησον τοῦτο, καὶ ποιεῖ. ἀκούσας δὲ ὁ Ἰησοῦς 10
ἐθαύμασεν καὶ εἶπεν τοῖς ἀκολουθοῦσιν Ἀμὴν λέγω ὑμῖν,
παρ' οὐδενὶ τοσαύτην πίστιν ἐν τῷ Ἰσραὴλ εὗρον. λέγω 11
δὲ ὑμῖν ὅτι πολλοὶ ἈΠΟ ἈΝΑΤΟΛΩΝ ΚΑΙ ΔΥΣΜΩΝ ἥξουσιν
Ap. καὶ ἀνακλιθήσονται μετὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ
⸢ἐξελεύσονται⸣ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· οἱ δὲ υἱοὶ τῆς βασιλείας ⸢ἐκ- 12
βληθήσονται⸣ εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ
κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. καὶ εἶπεν ὁ Ἰησοῦς 13
τῷ ἑκατοντάρχῃ Ὕπαγε, ὡς ἐπίστευσας γενηθήτω σοι· καὶ
ἰάθη ὁ παῖς ἐν τῇ ὥρᾳ ἐκείνῃ. Καὶ ἐλθὼν ὁ 14
Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου εἶδεν τὴν πενθερὰν αὐτοῦ
βεβλημένην καὶ πυρέσσουσαν· καὶ ἥψατο τῆς χειρὸς αὐ- 15
τῆς, καὶ ἀφῆκεν αὐτὴν ὁ πυρετός, καὶ ἠγέρθη, καὶ διηκόνει
αὐτῷ. Ὀψίας δὲ γενομένης προσήνεγκαν αὐτῷ 16

their scribes.
8 And when he was come down from the moun-
2 tain, great multitudes followed him. And behold,
there came to him a leper and worshipped him, say-
ing, Lord, if thou wilt, thou canst make me clean.
3 And he stretched forth his hand, and touched him,
saying, I will; be thou made clean. And straight-
4 way his leprosy was cleansed. And Jesus saith
unto him, See thou tell no man; but go thy way*,
shew thyself to the priest, and offer the gift that
Moses commanded, for a testimony unto them.
5 And when he was entered into Capernaum, there
6 came unto him a centurion, beseeching him, and
saying, Lord, my [1]servant lieth in the house sick of
7 the palsy, grievously tormented. And he saith unto
8 him, I will come and heal him. And the centurion
answered and said, Lord, I am not [2]worthy that thou
shouldest come under my roof: but only say [3]the
9 word, and my [1]servant shall be healed. For I also
am a man [4]under authority, having under myself
soldiers: and I say to this one, Go, and he goeth;
and to another, Come, and he cometh; and to my
10 [5]servant, Do this, and he doeth it. And when Jesus
heard it, he marvelled, and said to them that fol-
lowed, Verily I say unto you, [6]I have not found so
11 great faith, no, not in Israel. And I say unto you,
that many shall come from the east and the west,
and shall [7]sit down with Abraham, and Isaac, and
12 Jacob, in the kingdom of heaven: but the sons of
the kingdom shall be cast forth into the outer dark-
ness: there shall be the weeping and gnashing of
13 teeth. And Jesus said unto the centurion, Go thy
way; as thou hast believed, *so* be it done unto thee.
And the [1]servant was healed in that hour.
14 And when Jesus was come into Peter's house, he
15 saw his wife's mother lying sick of a fever. And
he touched her hand, and the fever left her; and she
16 arose, and ministered unto him. And when even
was come, they brought unto him

1 Or, *boy*
2 Gr. *sufficient.*
3 Gr. *with a word.*
4 Some ancient authorities insert *set*: as in Luke vii. 8.
5 Gr. *bondservant.*
6 Many ancient authorities read *With no man in Israel have I found so great faith.*
7 Gr. *recline.*

* Here and in Matt. xxvii. 65; Mark i. 44, for "go thy [your] way" read simply "go"—*Am. Com.*

many [1]possessed with devils: and he cast out the
spirits with a word, and healed all that were sick:
that it might be fulfilled which was spoken [2]by 17
Isaiah the prophet, saying, Himself took our infirmi-
ties, and bare our diseases.
Now when Jesus saw great multitudes about him, 18
he gave commandment to depart unto the other side.
And there came [3]a scribe, and said unto him, [4]Mas- 19
ter, I will follow thee whithersoever thou goest.
And Jesus saith unto him, The foxes have holes, 20
and the birds of the heaven *have* [5]nests; but the Son
of man hath not where to lay his head. And an- 21
other of the disciples said unto him, Lord, suffer
me first to go and bury my father. But Jesus saith 22
unto him, Follow me; and leave the dead to bury
their own dead.
And when he was entered into a boat, his disci- 23
ples followed him. And behold, there arose a great 24
tempest in the sea, insomuch that the boat was cov-
ered with the waves: but he was asleep. And they 25
came to him, and awoke him, saying, Save, Lord;
we perish. And he saith unto them, Why are ye 26
fearful, O ye of little faith? Then he arose, and re-
buked the winds and the sea; and there was a great
calm. And the men marvelled, saying, What man- 27
ner of man is this, that even the winds and the sea
obey him?
And when he was come to the other side into the 28
country of the Gadarenes, there met him two [1]pos-
sessed with devils, coming forth out of the tombs,
exceeding fierce, so that no man could pass by that
way. And behold, they cried out, saying, What 29
have we to do with thee, thou Son of God? art thou
come hither to torment us before the time? Now 30
there was afar off from them a herd of many swine
feeding. And the [6]devils besought him, saying, If 31
thou cast us out, send us away into the herd of
swine. And he said unto them, Go. And they 32
came out, and went into the swine: and behold, the
whole herd rushed down the

1 Or, *demoniacs*
2 Or, *through*
3 Gr. *one scribe.*
4 Or, *Teacher*
5 Gr. *lodging-places.*
6 Gr. *demons.*

δαιμονιζομένους πολλούς· καὶ ἐξέβαλεν τὰ πνεύματα λόγῳ,
17 καὶ πάντας τοὺς κακῶς ἔχοντας ἐθεράπευσεν· ὅπως πληρω-
θῇ τὸ ῥηθὲν διὰ Ἠσαίου τοῦ προφήτου λέγοντος Αὐτὸς
τὰς ἀσθενείας ἡμῶν ἔλαβεν καὶ τὰς νόσους ἐβάστασεν.
18 Ἰδὼν δὲ ὁ Ἰησοῦς ⌜ὄχλον⌝ περὶ αὐτὸν ἐκέλευσεν ἀπελθεῖν [πολλοὺς] ὄχλους
19 εἰς τὸ πέραν. Καὶ προσελθὼν εἷς γραμματεὺς
εἶπεν αὐτῷ Διδάσκαλε, ἀκολουθήσω σοι ὅπου ἐὰν ἀπέρχῃ.
20 καὶ λέγει αὐτῷ ὁ Ἰησοῦς Αἱ ἀλώπεκες φωλεοὺς ἔχουσιν
καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις, ὁ δὲ υἱὸς τοῦ
21 ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ. Ἕτερος δὲ
τῶν μαθητῶν εἶπεν αὐτῷ Κύριε, ἐπίτρεψόν μοι πρῶτον
22 ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου. ὁ δὲ Ἰησοῦς λέγει
αὐτῷ Ἀκολούθει μοι, καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς
23 ἑαυτῶν νεκρούς. Καὶ ἐμβάντι αὐτῷ εἰς πλοῖον
24 ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ. καὶ ἰδοὺ σεισμὸς
μέγας ἐγένετο ἐν τῇ θαλάσσῃ, ὥστε τὸ πλοῖον καλύπτε-
25 σθαι ὑπὸ τῶν κυμάτων· αὐτὸς δὲ ἐκάθευδεν. καὶ προσ-
ελθόντες ἤγειραν αὐτὸν λέγοντες Κύριε, σῶσον, ἀπολλύ-
26 μεθα. καὶ λέγει αὐτοῖς Τί δειλοί ἐστε, ὀλιγόπιστοι; τότε
ἐγερθεὶς ἐπετίμησεν τοῖς ἀνέμοις καὶ τῇ θαλάσσῃ, καὶ
27 ἐγένετο γαλήνη μεγάλη. Οἱ δὲ ἄνθρωποι ἐθαύμασαν
λέγοντες Ποταπός ἐστιν οὗτος ὅτι καὶ οἱ ἄνεμοι καὶ ἡ θά-
28 λασσα αὐτῷ ὑπακούουσιν; Καὶ ἐλθόντος αὐ-
τοῦ εἰς τὸ πέραν εἰς τὴν χώραν τῶν Γαδαρηνῶν ὑπήντησαν Ἀρ.
αὐτῷ δύο δαιμονιζόμενοι ἐκ τῶν μνημείων ἐξερχόμενοι, χα-
λεποὶ λίαν ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ
29 ἐκείνης. καὶ ἰδοὺ ἔκραξαν λέγοντες Τί ἡμῖν καὶ σοί, υἱὲ
30 τοῦ θεοῦ; ἦλθες ὧδε πρὸ καιροῦ βασανίσαι ἡμᾶς; Ἦν
δὲ μακρὰν ἀπ' αὐτῶν ἀγέλη χοίρων πολλῶν βοσκομένη.
31 οἱ δὲ δαίμονες παρεκάλουν αὐτὸν λέγοντες Εἰ ἐκβάλλεις
ἡμᾶς, ἀπόστειλον ἡμᾶς εἰς τὴν ἀγέλην τῶν χοίρων.
32 καὶ εἶπεν αὐτοῖς Ὑπάγετε. οἱ δὲ ἐξελθόντες ἀπῆλθαν εἰς
τοὺς χοίρους· καὶ ἰδοὺ ὥρμησεν πᾶσα ἡ ἀγέλη κατὰ τοῦ

κρημνοῦ εἰς τὴν θάλασσαν, καὶ ἀπέθανον ἐν τοῖς ὕδασιν.
Οἱ δὲ βόσκοντες ἔφυγον, καὶ ἀπελθόντες εἰς τὴν πόλιν 33
ἀπήγγειλαν πάντα καὶ τὰ τῶν δαιμονιζομένων. καὶ ἰδοὺ 34
τοῦ πᾶσα ἡ πόλις ἐξῆλθεν εἰς ὑπάντησιν ⌜τῷ⌝ Ἰησοῦ, καὶ ἰδόν-
τες αὐτὸν παρεκάλεσαν ὅπως μεταβῇ ἀπὸ τῶν ὁρίων αὐ-
τῶν. Καὶ ἐμβὰς εἰς πλοῖον διεπέρασεν, καὶ ἦλ- 1
θεν εἰς τὴν ἰδίαν πόλιν. Καὶ ἰδοὺ προσέφερον αὐτῷ παραλυ- 2
τικὸν ἐπὶ κλίνης βεβλημένον. καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν
αὐτῶν εἶπεν τῷ παραλυτικῷ Θάρσει, τέκνον· ἀφίενταί
σου αἱ ἁμαρτίαι. Καὶ ἰδού τινες τῶν γραμματέων εἶπαν 3
ἰδὼν ἐν ἑαυτοῖς Οὗτος βλασφημεῖ. καὶ ⌜εἰδὼς⌝ ὁ Ἰησοῦς τὰς 4
ἐνθυμήσεις αὐτῶν εἶπεν Ἵνα τί ἐνθυμεῖσθε πονηρὰ ἐν ταῖς
καρδίαις ὑμῶν; τί γάρ ἐστιν εὐκοπώτερον, εἰπεῖν Ἀφίεν- 5
ταί σου αἱ ἁμαρτίαι, ἢ εἰπεῖν Ἔγειρε καὶ περιπάτει; ἵνα 6
δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς
Ἐγερθεὶς γῆς ἀφιέναι ἁμαρτίας— τότε λέγει τῷ παραλυτικῷ ⌜Ἔγει-
ρε⌝ ἆρόν σου τὴν κλίνην καὶ ὕπαγε εἰς τὸν οἶκόν σου.
καὶ ἐγερθεὶς ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. Ἰδόντες δὲ οἱ 7 8
ὄχλοι ἐφοβήθησαν καὶ ἐδόξασαν τὸν θεὸν τὸν δόντα ἐξου-
σίαν τοιαύτην τοῖς ἀνθρώποις.

Καὶ παράγων ὁ Ἰησοῦς ἐκεῖθεν εἶδεν ἄνθρωπον καθήμενον 9
ἐπὶ τὸ τελώνιον, Μαθθαῖον λεγόμενον, καὶ λέγει αὐτῷ Ἀκο-
λούθει μοι· καὶ ἀναστὰς ἠκολούθησεν αὐτῷ. Καὶ 10
ἐγένετο αὐτοῦ ἀνακειμένου ἐν τῇ οἰκίᾳ, καὶ ἰδοὺ πολλοὶ
τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες συνανέκειντο τῷ Ἰησοῦ
καὶ τοῖς μαθηταῖς αὐτοῦ. καὶ ἰδόντες οἱ Φαρισαῖοι ἔλεγον 11
τοῖς μαθηταῖς αὐτοῦ Διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρ-
τωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν; ὁ δὲ ἀκούσας εἶπεν 12
Οὐ χρείαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ ἀλλὰ οἱ κακῶς ἔχον-
τες. πορευθέντες δὲ μάθετε τί ἐστιν Ἔλεος θέλω καὶ οὐ 13
θυσίαν· οὐ γὰρ ἦλθον καλέσαι δικαίους ἀλλὰ ἁμαρτω-
λούς. Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰω- 14
πολλά άνου λέγοντες Διὰ τί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν⊤,

steep into the sea, and perished in the waters.
33 And they that fed them fled, and went away into
the city, and told every thing, and what was befallen
34 to them that were [1]possessed with devils. And be- 1 Or, *demoniacs*
hold, all the city came out to meet Jesus: and when
they saw him, they besought *him* that he would de-
part from their borders.
9 And he entered into a boat, and crossed over, and
2 came into his own city. And behold, they brought
to him a man sick of the palsy, lying on a bed: and
Jesus seeing their faith said unto the sick of the pal-
sy, [2]Son, be of good cheer; thy sins are forgiven. 2 Gr. *Child.*
3 And behold, certain of the scribes said within them- 3 Many ancient authorities read *seeing.*
4 selves, This man blasphemeth. And Jesus [3]know-
ing their thoughts said, Wherefore think ye evil in
5 your hearts? For whether is easier, to say, Thy sins
6 are forgiven; or to say, Arise, and walk? But that ye
may know that the Son of man hath [4]power* on earth 4 Or, *authority*
to forgive sins (then saith he to the sick of the palsy),
Arise, and take up thy bed, and go unto thy house.
7 And he arose, and departed to his house. But when
8 the multitudes saw it, they were afraid, and glorified
God, which had given such [4]power* unto men.
9 And as Jesus passed by from thence, he saw a
man, called Matthew, sitting at the place of toll:
and he saith unto him, Follow me. And he arose,
and followed him.
10 And it came to pass, as he [5]sat at meat in the 5 Gr. *reclined:* and so always.
house, behold, many publicans and sinners came and
11 sat down with Jesus and his disciples. And when
the Pharisees saw it, they said unto his disciples,
Why eateth your [6]Master with the publicans and 6 Or, *Teacher*
12 sinners? But when he heard it, he said, They that
are [7]whole have no need of a physician, but they 7 Gr. *strong.*
13 that are sick. But go ye and learn what *this* mean-
eth, I desire mercy, and not sacrifice: for I came not
to call the righteous, but sinners.
14 Then come to him the disciples of John, saying,
Why do we and the Pharisees fast [8]oft, 8 Some ancient authorities omit *oft.*

* For "power" read "authority" (see marg. 4) So in Mark ii. 10; Luke v. 24.—*Am. Com.*

but thy disciples fast not? And Jesus said unto them, 15
Can the sons of the bride-chamber mourn, as long
as the bridegroom is with them? but the days will
come, when the bridegroom shall be taken away from
them, and then will they fast. And no man put- 16
teth a piece of undressed cloth upon an old garment;
for that which should fill it up taketh from the gar-
ment, and a worse rent is made. Neither do *men* 17
1 That is, *skins used as bottles.*
put new wine into old [1]wine-skins: else the skins
burst, and the wine is spilled, and the skins perish:
but they put new wine into fresh wine-skins, and
both are preserved.

While he spake these things unto them, behold, 18
2 Gr. *one ruler.*
there came [2]a ruler, and worshipped him, saying,
My daughter is even now dead: but come and lay
thy hand upon her, and she shall live. And Jesus 19
arose, and followed him, and *so did* his disciples.
And behold, a woman, who had an issue of blood 20
twelve years, came behind him, and touched the
border of his garment: for she said within herself, If 21
3 Or, *saved*
I do but touch his garment, I shall be [3]made whole.
But Jesus turning and seeing her said, Daughter, 22
4 Or, *saved thee*
be of good cheer; thy faith hath [4]made thee whole.
And the woman was [3]made whole from that hour.
And when Jesus came into the ruler's house, and 23
saw the flute-players, and the crowd making a
tumult, he said, Give place: for the damsel is not 24
dead, but sleepeth. And they laughed him to scorn.
But when the crowd was put forth, he entered in, 25
and took her by the hand; and the damsel arose.
5 Gr. *this fame.*
And [5]the fame hereof went forth into all that 26
land.

And as Jesus passed by from thence, two blind 27
men followed him, crying out, and saying, Have
mercy on us, thou son of David. And when he was 28
come into the house, the blind men came to him:
and Jesus saith unto them, Believe ye that I am able
to do this? They say unto him, Yea, Lord. Then 29
touched he their eyes, saying, According to your
faith be it done unto you. And their eyes were 30

15 οἱ δὲ μαθηταὶ σοῦ οὐ νηστεύουσιν; καὶ εἶπεν αὐτοῖς
ὁ Ἰησοῦς Μὴ δύνανται οἱ υἱοὶ τοῦ ⌜νυμφῶνος⌝ πεν- ⊣νυμφίου⊢
θεῖν ἐφ’ ὅσον μετ’ αὐτῶν ἐστὶν ὁ νυμφίος; ἐλεύσονται δὲ
ἡμέραι ὅταν ἀπαρθῇ ἀπ’ αὐτῶν ὁ νυμφίος, καὶ τότε νη-
16 στεύσουσιν. οὐδεὶς δὲ ἐπιβάλλει ἐπίβλημα ῥάκους ἀγνά-
φου ἐπὶ ἱματίῳ παλαιῷ· αἴρει γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ
17 τοῦ ἱματίου, καὶ χεῖρον σχίσμα γίνεται. οὐδὲ βάλλουσιν
οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μήγε, ῥήγνυνται οἱ
ἀσκοί, καὶ ὁ οἶνος ἐκχεῖται καὶ οἱ ἀσκοὶ ἀπόλλυνται·
ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς καινούς, καὶ ἀμφό-
τεροι συντηροῦνται.

18 Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς ἰδοὺ ἄρχων ⌜[εἷς] προσελ- εἰσελθὼν
θὼν⌝ προσεκύνει αὐτῷ λέγων ὅτι Ἡ θυγάτηρ μου ἄρτι ἐτε-
λεύτησεν· ἀλλὰ ἐλθὼν ἐπίθες τὴν χεῖρά σου ἐπ’ αὐτήν, καὶ
19 ζήσεται. καὶ ἐγερθεὶς ὁ Ἰησοῦς ⌜ἠκολούθει⌝ αὐτῷ καὶ οἱ ἠκολούθησεν
20 μαθηταὶ αὐτοῦ. Καὶ ἰδοὺ γυνὴ αἱμορροοῦσα δώδεκα ἔτη
προσελθοῦσα ὄπισθεν ἥψατο τοῦ κρασπέδου τοῦ ἱματίου
21 αὐτοῦ· ἔλεγεν γὰρ ἐν ἑαυτῇ Ἐὰν μόνον ἅψωμαι τοῦ ἱμα-
22 τίου αὐτοῦ σωθήσομαι. ὁ δὲ Ἰησοῦς στραφεὶς καὶ ἰδὼν
αὐτὴν εἶπεν Θάρσει, θύγατερ· ἡ πίστις σου σέσωκέν
23 σε. καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης. Καὶ ἐλθὼν ὁ
Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἄρχοντος καὶ ἰδὼν τοὺς αὐλητὰς
24 καὶ τὸν ὄχλον θορυβούμενον ἔλεγεν Ἀναχωρεῖτε, οὐ γὰρ
ἀπέθανεν τὸ κοράσιον ἀλλὰ καθεύδει· καὶ κατεγέλων αὐτοῦ.
25 ὅτε δὲ ἐξεβλήθη ὁ ὄχλος, εἰσελθὼν ἐκράτησεν τῆς χειρὸς
26 αὐτῆς, καὶ ἠγέρθη τὸ κοράσιον. Καὶ ἐξῆλθεν ἡ φήμη ⌜αὕ- αὐτῆς
27 τη⌝ εἰς ὅλην τὴν γῆν ἐκείνην. Καὶ παράγοντι
ἐκεῖθεν τῷ Ἰησοῦ ἠκολούθησαν ⊤ δύο τυφλοὶ κράζοντες αὐτῷ
28 καὶ λέγοντες Ἐλέησον ἡμᾶς, ⌜υἱὲ⌝ Δαυείδ. ἐλθόντι δὲ υἱὸς
εἰς τὴν οἰκίαν προσῆλθαν αὐτῷ οἱ τυφλοί, καὶ λέγει αὐτοῖς
ὁ Ἰησοῦς Πιστεύετε ὅτι ⌜δύναμαι τοῦτο⌝ ποιῆσαι; λέγουσιν τοῦτο δύναμαι
29 αὐτῷ Ναί, κύριε. τότε ἥψατο τῶν ὀφθαλμῶν αὐτῶν λέγων
30 Κατὰ τὴν πίστιν ὑμῶν γενηθήτω ὑμῖν. καὶ ἠνεῴχθησαν

αὐτῶν οἱ ὀφθαλμοί. Καὶ ἐνεβριμήθη αὐτοῖς ὁ Ἰησοῦς
λέγων Ὁρᾶτε μηδεὶς γινωσκέτω· οἱ δὲ ἐξελθόντες διεφήμι- 31
σαν αὐτὸν ἐν ὅλῃ τῇ γῇ ἐκείνῃ. Αὐτῶν δὲ ἐξερ- 32
χομένων ἰδοὺ προσήνεγκαν αὐτῷ κωφὸν δαιμονιζόμενον· καὶ 33
ἐκβληθέντος τοῦ δαιμονίου ἐλάλησεν ὁ κωφός. καὶ ἐθαύ-
μασαν οἱ ὄχλοι λέγοντες Οὐδέποτε ἐφάνη οὕτως ἐν τῷ
Ἰσραήλ. [οἱ δὲ Φαρισαῖοι ἔλεγον Ἐν τῷ ἄρχοντι τῶν 34
δαιμονίων ἐκβάλλει τὰ δαιμόνια.]

Καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας, 35
διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ κηρύσσων τὸ εὐαγ-
γέλιον τῆς βασιλείας καὶ θεραπεύων πᾶσαν νόσον καὶ
πᾶσαν μαλακίαν. Ἰδὼν δὲ τοὺς ὄχλους ἐσπλαγ- 36
χνίσθη περὶ αὐτῶν ὅτι ἦσαν ἐσκυλμένοι καὶ ἐριμμένοι
ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα. τότε λέγει τοῖς 37
μαθηταῖς αὐτοῦ Ὁ μὲν θερισμὸς πολύς, οἱ δὲ ἐργάται ὀλί-
γοι· δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ ὅπως ἐκβάλῃ ἐργά- 38
τας εἰς τὸν θερισμὸν αὐτοῦ. Καὶ προσκαλεσάμενος τοὺς 1
δώδεκα μαθητὰς αὐτοῦ ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων
ἀκαθάρτων ὥστε ἐκβάλλειν αὐτὰ καὶ θεραπεύειν πᾶσαν νό-
σον καὶ πᾶσαν μαλακίαν. Τῶν δὲ δώδεκα ἀπο- 2
στόλων τὰ ὀνόματά ἐστιν ταῦτα· πρῶτος Σίμων ὁ λεγόμενος
Πέτρος καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ καὶ Ἰάκωβος ὁ
τοῦ Ζεβεδαίου καὶ Ἰωάνης ὁ ἀδελφὸς αὐτοῦ, Φίλιππος 3
καὶ Βαρθολομαῖος, Θωμᾶς καὶ Μαθθαῖος ὁ τελώνης, Ἰάκω-
⊣Λεββαῖος⊢ βος ὁ τοῦ Ἁλφαίου καὶ ⌜Θαδδαῖος⌝, Σίμων ὁ Καναναῖος καὶ 4
Ἰούδας ὁ Ἰσκαριώτης ὁ καὶ παραδοὺς αὐτόν. Τού- 5
τους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς παραγγείλας αὐτοῖς
λέγων

Εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθητε, καὶ εἰς πόλιν Σαμαρειτῶν
μὴ εἰσέλθητε· πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ 6
ἀπολωλότα οἴκου Ἰσραήλ. πορευόμενοι δὲ κηρύσσετε λέ- 7
γοντες ὅτι Ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν. ἀσθενοῦντας 8

opened. And Jesus [1]strictly charged them, saying, 1 Or, *sternly*
31 See that no man know it. But they went forth, and
spread abroad his fame in all that land.
32 And as they went forth, behold, there was brought
33 to him a dumb man possessed with a [2]devil. And 2 Gr. *demon.*
when the [2]devil was cast out, the dumb man spake:
and the multitudes marvelled, saying, It was never
34 so seen in Israel. But the Pharisees said, [3]By the 3 Or, *In*
prince of the [4]devils casteth he out [4]devils. 4 Gr. *demons*
35 And Jesus went about all the cities and the vil-
lages, teaching in their synagogues, and preaching
the gospel of the kingdom, and healing all manner
36 of disease and all manner of sickness. But when
he saw the multitudes, he was moved with compas-
sion for them, because they were distressed and
37 scattered, as sheep not having a shepherd. Then
saith he unto his disciples, The harvest truly is plen-
38 teous, but the labourers are few. Pray ye therefore
the Lord of the harvest, that he send forth labourers
10 into his harvest. And he called unto him his twelve
disciples, and gave them authority over unclean
spirits, to cast them out, and to heal all manner of
disease and all manner of sickness.
2 Now the names of the twelve apostles are these:
The first, Simon, who is called Peter, and Andrew
his brother; James the *son* of Zebedee, and John his
3 brother; Philip, and Bartholomew; Thomas, and
Matthew the publican; James the *son* of Alphæus, 5 Or, *Zealot* See Luke vi. 15; Acts i. 13.
4 and Thaddæus; Simon the [5]Cananæan, and Judas
5 Iscariot, who also [6]betrayed him. These twelve 6 Or, *delivered him up*: and so always.
Jesus sent forth, and charged them, saying,
Go not into *any* way of the Gentiles, and enter not
6 into any city of the Samaritans: but go rather to the
7 lost sheep of the house of Israel. And as ye go,
preach, saying, The kingdom of heaven is at hand.

Heal the sick, raise the dead, cleanse the lepers, cast 8
out [1]devils: freely ye received, freely give. Get you 9
no gold, nor silver, nor brass in your [2]purses; no 10
wallet for *your* journey, neither two coats, nor shoes,
nor staff: for the labourer is worthy of his food.
And into whatsoever city or village ye shall enter, 11
search out who in it is worthy; and there abide till
ye go forth. And as ye enter into the house, salute 12
it. And if the house be worthy, let your peace come 13
upon it: but if it be not worthy, let your peace re-
turn to you. And whosoever shall not receive you, 14
nor hear your words, as ye go forth out of that house
or that city, shake off the dust of your feet. Verily 15
I say unto you, It shall be more tolerable for the
land of Sodom and Gomorrah in the day of judge-
ment, than for that city.

Behold, I send you forth as sheep in the midst of 16
wolves: be ye therefore wise as serpents, and [3]harm-
less as doves. But beware of men: for they will 17
deliver you up to councils, and in their synagogues
they will scourge you; yea and before governors and 18
kings shall ye be brought for my sake, for a testi-
mony to them and to the Gentiles. But when they 19
deliver you up, be not anxious how or what ye shall
speak: for it shall be given you in that hour what
ye shall speak. For it is not ye that speak, but the 20
Spirit of your Father that speaketh in you. And 21
brother shall deliver up brother to death, and the
father his child: and children shall rise up against
parents, and [4]cause them to be put to death. And 22
ye shall be hated of all men for my name's sake:
but he that endureth to the end, the same shall be
saved. But when they persecute you in this city, 23
flee into the next: for verily I say unto you, Ye shall
not have gone through the cities of Israel, till the
Son of man be come.

A disciple is not above his [5]master, nor a [6]servant 24
above his lord. It is enough for the disciple that he 25
be as his [5]master,

1 Gr. *demons.*
2 Gr. *girdles.*
3 Or, *simple*
4 Or, *put them to death*
5 Or, *teacher*
6 Gr. *bondservant.*

θεραπεύετε, νεκροὺς ἐγείρετε, λεπροὺς καθαρίζετε, δαιμόνια
9 ἐκβάλλετε· δωρεὰν ἐλάβετε, δωρεὰν δότε. Μὴ κτήσησθε
χρυσὸν μηδὲ ἄργυρον μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν,
10 μὴ πήραν εἰς ὁδὸν μηδὲ δύο χιτῶνας μηδὲ ὑποδήματα
11 μηδὲ ῥάβδον· ἄξιος γὰρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ. εἰς
ἣν δ' ἂν πόλιν ἢ κώμην εἰσέλθητε, ἐξετάσατε τίς ἐν αὐτῇ
12 ἄξιός ἐστιν· κἀκεῖ μείνατε ἕως ἂν ἐξέλθητε. εἰσερχόμενοι
13 δὲ εἰς τὴν οἰκίαν ἀσπάσασθε αὐτήν· καὶ ἐὰν μὲν ᾖ ἡ οἰκία
ἀξία, ἐλθάτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν· ἐὰν δὲ μὴ ᾖ ἀξία, ἡ
14 εἰρήνη ὑμῶν ⌜ἐφ'⌝ ὑμᾶς ἐπιστραφήτω. καὶ ὃς ἂν μὴ πρὸς
δέξηται ὑμᾶς μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερχόμενοι
ἔξω τῆς οἰκίας ἢ τῆς πόλεως ἐκείνης ἐκτινάξατε τὸν κονι-
15 ορτὸν ⊤ τῶν ποδῶν ὑμῶν. ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἐκ
ἔσται γῇ Σοδόμων καὶ Γομόρρων ἐν ἡμέρᾳ κρίσεως ἢ τῇ
16 πόλει ἐκείνῃ. Ἰδοὺ ἐγὼ ἀποστέλλω ὑμᾶς ὡς
πρόβατα ἐν μέσῳ λύκων· γίνεσθε οὖν φρόνιμοι ὡς ⌜οἱ ὄφεις⌝ ὁ ὄφις
17 καὶ ἀκέραιοι ὡς αἱ περιστεραί. προσέχετε δὲ ἀπὸ τῶν ἀν-
θρώπων· παραδώσουσιν γὰρ ὑμᾶς εἰς συνέδρια, καὶ ἐν ταῖς
18 συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς· καὶ ἐπὶ ἡγεμόνας
δὲ καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν ἐμοῦ εἰς μαρτύριον αὐ-
19 τοῖς καὶ τοῖς ἔθνεσιν. ὅταν δὲ παραδῶσιν ὑμᾶς, μὴ μερι-
μνήσητε πῶς ἢ τί λαλήσητε· δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ
20 τῇ ὥρᾳ τί λαλήσητε· οὐ γὰρ ὑμεῖς ἐστὲ οἱ λαλοῦντες
ἀλλὰ τὸ πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν.
21 παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον καὶ πατὴρ τέ-
κνον, καὶ ⌜ἐπαναστήσονται⌝ τέκνα ἐπὶ γονεῖς καὶ θανατώ- ἐπαναστήσεται
22 σουσιν αὐτούς. καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ
ὄνομά μου· ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται.
23 ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν
ἑτέραν·⊤ ἀμὴν γὰρ λέγω ὑμῖν, οὐ μὴ τελέσητε τὰς πόλεις ⊣κἂν ἐκ ταύτης διώκωσιν ὑμᾶς, φεύγετε εἰς τὴν ἄλλην·⊢
24 [τοῦ] Ἰσραὴλ ἕως ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου. Οὐκ ἔστιν
μαθητὴς ὑπὲρ τὸν διδάσκαλον οὐδὲ δοῦλος ὑπὲρ τὸν κύριον
25 αὐτοῦ. ἀρκετὸν τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος

τῷ οἰκοδεσπότῃ... ..τοῖς οἰκιακοῖς αὐτοῦ, καὶ ὁ δοῦλος ὡς ὁ κύριος αὐτοῦ. εἰ ⸀τὸν οἰκοδε-
σπότην Βεεζεβοὺλ ἐπεκάλεσαν, πόσῳ μᾶλλον τοὺς οἰκιακοὺς⸃
αὐτοῦ. μὴ οὖν φοβηθῆτε αὐτούς· οὐδὲν γάρ ἐστιν κεκα- 26
λυμμένον ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτὸν ὃ οὐ γνω-
σθήσεται. ὃ λέγω ὑμῖν ἐν τῇ σκοτίᾳ, εἴπατε ἐν τῷ φωτί· 27
καὶ ὃ εἰς τὸ οὖς ἀκούετε, κηρύξατε ἐπὶ τῶν δωμάτων. καὶ 28
μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα τὴν δὲ
ψυχὴν μὴ δυναμένων ἀποκτεῖναι· φοβεῖσθε δὲ μᾶλλον τὸν
δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γεέννῃ. οὐχὶ 29
δύο στρουθία ἀσσαρίου πωλεῖται; καὶ ἓν ἐξ αὐτῶν οὐ πε-
σεῖται ἐπὶ τὴν γῆν ἄνευ τοῦ πατρὸς ὑμῶν. ὑμῶν δὲ καὶ 30
αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἠριθμημέναι εἰσίν. μὴ οὖν 31
φοβεῖσθε· πολλῶν στρουθίων διαφέρετε ὑμεῖς. Πᾶς οὖν 32
ὅστις ὁμολογήσει ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, ὁμο-
λογήσω κἀγὼ ἐν αὐτῷ ἔμπροσθεν τοῦ πατρός μου τοῦ ἐν
ὃ ἂν τοῖς οὐρανοῖς· ὅστις ⸂δὲ⸃ ἀρνήσηταί με ἔμπροσθεν τῶν ἀν- 33
θρώπων, ἀρνήσομαι κἀγὼ αὐτὸν ἔμπροσθεν τοῦ πατρός μου
τοῦ ἐν τοῖς οὐρανοῖς. Μὴ νομίσητε ὅτι ἦλθον 34
βαλεῖν εἰρήνην ἐπὶ τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην
ἀλλὰ μάχαιραν. ἦλθον γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ 35
πατρὸς αὐτοῦ καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς
καὶ νύμφην κατὰ τῆς πενθερᾶς αὐτῆς, καὶ ἐχθροὶ τοῦ 36
ἀνθρώπου οἱ οἰκιακοὶ αὐτοῦ. Ὁ φιλῶν πατέρα ἢ μη- 37
τέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος· καὶ ὁ φιλῶν υἱὸν ἢ
θυγατέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος· καὶ ὃς οὐ λαμ- 38
βάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἔ-
στιν μου ἄξιος. ὁ εὑρὼν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν, 39
καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὑρήσει αὐ-
τήν. Ὁ δεχόμενος ὑμᾶς ἐμὲ δέχεται, καὶ ὁ ἐμὲ 40
δεχόμενος δέχεται τὸν ἀποστείλαντά με. ὁ δεχόμενος προ- 41
φήτην εἰς ὄνομα προφήτου μισθὸν προφήτου λήμψεται, καὶ
ὁ δεχόμενος δίκαιον εἰς ὄνομα δικαίου μισθὸν δικαίου λήμ-
ψεται. καὶ ὃς ἂν ποτίσῃ ἕνα τῶν μικρῶν τούτων ποτήριον 42

and the [1]servant as his lord. If they have called
the master of the house [2]Beelzebub, how much
26 more *shall they call* them of his household! Fear
them not therefore: for there is nothing covered,
that shall not be revealed; and hid, that shall
27 not be known. What I tell you in the darkness,
speak ye in the light: and what ye hear in the ear,
28 proclaim upon the housetops. And be not afraid
of them which kill the body, but are not able to kill
the soul: but rather fear him which is able to destroy
29 both soul and body in [3]hell. Are not two sparrows
sold for a farthing? and not one of them shall fall
30 on the ground without your Father: but the very
31 hairs of your head are all numbered. Fear not therefore;
ye are of more value than many sparrows.
32 Every one therefore who shall confess [4]me before
men, [5]him will I also confess before my Father which
33 is in heaven. But whosoever shall deny me before
men, him will I also deny before my Father which
is in heaven.
34 Think not that I came to [6]send peace on the earth:
35 I came not to [6]send peace, but a sword. For I came
to set a man at variance against his father, and the
daughter against her mother, and the daughter in
36 law against her mother in law: and a man's foes
37 *shall be* they of his own household. He that loveth
father or mother more than me is not worthy of me;
and he that loveth son or daughter more than me is
38 not worthy of me. And he that doth not take his
39 cross and follow after me, is not worthy of me. He
that [7]findeth his [8]life* shall lose it; and he that [9]loseth
his [8]life* for my sake shall find it.
40 He that receiveth you receiveth me, and he that
41 receiveth me receiveth him that sent me. He that receiveth
a prophet in the name of a prophet shall receive
a prophet's reward; and he that receiveth a
righteous man in the name of a righteous man shall
42 receive a righteous man's reward. And whosoever
shall give to drink unto one of these little ones a cup

1 Gr. *bondservant*.
2 Gr. *Beelzebul*: and so elsewhere.
3 Gr. *Gehenna*.
4 Gr. *in me*.
5 Gr. *in him*.
6 Gr. *cast*.
7 Or, *found*
8 Or, *soul*
9 Or, *lost*

* "life" strike out the marg. So in xvi. 25; Mark viii. 35; Luke ix. 24; xvii. 33; John xii. 25.—*Am. Com.*

of cold water only, in the name of a disciple, verily
I say unto you, he shall in no wise lose his reward.
And it came to pass, when Jesus had made an **11**
end of commanding his twelve disciples, he departed
thence to teach and preach in their cities.
Now when John heard in the prison the works of 2
the Christ, he sent by his disciples, and said unto 3
him, Art thou he that cometh, or look we for an-
other? And Jesus answered and said unto them, 4
Go your way and tell John the things which ye do
hear and see: the blind receive their sight, and the 5
lame walk, the lepers are cleansed, and the deaf
hear, and the dead are raised up, and the poor have
[1]good tidings preached to them. And blessed is he, 6
whosoever shall find none occasion of stumbling in
me. And as these went their way, Jesus began to 7
say unto the multitudes concerning John, What
went ye out into the wilderness to behold? a reed
shaken with the wind? But what went ye out for 8
to see? a man clothed in soft *raiment*? Behold,
they that wear soft *raiment* are in kings' houses.
[2]But wherefore went ye out? to see a prophet? Yea, 9
I say unto you, and much more than a prophet. This 10
is he, of whom it is written,

> Behold, I send my messenger before thy face,
> Who shall prepare thy way before thee.

Verily I say unto you, Among them that are born 11
of women there hath not arisen a greater than John
the Baptist: yet he that is [3]but little in the kingdom
of heaven is greater than he. And from the days 12
of John the Baptist until now the kingdom of heav-
en suffereth violence, and men of violence take it
by force. For all the prophets and the law proph- 13
esied until John. And if ye are willing to receive 14
[4]*it*, this is Elijah, which is to come. He that hath 15
ears [5]to hear, let him hear. But whereunto shall I 16
liken this generation?

1 Or, *the gospel*
2 Many ancient authorities read *But what went ye out to see? a prophet?*
3 Gr. *lesser.*
4 Or, him
5 Some ancient authorities omit *to hear.*

ψυχροῦ μόνον εἰς ὄνομα μαθητοῦ, ἀμὴν λέγω ὑμῖν, οὐ μὴ
⸀ἀπολέσῃ τὸν μισθὸν⸃ αὐτοῦ. ⊣ἀπόληται ὁ μισθὸς⊢
1 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσσων τοῖς δώ-
δεκα μαθηταῖς αὐτοῦ, μετέβη ἐκεῖθεν τοῦ διδάσκειν καὶ
κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.

2 Ὁ δὲ Ἰωάνης ἀκούσας ἐν τῷ δεσμωτηρίῳ τὰ ἔργα τοῦ
3 χριστοῦ πέμψας διὰ τῶν μαθητῶν αὐτοῦ εἶπεν αὐτῷ Σὺ
4 εἶ ὁ ἐρχόμενος ἢ ἕτερον προσδοκῶμεν; καὶ ἀποκριθεὶς ὁ
Ἰησοῦς εἶπεν αὐτοῖς Πορευθέντες ἀπαγγείλατε Ἰωάνει ἃ
5 ἀκούετε καὶ βλέπετε· τυφλοὶ ⸀ἀναβλέπουσιν καὶ⸃ χωλοὶ ἀναβλέπουσιν.
περιπατοῦσιν, λεπροὶ καθαρίζονται καὶ κωφοὶ ἀκούουσιν,
6 καὶ νεκροὶ ἐγείρονται καὶ πτωχοὶ εὐαγγελίζονται· καὶ μα-
7 κάριός ἐστιν ὃς ἂν μὴ σκανδαλισθῇ ἐν ἐμοί. Τού-
των δὲ πορευομένων ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις
περὶ Ἰωάνου Τί ἐξήλθατε εἰς τὴν ἔρημον θεάσασθαι; κά-
8 λαμον ὑπὸ ἀνέμου σαλευόμενον; ἀλλὰ τί ἐξήλθατε ἰδεῖν;
ἄνθρωπον ἐν μαλακοῖς ἠμφιεσμένον; ἰδοὺ οἱ τὰ μαλακὰ
9 φοροῦντες ἐν τοῖς οἴκοις τῶν βασιλέων. ἀλλὰ τί ἐξήλ-
θατε; προφήτην ἰδεῖν; ναί, λέγω ὑμῖν, καὶ περισσότερον
10 προφήτου. οὗτός ἐστιν περὶ οὗ γέγραπται

Ἰδοὺ ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώ-
που σου,
ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου.

11 ἀμὴν λέγω ὑμῖν, οὐκ ἐγήγερται ἐν γεννητοῖς γυναικῶν μεί-
ζων Ἰωάνου τοῦ βαπτιστοῦ· ὁ δὲ μικρότερος ἐν τῇ βασι-
12 λείᾳ τῶν οὐρανῶν μείζων αὐτοῦ ἐστίν. ἀπὸ δὲ τῶν ἡμερῶν
Ἰωάνου τοῦ βαπτιστοῦ ἕως ἄρτι ἡ βασιλεία τῶν οὐρανῶν
13 βιάζεται, καὶ βιασταὶ ἁρπάζουσιν αὐτήν. πάντες γὰρ οἱ
14 προφῆται καὶ ὁ νόμος ἕως Ἰωάνου ἐπροφήτευσαν· καὶ εἰ
15 θέλετε δέξασθαι, αὐτός ἐστιν Ἠλείας ὁ μέλλων ἔρχεσθαι. Ὁ
16 ἔχων ὦτα ἀκουέτω. Τίνι δὲ ὁμοιώσω τὴν γενεὰν ταύτην;

ὁμοία ἐστὶν παιδίοις καθημένοις ἐν ταῖς ἀγοραῖς ἃ προσφω-
νοῦντα τοῖς ἑτέροις λέγουσιν 17

Ηὐλήσαμεν ὑμῖν καὶ οὐκ ὠρχήσασθε·
ἐθρηνήσαμεν καὶ οὐκ ἐκόψασθε·

ἦλθεν γὰρ Ἰωάνης μήτε ἐσθίων μήτε πίνων, καὶ λέγουσιν 18
Δαιμόνιον ἔχει· ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ 19
πίνων, καὶ λέγουσιν Ἰδοὺ ἄνθρωπος φάγος καὶ οἰνοπότης,
τελωνῶν φίλος καὶ ἁμαρτωλῶν. καὶ ἐδικαιώθη ἡ σοφία ἀπὸ
Ap. τῶν ἔργων αὐτῆς. Τότε ἤρξατο ὀνειδίζειν τὰς 20
πόλεις ἐν αἷς ἐγένοντο αἱ πλεῖσται δυνάμεις αὐτοῦ, ὅτι οὐ
μετενόησαν· Οὐαί σοι, Χοραζείν· οὐαί σοι, Βηθσαιδάν· 21
ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γενόμε-
ναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ μετενόησαν.
πλὴν λέγω ὑμῖν, Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν 22
ἡμέρᾳ κρίσεως ἢ ὑμῖν. Καὶ σύ, Καφαρναούμ, μὴ ἕως 23
ΟΥ̓ΡΑΝΟΥ̂ ὙΨΩΘΉCῌ; ἕως ᾅΔΟΥ ΚΑΤΑΒΉCῌ. ὅτι εἰ ἐν Σοδό-
μοις ἐγενήθησαν αἱ δυνάμεις αἱ γενόμεναι ἐν σοί, ἔμεινεν
ἂν μέχρι τῆς σήμερον. πλὴν λέγω ὑμῖν ὅτι γῇ Σοδόμων 24
ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως ἢ σοί.

Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν Ἐξομο- 25
λογοῦμαί σοι, πάτερ κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι
ἔκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας
αὐτὰ νηπίοις· ναί, ὁ πατήρ, ὅτι οὕτως εὐδοκία ἐγένετο ἔμ- 26
προσθέν σου. Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου, 27
καὶ οὐδεὶς ἐπιγινώσκει τὸν υἱὸν εἰ μὴ ὁ πατήρ, οὐδὲ τὸν
πατέρα τις ἐπιγινώσκει εἰ μὴ ὁ υἱὸς καὶ ᾧ ἐὰν βούληται ὁ
υἱὸς ἀποκαλύψαι. Δεῦτε πρός με πάντες οἱ κοπιῶντες καὶ 28
πεφορτισμένοι, κἀγὼ ἀναπαύσω ὑμᾶς. ἄρατε τὸν ζυγόν μου 29
ἐφ᾽ ὑμᾶς καὶ μάθετε ἀπ᾽ ἐμοῦ, ὅτι πραῢς εἰμι καὶ ταπεινὸς
τῇ καρδίᾳ, καὶ ΕὙΡΉCΕΤΕ ἈΝΆΠΑΥCΙΝ ΤΑΙ̂C ΨΥΧΑΙ̂C ὙΜΩ̂Ν· ὁ 30
γὰρ ζυγός μου χρηστὸς καὶ τὸ φορτίον μου ἐλαφρόν ἐστιν.

Ἐν ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς σάββασιν 1
διὰ τῶν σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ ἐπείνασαν, καὶ

It is like unto children sitting in the marketplaces,
17 which call unto their fellows, and say, We piped unto
you, and ye did not dance; we wailed, and ye did
18 not [1]mourn. For John came neither eating nor
19 drinking, and they say, He hath a [2]devil. The Son
of man came eating and drinking, and they say, Behold,
a gluttonous man, and a winebibber, a friend
of publicans and sinners! And wisdom [3]is justified
by her [4]works.
20 Then began he to upbraid the cities wherein most
of his [5]mighty works were done, because they re-
21 pented not. Woe unto thee, Chorazin! woe unto
thee, Bethsaida! for if the [5]mighty works had been
done in Tyre and Sidon which were done in you,
they would have repented long ago in sackcloth and
22 ashes. Howbeit I say unto you, it shall be more tol-
erable for Tyre and Sidon in the day of judgement,
23 than for you. And thou, Capernaum, shalt thou
be exalted unto heaven? thou shalt [6]go down unto
Hades: for if the [5]mighty works had been done in
Sodom which were done in thee, it would have re-
24 mained until this day. Howbeit I say unto you,
that it shall be more tolerable for the land of Sodom
in the day of judgement, than for thee.
25 At that season Jesus answered and said, I [7]thank
thee, O Father, Lord of heaven and earth, that thou
didst hide these things from the wise and under-
26 standing, and didst reveal them unto babes: yea,
Father, [8]for so it was well-pleasing in thy sight.
27 All things have been delivered unto me of my Fa-
ther: and no one knoweth the Son, save the Father;
neither doth any know the Father, save the Son,
and he to whomsoever the Son willeth to reveal *him*.
28 Come unto me, all ye that labour and are heavy
29 laden, and I will give you rest. Take my yoke
upon you, and learn of me: for I am meek and low-
ly in heart: and ye shall find rest unto your souls.
30 For my yoke is easy, and my burden is light.
12 At that season Jesus went on the sabbath day
through the cornfields; and his disciples were an
hungred, and

1 Gr. *beat the breast.*
2 Gr. *demon.*
3 Or, *was*
4 Many ancient authorities read *children*: as in Luke vii. 35.
5 Gr. *powers.*
6 Many ancient authorities read *be brought down.*
7 Or, *praise*
8 Or, *that*

began to pluck ears of corn, and to eat. But the 2
Pharisees, when they saw it, said unto him, Behold, thy disciples do that which it is not lawful
to do upon the sabbath. But he said unto them, 3
Have ye not read what David did, when he was an
hungred, and they that were with him; how he en- 4
tered into the house of God, and [1]did eat the shewbread, which it was not lawful for him to eat, neither
for them that were with him, but only for the priests?
Or have ye not read in the law, how that on the sab- 5
bath day the priests in the temple profane the sabbath, and are guiltless? But I say unto you, that 6
[2]one greater than the temple is here. But if ye had 7
known what this meaneth, I desire mercy, and not
sacrifice, ye would not have condemned the guiltless. For the Son of man is lord of the sabbath. 8
And he departed thence, and went into their syna- 9
gogue: and behold, a man having a withered hand. 10
And they asked him, saying, Is it lawful to heal on
the sabbath day? that they might accuse him. And 11
he said unto them, What man shall there be of you,
that shall have one sheep, and if this fall into a pit
on the sabbath day, will he not lay hold on it, and
lift it out? How much then is a man of more value 12
than a sheep! Wherefore it is lawful to do good
on the sabbath day. Then saith he to the man, 13
Stretch forth thy hand. And he stretched it forth;
and it was restored whole, as the other. But the 14
Pharisees went out, and took counsel against him,
how they might destroy him. And Jesus perceiving 15
it withdrew from thence: and many followed him;
and he healed them all, and charged them that they 16
should not make him known: that it might be ful- 17
filled which was spoken [3]by Isaiah the prophet, saying,

Behold, my servant whom I have chosen; 18
My beloved in whom my soul is well pleased:
I will put my Spirit upon him,
And he shall declare judgement to the Gentiles.
He shall not strive, nor cry aloud; 19

[1] Some ancient authorities read *they did eat.*

[2] Gr. *a greater thing.*

[3] Or, *through*

2 ἤρξαντο τίλλειν στάχυας καὶ ἐσθίειν. οἱ δὲ Φαρισαῖοι ἰ-
δόντες εἶπαν αὐτῷ Ἰδοὺ οἱ μαθηταί σου ποιοῦσιν ὃ οὐκ ἔξε-
3 στιν ποιεῖν ἐν σαββάτῳ. ὁ δὲ εἶπεν αὐτοῖς Οὐκ ἀνέγνω-
τε τί ἐποίησεν Δαυεὶδ ὅτε ἐπείνασεν καὶ οἱ μετ' αὐτοῦ;
4 πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς
προθέσεως ἔφαγον, ὃ οὐκ ἐξὸν ἦν αὐτῷ φαγεῖν οὐδὲ τοῖς
5 μετ' αὐτοῦ εἰ μὴ τοῖς ἱερεῦσιν μόνοις; ἢ οὐκ ἀνέγνωτε ἐν
τῷ νόμῳ ὅτι τοῖς σάββασιν οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάβ-
6 βατον βεβηλοῦσιν καὶ ἀναίτιοί εἰσιν; λέγω δὲ ὑμῖν ὅτι
7 τοῦ ἱεροῦ μεῖζόν ἐστιν ὧδε. εἰ δὲ ἐγνώκειτε τί ἐστιν Ἔλεος
θέλω καὶ οὐ θυσίαν, οὐκ ἂν κατεδικάσατε τοὺς ἀναι-
8 τίους. κύριος γάρ ἐστιν τοῦ σαββάτου ὁ υἱὸς τοῦ ἀν-
9 θρώπου. Καὶ μεταβὰς ἐκεῖθεν ἦλθεν εἰς τὴν
10 συναγωγὴν αὐτῶν· καὶ ἰδοὺ ἄνθρωπος χεῖρα ἔχων ξηράν. καὶ
ἐπηρώτησαν αὐτὸν λέγοντες Εἰ ἔξεστι τοῖς σάββασιν θερα-
11 πεύειν; ἵνα κατηγορήσωσιν αὐτοῦ. ὁ δὲ εἶπεν αὐτοῖς Τίς
[ἔσται] ἐξ ὑμῶν ἄνθρωπος ὃς ἕξει πρόβατον ἕν, καὶ ἐὰν ἐμ-
πέσῃ τοῦτο τοῖς σάββασιν εἰς βόθυνον, οὐχὶ κρατήσει αὐτὸ
12 καὶ ἐγερεῖ; πόσῳ οὖν διαφέρει ἄνθρωπος προβάτου. ὥστε
13 ἔξεστιν τοῖς σάββασιν καλῶς ποιεῖν. Τότε λέγει τῷ ἀν-
θρώπῳ Ἔκτεινόν σου τὴν χεῖρα· καὶ ἐξέτεινεν, καὶ ἀπεκα-
14 τεστάθη ὑγιὴς ὡς ἡ ἄλλη. Ἐξελθόντες δὲ οἱ Φαρι-
σαῖοι συμβούλιον ἔλαβον κατ' αὐτοῦ ὅπως αὐτὸν ἀπολέσω-
15 σιν. Ὁ δὲ Ἰησοῦς γνοὺς ἀνεχώρησεν ἐκεῖθεν.
Καὶ ἠκολούθησαν αὐτῷ πολλοί, καὶ ἐθεράπευσεν αὐτοὺς
16 πάντας, καὶ ἐπετίμησεν αὐτοῖς ἵνα μὴ φανερὸν αὐτὸν
17 ποιήσωσιν· ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἠσαίου τοῦ προ-
φήτου λέγοντος

18 Ἰδοὺ ὁ παῖς μου ὃν ᾑρέτισα,
ὁ ἀγαπητός μου ὃν εὐδόκησεν ἡ ψυχή μου·
θήσω τὸ πνεῦμά μου ἐπ' αὐτόν,
καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ.
19 Οὐκ ἐρίσει οὐδὲ κραυγάσει,

οὐδὲ ἀκούσει τις ἐν ταῖς πλατείαις τὴν φωνὴν
αὐτοῦ.

κάλαμον συντετριμμένον οὐ κατεάξει 20
καὶ λίνον τυφόμενον οὐ σβέσει,
ἕως ἂν ἐκβάλῃ εἰς νῖκος τὴν κρίσιν.
καὶ τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιοῦσιν. 21

προσηνέχθη αὐτῷ δαιμονιζόμενος τυφλὸς καὶ κωφός

Τότε ⸀προσήνεγκαν αὐτῷ δαιμονιζόμενον τυφλὸν καὶ 22
κωφόν⸀· καὶ ἐθεράπευσεν αὐτόν, ὥστε τὸν κωφὸν λαλεῖν
καὶ βλέπειν. Καὶ ἐξίσταντο πάντες οἱ ὄχλοι καὶ ἔλεγον 23
Μήτι οὗτός ἐστιν ὁ υἱὸς Δαυείδ; οἱ δὲ Φαρισαῖοι ἀκού- 24
σαντες εἶπον Οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια εἰ μὴ ἐν τῷ
Βεεζεβοὺλ ἄρχοντι τῶν δαιμονίων. Εἰδὼς δὲ τὰς ἐνθυ- 25
μήσεις αὐτῶν εἶπεν αὐτοῖς Πᾶσα βασιλεία μερισθεῖσα
καθ' ἑαυτῆς ἐρημοῦται, καὶ πᾶσα πόλις ἢ οἰκία μερισθεῖσα
καθ' ἑαυτῆς οὐ σταθήσεται. καὶ εἰ ὁ Σατανᾶς τὸν Σατανᾶν 26
ἐκβάλλει, ἐφ' ἑαυτὸν ἐμερίσθη· πῶς οὖν σταθήσεται ἡ
βασιλεία αὐτοῦ; καὶ εἰ ἐγὼ ἐν Βεεζεβοὺλ ἐκβάλλω τὰ 27
δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο
αὐτοὶ κριταὶ ἔσονται ὑμῶν. εἰ δὲ ἐν πνεύματι θεοῦ ἐγὼ 28
ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία
τοῦ θεοῦ. ἢ πῶς δύναταί τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ 29
ἰσχυροῦ καὶ τὰ σκεύη αὐτοῦ ἁρπάσαι, ἐὰν μὴ πρῶτον δήσῃ
τὸν ἰσχυρόν; καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει. ὁ μὴ 30
ὢν μετ' ἐμοῦ κατ' ἐμοῦ ἐστίν, καὶ ὁ μὴ συνάγων μετ' ἐμοῦ
σκορπίζει. Διὰ τοῦτο λέγω ὑμῖν, πᾶσα ἁμαρτία καὶ βλα- 31
ὑμῖν σφημία ἀφεθήσεται ⸆ τοῖς ἀνθρώποις, ἡ δὲ τοῦ πνεύμα-
τος βλασφημία οὐκ ἀφεθήσεται. καὶ ὃς ἐὰν εἴπῃ λόγον κα- 32
τὰ τοῦ υἱοῦ τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· ὃς δ' ἂν εἴπῃ
οὐ μὴ ἀφεθῇ κατὰ τοῦ πνεύματος τοῦ ἁγίου, ⸀οὐκ ἀφεθήσεται⸀ αὐτῷ οὔτε
ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι. Ἢ 33
ποιήσατε τὸ δένδρον καλὸν καὶ τὸν καρπὸν αὐτοῦ καλόν, ἢ
ποιήσατε τὸ δένδρον σαπρὸν καὶ τὸν καρπὸν αὐτοῦ σαπρόν·
ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται. γεννήματα ἐχι- 34

Neither shall any one hear his voice in the streets.
20 A bruised reed shall he not break,
And smoking flax shall he not quench,
Till he send forth judgement unto victory.
21 And in his name shall the Gentiles hope.
22 Then was brought unto him [1]one possessed with 1 Or, *a demoniac*
a devil, blind and dumb: and he healed him, inso-
23 much that the dumb man spake and saw. And all
the multitudes were amazed, and said, Is this the
24 son of David*? But when the Pharisees heard it,
they said, This man doth not cast out [2]devils, but 2 Gr. *demons.*
25 [3]by Beelzebub the prince of the [2]devils. And know- 3 Or, *in*
ing their thoughts he said unto them, Every king-
dom divided against itself is brought to desolation;
and every city or house divided against itself shall
26 not stand: and if Satan casteth out Satan, he is di-
vided against himself; how then shall his kingdom
27 stand? And if I [3]by Beelzebub cast out [2]devils, [3]by
whom do your sons cast them out? therefore shall
28 they be your judges. But if I [3]by the Spirit of God
cast out [2]devils, then is the kingdom of God come
29 upon you. Or how can one enter into the house of
the strong *man*, and spoil his goods, except he first
bind the strong *man*? and then he will spoil his
30 house. He that is not with me is against me; and
31 he that gathereth not with me scattereth. There-
fore I say unto you, Every sin and blasphemy
shall be forgiven [4]unto men†: but the blasphemy 4 Some ancient authorities read *unto you men.*
32 against the Spirit shall not be forgiven. And who-
soever shall speak a word against the Son of man,
it shall be forgiven him; but whosoever shall speak
against the Holy Spirit, it shall not be forgiven him,
neither in this [5]world, nor in that which is to come. 5 Or, *age*
33 Either make the tree good, and its fruit good; or
make the tree corrupt, and its fruit corrupt: for
34 the tree is known by its fruit. Ye offspring of vi-

* For "Is this the son of David?" read "Can this be the son of David?" [comp. John iv. 29].—*Am. Com.*

† "unto men" strike out the marg.—*Am. Com.*

pers, how can ye, being evil, speak good things? for
out of the abundance of the heart the mouth speak-
eth. The good man out of his good treasure bring- 35
eth forth good things: and the evil man out of his
evil treasure bringeth forth evil things. And I say 36
unto you, that every idle word that men shall speak,
they shall give account thereof in the day of judge-
ment. For by thy words thou shalt be justified, 37
and by thy words thou shalt be condemned.

Then certain of the scribes and Pharisees answer- 38
ed him, saying, [1]Master, we would see a sign from
thee. But he answered and said unto them, An 39
evil and adulterous generation seeketh after a sign;
and there shall no sign be given to it but the sign
of Jonah the prophet: for as Jonah was three days 40
and three nights in the belly of the [2]whale; so shall
the Son of man be three days and three nights in
the heart of the earth. The men of Nineveh shall 41
stand up in the judgement with this generation, and
shall condemn it: for they repented at the preach-
ing of Jonah; and behold, [3]a greater than Jonah is
here. The queen of the south shall rise up in the 42
judgement with this generation, and shall condemn
it: for she came from the ends of the earth to hear
the wisdom of Solomon; and behold, [3]a greater than
Solomon is here. But the unclean spirit, when [4]he 43
is gone out of the man, passeth through waterless
places, seeking rest, and findeth it not. Then [4]he 44
saith, I will return into my house whence I came
out; and when [4]he is come, [4]he findeth it empty,
swept, and garnished. Then goeth [4]he, and taketh 45
with [5]himself seven other spirits more evil than
[5]himself, and they enter in and dwell there: and the
last state of that man becometh worse than the first.
Even so shall it be also unto this evil generation.

While he was yet speaking to the multitudes, be- 46
hold, his mother and his brethren stood without,
seeking to speak to him.

1 Or, *Teacher*
2 Gr. *sea-monster.*
3 Gr. *more than.*
4 Or, *it*
5 Or, *itself*

δνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν πονηροὶ ὄντες; ἐκ γὰρ τοῦ
35 περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ. ὁ ἀγαθὸς
ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ ἐκβάλλει ⸆ ἀγαθά, καὶ τὰ
ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλ-
36 λει πονηρά. Λέγω δὲ ὑμῖν ὅτι πᾶν ῥῆμα ἀργὸν ὃ λαλή-
σουσιν οἱ ἄνθρωποι, ἀποδώσουσιν περὶ αὐτοῦ λόγον ἐν
37 ἡμέρᾳ κρίσεως· ἐκ γὰρ τῶν λόγων σου δικαιωθήσῃ, καὶ ἐκ
τῶν λόγων σου καταδικασθήσῃ.
38 Τότε ἀπεκρίθησαν αὐτῷ τινὲς τῶν γραμματέων καὶ
Φαρισαίων λέγοντες Διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον
39 ἰδεῖν. ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς Γενεὰ πονηρὰ καὶ μοι-
χαλὶς σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ
40 μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου. ὥσπερ γὰρ ἦν Ἰω-
νᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς
νύκτας, οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς
41 γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας. ἄνδρες Νινευεῖται ἀνα-
στήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατα-
κρινοῦσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ, καὶ
42 ἰδοὺ πλεῖον Ἰωνᾶ ὧδε. βασίλισσα νότου ἐγερθήσεται ἐν
τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινεῖ αὐτήν·
ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σο-
43 λομῶνος, καὶ ἰδοὺ πλεῖον Σολομῶνος ὧδε. Ὅταν
δὲ τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ανθρώπου, διέρ-
χεται δι' ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν, καὶ οὐχ εὑρί-
44 σκει. τότε λέγει Εἰς τὸν οἶκόν μου ἐπιστρέψω ὅθεν
ἐξῆλθον· καὶ ἐλθὸν εὑρίσκει σχολάζοντα [καὶ] σεσαρωμένον
45 καὶ κεκοσμημένον. τότε πορεύεται καὶ παραλαμβάνει μεθ' ἑ-
αυτοῦ ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ, καὶ εἰσελ-
θόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου
ἐκείνου χείρονα τῶν πρώτων. Οὕτως ἔσται καὶ τῇ γενεᾷ
ταύτῃ τῇ πονηρᾷ.
46 Ἔτι αὐτοῦ λαλοῦντος τοῖς ὄχλοις ἰδοὺ ἡ μήτηρ καὶ
οἱ ἀδελφοὶ αὐτοῦ ἱστήκεισαν ἔξω ζητοῦντες αὐτῷ λαλῆ-

* σαι. ⊤ ὁ δὲ ἀποκριθεὶς εἶπεν τῷ λέγοντι αὐτῷ Τίς 48
ἐστιν ἡ μήτηρ μου, καὶ τίνες εἰσὶν οἱ ἀδελφοί μου;
καὶ ἐκτείνας τὴν χεῖρα [αὐτοῦ] ἐπὶ τοὺς μαθητὰς αὐ- 49
τοῦ εἶπεν Ἰδοὺ ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου·
ὅστις γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ πατρός μου τοῦ 50
ἐν οὐρανοῖς, αὐτός μου ἀδελφὸς καὶ ἀδελφὴ καὶ μήτηρ
ἐστίν.

ἐκ   Ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν ὁ Ἰησοῦς ⊤ τῆς οἰκίας 1
ἐκάθητο παρὰ τὴν θάλασσαν· καὶ συνήχθησαν πρὸς αὐτὸν 2
ὄχλοι πολλοί, ὥστε αὐτὸν εἰς πλοῖον ἐμβάντα καθῆσθαι,
καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν ἱστήκει. καὶ ἐλάλησεν 3
αὐτοῖς πολλὰ ἐν παραβολαῖς λέγων Ἰδοὺ ἐξῆλθεν ὁ σπείρων
τοῦ σπείρειν. καὶ ἐν τῷ σπείρειν αὐτὸν ἃ μὲν ἔπεσεν παρὰ 4
ἦλθον τὰ πετεινὰ καὶ   τὴν ὁδόν, καὶ ⌜ἐλθόντα τὰ πετεινὰ⌝ κατέφαγεν αὐτά. ἄλλα 5
δὲ ἔπεσεν ἐπὶ τὰ πετρώδη ὅπου οὐκ εἶχεν γῆν πολλήν, καὶ
εὐθέως ἐξανέτειλεν διὰ τὸ μὴ ἔχειν βάθος γῆς, ἡλίου δὲ 6
ἀνατείλαντος ἐκαυματίσθη καὶ διὰ τὸ μὴ ἔχειν ῥίζαν ἐ-
ξηράνθη. ἄλλα δὲ ἔπεσεν ἐπὶ τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ 7
ἔπνιξαν   ἄκανθαι καὶ ⌜ἀπέπνιξαν⌝ αὐτά. ἄλλα δὲ ἔπεσεν ἐπὶ τὴν γῆν 8
τὴν καλὴν καὶ ἐδίδου καρπόν, ὃ μὲν ἑκατὸν ὃ δὲ ἑξήκον-
τα ὃ δὲ τριάκοντα. Ὁ ἔχων ὦτα ἀκουέτω. Καὶ 9 10
προσελθόντες οἱ μαθηταὶ εἶπαν αὐτῷ Διὰ τί ἐν παραβολαῖς
αὐτοῖς   λαλεῖς αὐτοῖς; ὁ δὲ ἀποκριθεὶς εἶπεν ⊤ ὅτι Ὑμῖν δέδοται 11
γνῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν, ἐκείνοις
δὲ οὐ δέδοται. ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ καὶ περισ- 12
σευθήσεται· ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐ-
τοῦ. διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι βλέποντες 13
οὐ βλέπουσιν καὶ ἀκούοντες οὐκ ἀκούουσιν οὐδὲ συνίουσιν·
καὶ ἀναπληροῦται αὐτοῖς ἡ προφητεία Ἠσαίου ἡ λέγουσα 14

Ἀκοῇ ἀκούσετε καὶ οὐ μὴ συνῆτε,
καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε.

* εἶπεν δέ τις αὐτῷ Ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ἑστήκασιν ζητοῦντές σοι λαλῆσαι.

47 [1]And one said unto him, Behold, thy mother and
thy brethren stand without, seeking to speak to
48 thee. But he answered and said unto him that
told him, Who is my mother? and who are my
49 brethren? And he stretched forth his hand toward
his disciples, and said, Behold, my mother and my
50 brethren! For whosoever shall do the will of my
Father which is in heaven, he is my brother, and
sister, and mother.

13 On that day went Jesus out of the house, and sat
2 by the sea side. And there were gathered unto him
great multitudes, so that he entered into a boat, and
3 sat; and all the multitude stood on the beach. And
he spake to them many things in parables, saying,
4 Behold, the sower went forth to sow; and as he
sowed, some *seeds* fell by the way side, and the birds
5 came and devoured them: and others fell upon the
rocky places, where they had not much earth: and
straightway they sprang up, because they had no
6 deepness of earth: and when the sun was risen,
they were scorched; and because they had no root,
7 they withered away. And others fell upon the
thorns; and the thorns grew up, and choked them:
8 and others fell upon the good ground, and yielded
fruit, some a hundredfold, some sixty, some thirty.
9 He that hath ears[2], let him hear.
10 And the disciples came, and said unto him, Why
11 speakest thou unto them in parables? And he answered and said unto them, Unto you it is given to
know the mysteries of the kingdom of heaven, but
12 to them it is not given. For whosoever hath, to
him shall be given, and he shall have abundance:
but whosoever hath not, from him shall be taken
13 away even that which he hath. Therefore speak I
to them in parables; because seeing they see not,
and hearing they hear not, neither do they under-
14 stand. And unto them is fulfilled the prophecy of
Isaiah, which saith,

By hearing ye shall hear, and shall in no wise
understand;
And seeing ye shall see, and shall in no wise
perceive:

[1] Some ancient authorities omit ver. 47.

[2] Some ancient authorities add here, and in ver. 43, *to hear*: as in Mark iv. 9; Luke viii. 8.

For this people's heart is waxed gross, 15
And their ears are dull of hearing,
And their eyes they have closed;
Lest haply they should perceive with their eyes,
And hear with their ears,
And understand with their heart,
And should turn again,
And I should heal them.

But blessed are your eyes, for they see; and your 16
ears, for they hear. For verily I say unto you, that 17
many prophets and righteous men desired to see the
things which ye see, and saw them not; and to hear
the things which ye hear, and heard them not. Hear 18
then ye the parable of the sower. When any one 19
heareth the word of the kingdom, and understandeth
it not, *then* cometh the evil *one*, and snatcheth away
that which hath been sown in his heart. This is he
that was sown by the way side. And he that was 20
sown upon the rocky places, this is he that heareth
the word, and straightway with joy receiveth it; yet 21
hath he not root in himself, but endureth for a while;
and when tribulation or persecution ariseth because
of the word, straightway he stumbleth. And he that 22
was sown among the thorns, this is he that heareth
the word; and the care of the [1]world, and the de-
ceitfulness of riches, choke the word, and he be-
cometh unfruitful. And he that was sown upon 23
the good ground, this is he that heareth the word,
and understandeth it; who verily beareth fruit, and
bringeth forth, some a hundredfold, some sixty, some
thirty.

Another parable set he before them, saying, The 24
kingdom of heaven is likened unto a man that sowed
good seed in his field: but while men slept, his ene- 25
my came and sowed [2]tares also among the wheat,
and went away. But when the blade sprang up, and 26
brought forth fruit, then appeared the tares also.
And the [3]servants of the householder came and said 27
unto him, Sir, didst thou not sow good seed in thy
field? whence then hath it tares? And he said unto 28
them, [4]An enemy hath done this.

1 Or, *age*
2 Or, *darnel*
3 Gr. *bondservants.*
4 Gr. *A man that is an enemy.*

15 ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου,
καὶ τοῖς ὠσὶν βαρέως ἤκουσαν,
καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν·
μή ποτε ἴδωσιν τοῖς ὀφθαλμοῖς
καὶ τοῖς ὠσὶν ἀκούσωσιν
καὶ τῇ καρδίᾳ συνῶσιν καὶ ἐπιστρέψωσιν,
καὶ ἰάσομαι αὐτούς.

16 ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοὶ ὅτι βλέπουσιν, καὶ τὰ ὦτα
17 [ὑμῶν] ὅτι ἀκούουσιν. ἀμὴν γὰρ λέγω ὑμῖν ὅτι πολλοὶ προ-
φῆται καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν ἃ βλέπετε καὶ οὐκ εἶδαν,
18 καὶ ἀκοῦσαι ἃ ἀκούετε καὶ οὐκ ἤκουσαν. Ὑμεῖς
19 οὖν ἀκούσατε τὴν παραβολὴν τοῦ σπείραντος. Παντὸς
ἀκούοντος τὸν λόγον τῆς βασιλείας καὶ μὴ συνιέντος, ἔρχε-
ται ὁ πονηρὸς καὶ ἁρπάζει τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ
20 αὐτοῦ· οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρείς. ὁ δὲ ἐπὶ τὰ
πετρώδη σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ εὐθὺς
21 μετὰ χαρᾶς λαμβάνων αὐτόν· οὐκ ἔχει δὲ ῥίζαν ἐν ἑαυτῷ
ἀλλὰ πρόσκαιρός ἐστιν, γενομένης δὲ θλίψεως ἢ διωγμοῦ
22 διὰ τὸν λόγον εὐθὺς σκανδαλίζεται. ὁ δὲ εἰς τὰς ἀκάνθας
σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ ἡ μέριμνα
τοῦ αἰῶνος καὶ ἡ ἀπάτη τοῦ πλούτου συνπνίγει τὸν λόγον,
23 καὶ ἄκαρπος γίνεται. ὁ δὲ ἐπὶ τὴν καλὴν γῆν σπαρείς,
οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ συνιείς, ὃς δὴ καρπο-
φορεῖ καὶ ποιεῖ ὃ μὲν ἑκατὸν ὃ δὲ ἑξήκοντα ὃ δὲ τριάκοντα.
24 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων Ὡμοιώ-
θη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ σπείραντι καλὸν σπέρ-
25 μα ἐν τῷ ἀγρῷ αὐτοῦ. ἐν δὲ τῷ καθεύδειν τοὺς ἀνθρώπους
ἦλθεν αὐτοῦ ὁ ἐχθρὸς καὶ ἐπέσπειρεν ζιζάνια ἀνὰ μέσον
26 τοῦ σίτου καὶ ἀπῆλθεν. ὅτε δὲ ἐβλάστησεν ὁ χόρτος καὶ
27 καρπὸν ἐποίησεν, τότε ἐφάνη καὶ τὰ ζιζάνια. προσελ-
θόντες δὲ οἱ δοῦλοι τοῦ οἰκοδεσπότου εἶπον αὐτῷ Κύριε,
οὐχὶ καλὸν σπέρμα ἔσπειρας ἐν τῷ σῷ ἀγρῷ; πόθεν οὖν
28 ἔχει ζιζάνια; ὁ δὲ ἔφη αὐτοῖς Ἐχθρὸς ἄνθρωπος τοῦτο

ἐποίησεν. οἱ δὲ αὐτῷ λέγουσιν Θέλεις οὖν ἀπελθόντες
συλλέξωμεν αὐτά; ὁ δέ φησιν Οὔ, μή ποτε συλλέγον- 29
τες τὰ ζιζάνια ἐκριζώσητε ἅμα αὐτοῖς τὸν σῖτον· ἄφετε 30
ἄχρι v. μέχρι συναυξάνεσθαι ἀμφότερα ⸀ἕως⸁ τοῦ θερισμοῦ· καὶ ἐν καιρῷ
τοῦ θερισμοῦ ἐρῶ τοῖς θερισταῖς Συλλέξατε πρῶτον τὰ ζιζά-
νια καὶ δήσατε αὐτὰ [εἰς] δέσμας πρὸς τὸ κατακαῦσαι αὐτά,
συναγάγετε τὸν δὲ σῖτον ⸀συνάγετε⸁ εἰς τὴν ἀποθήκην μου. Ἄλ- 31
λην παραβολὴν παρέθηκεν αὐτοῖς λέγων Ὁμοία ἐστὶν ἡ
βασιλεία τῶν οὐρανῶν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος
ἔσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ· ὃ μικρότερον μέν ἐστιν πάντων 32
τῶν σπερμάτων, ὅταν δὲ αὐξηθῇ μεῖζον τῶν λαχάνων ἐστὶν
καὶ γίνεται δένδρον, ὥστε ἐλθεῖν τὰ πετεινὰ τοῦ οὐρανοῦ
καὶ κατασκηνοῖν ἐν τοῖς κλάδοις αὐτοῦ. Ἄλ- 33
λην παραβολὴν [ἐλάλησεν αὐτοῖς]· Ὁμοία ἐστὶν ἡ βασι-
λεία τῶν οὐρανῶν ζύμῃ, ἣν λαβοῦσα γυνὴ ἐνέκρυψεν εἰς
ἀλεύρου σάτα τρία ἕως οὗ ἐζυμώθη ὅλον. Ταῦτα 34
πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς ὄχλοις, καὶ
χωρὶς παραβολῆς οὐδὲν ἐλάλει αὐτοῖς· ὅπως πληρωθῇ τὸ 35
Ἠσαίου *Ἀρ.* ῥηθὲν διὰ ⸆ τοῦ προφήτου λέγοντος

Ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου,
ἐρεύξομαι κεκρυμμένα ἀπὸ καταβολῆς.

Τότε ἀφεὶς τοὺς ὄχλους ἦλθεν εἰς τὴν οἰκίαν. Καὶ 36
προσῆλθαν αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγοντες Διασάφησον
ἡμῖν τὴν παραβολὴν τῶν ζιζανίων τοῦ ἀγροῦ. ὁ δὲ ἀπο- 37
κριθεὶς εἶπεν Ὁ σπείρων τὸ καλὸν σπέρμα ἐστὶν ὁ υἱὸς
τοῦ ἀνθρώπου· ὁ δὲ ἀγρός ἐστιν ὁ κόσμος· τὸ δὲ καλὸν 38
σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας· τὰ δὲ ζιζάνιά
εἰσιν οἱ υἱοὶ τοῦ πονηροῦ, ὁ δὲ ἐχθρὸς ὁ σπείρας αὐτά 39
ἐστιν ὁ διάβολος· ὁ δὲ θερισμὸς συντέλεια αἰῶνός ἐστιν,
οἱ δὲ θερισταὶ ἄγγελοί εἰσιν. ὥσπερ οὖν συλλέγεται τὰ 40
ζιζάνια καὶ πυρὶ κατακαίεται, οὕτως ἔσται ἐν τῇ συντε-
λείᾳ τοῦ αἰῶνος· ἀποστελεῖ ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἀγ- 41
γέλους αὐτοῦ, καὶ συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ

And the [1]servants say unto him, Wilt thou then
29 that we go and gather them up? But he saith,
Nay; lest haply while ye gather up the tares, ye
30 root up the wheat with them. Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.
31 Another parable set he before them, saying, The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field:
32 which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof.
33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three [2]measures of meal, till it was all leavened.
34 All these things spake Jesus in parables unto the multitudes; and without a parable spake he noth-
35 ing unto them: that it might be fulfilled which was spoken [3]by the prophet, saying,

I will open my mouth in parables;
I will utter things hidden from the foundation [4]of the world.

36 Then he left the multitudes, and went into the house: and his disciples came unto him, saying, Explain unto us the parable of the tares of the field.
37 And he answered and said, He that soweth the good
38 seed is the Son of man; and the field is the world; and the good seed, these are the sons of the kingdom;
39 and the tares are the sons of the evil *one*; and the enemy that sowed them is the devil: and the harvest is [5]the end of the world; and the reapers are angels.
40 As therefore the tares are gathered up and burned with fire; so shall it be in [5]the end of the world.
41 The Son of man shall send forth his angels, and they shall gather out of his kingdom

1 Gr. *bondservants.*

2 The word in the Greek denotes the Hebrew seah, a measure containing nearly a peck and a half.

3 Or, *through*

4 Many ancient authorities omit *of the world.*

5 Or, *the consummation of the age*

all things that cause stumbling, and them that do
iniquity, and shall cast them into the furnace of 42
fire: there shall be the weeping and gnashing of
teeth. Then shall the righteous shine forth as the 43
sun in the kingdom of their Father. He that hath
ears, let him hear.

The kingdom of heaven is like unto a treasure 44
hidden in the field; which a man found, and hid;
and [1]in his joy he goeth and selleth all that he hath,
and buyeth that field.

Again, the kingdom of heaven is like unto a man 45
that is a merchant seeking goodly pearls: and hav- 46
ing found one pearl of great price, he went and sold
all that he had, and bought it.

Again, the kingdom of heaven is like unto a [2]net, 47
that was cast into the sea, and gathered of every
kind: which, when it was filled, they drew up on 48
the beach; and they sat down, and gathered the
good into vessels, but the bad they cast away. So 49
shall it be in [3]the end of the world: the angels shall
come forth, and sever the wicked from among the
righteous, and shall cast them into the furnace of 50
fire: there shall be the weeping and gnashing of
teeth.

Have ye understood all these things? They say 51
unto him, Yea. And he said unto them, Therefore 52
every scribe who hath been made a disciple to the
kingdom of heaven is like unto a man that is a
householder, which bringeth forth out of his treas-
ure things new and old.

And it came to pass, when Jesus had finished 53
these parables, he departed thence. And coming 54
into his own country he taught them in their syn-
agogue, insomuch that they were astonished, and
said, Whence hath this man this wisdom, and these
[4]mighty works? Is not this the carpenter's son? is 55
not his mother called Mary? and his brethren,
James, and Joseph, and Simon, and Judas? And 56
his sisters, are they not all with us? Whence then
hath this man all these things? And they were 57
[5]offended in him. But Jesus said

1 Or, *for joy thereof*
2 Gr. *drag-net.*
3 Or, *the consummation of the age*
4 Gr. *powers.*
5 Gr. *caused to stumble.*

πάντα ΤᾺ ΣΚΆΝΔΑΛΑ ΚΑῚ ΤΟῪΣ ΠΟΙΟΥ͂ΝΤΑΣ ΤῊΝ ἈΝΟΜΊΑΝ,
42 *καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται*
43 *ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.* Τότε ΟἹ ΔΊΚΑΙΟΙ
ἘΚΛΆΜΨΟΥΣΙΝ *ὡς ὁ ἥλιος ἐν τῇ βασιλείᾳ τοῦ πατρὸς*
44 *αὐτῶν.* Ὁ ἔχων ὦτα ἀκουέτω. Ὁμοία ἐστὶν
ἡ βασιλεία τῶν οὐρανῶν θησαυρῷ κεκρυμμένῳ ἐν τῷ
ἀγρῷ, ὃν εὑρὼν ἄνθρωπος ἔκρυψεν, καὶ ἀπὸ τῆς χαρᾶς
αὐτοῦ ὑπάγει καὶ πωλεῖ ⊤ *ὅσα ἔχει καὶ ἀγοράζει τὸν ἀγρὸν* πάντα
45 *ἐκεῖνον.* Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν
46 *οὐρανῶν* ⊤ *ἐμπόρῳ ζητοῦντι καλοὺς μαργαρίτας· εὑρὼν δὲ* ἀνθρώπῳ
ἕνα πολύτιμον μαργαρίτην ἀπελθὼν πέπρακεν πάντα ὅσα
47 *εἶχεν καὶ ἠγόρασεν αὐτόν.* Πάλιν ὁμοία ἐστὶν
ἡ βασιλεία τῶν οὐρανῶν σαγήνῃ βληθείσῃ εἰς τὴν θάλασ-
48 *σαν καὶ ἐκ παντὸς γένους συναγαγούσῃ· ἣν ὅτε ἐπληρώθη*
ἀναβιβάσαντες ἐπὶ τὸν αἰγιαλὸν καὶ καθίσαντες συνέλε-
49 *ξαν τὰ καλὰ εἰς ἄγγη, τὰ δὲ σαπρὰ ἔξω ἔβαλον. οὕτως*
ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος· ἐξελεύσονται οἱ ἄγγε-
λοι καὶ ἀφοριοῦσιν τοὺς πονηροὺς ἐκ μέσου τῶν δικαίων
50 *καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται*
51 *ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.* Συν-
52 *ήκατε ταῦτα πάντα; λέγουσιν αὐτῷ* Ναί. *ὁ δὲ* ⌈*εἶπεν*⌉ λέγει
αὐτοῖς Διὰ τοῦτο πᾶς γραμματεὺς μαθητευθεὶς τῇ βασι-
λείᾳ τῶν οὐρανῶν ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδεσπότῃ ὅστις
ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά.
53 Καὶ *ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς*
54 *ταύτας, μετῆρεν ἐκεῖθεν. καὶ ἐλθὼν εἰς τὴν πατρίδα αὐτοῦ*
ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν, ὥστε ἐκπλήσ-
σεσθαι αὐτοὺς καὶ λέγειν Πόθεν *τούτῳ ἡ σοφία αὕτη καὶ*
55 *αἱ δυνάμεις; οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός; οὐχ ἡ*
μήτηρ αὐτοῦ λέγεται Μαριὰμ καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκω-
56 *βος καὶ Ἰωσὴφ καὶ Σίμων καὶ Ἰούδας; καὶ αἱ ἀδελφαὶ* ἀδ.
αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσίν; πόθεν οὖν τούτῳ ταῦτα
57 *πάντα; καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. ὁ δὲ Ἰησοῦς εἶπεν*

ἰδίᾳ

αὐτοῖς Οὐκ ἔστιν προφήτης ἄτιμος εἰ μὴ ἐν τῇ ⸆ πατρίδι
καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. Καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις 58
πολλὰς διὰ τὴν ἀπιστίαν αὐτῶν.

Ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρῴδης ὁ τετραάρχης 1
τὴν ἀκοὴν Ἰησοῦ, καὶ εἶπεν τοῖς παισὶν αὐτοῦ Οὗτός ἐστιν 2
Ἰωάνης ὁ βαπτιστής· αὐτὸς ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ
διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ. Ὁ γὰρ Ἡρῴ- 3
δης κρατήσας τὸν Ἰωάνην ἔδησεν καὶ ἐν φυλακῇ ἀπέθετο
διὰ Ἡρῳδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ,
ἔλεγεν γὰρ ὁ Ἰωάνης αὐτῷ Οὐκ ἔξεστίν σοι ἔχειν αὐτήν· 4
καὶ θέλων αὐτὸν ἀποκτεῖναι ἐφοβήθη τὸν ὄχλον, ὅτι ὡς προ- 5
φήτην αὐτὸν εἶχον. γενεσίοις δὲ γενομένοις τοῦ Ἡρῴδου 6
ὠρχήσατο ἡ θυγάτηρ τῆς Ἡρῳδιάδος ἐν τῷ μέσῳ καὶ
ἤρεσεν τῷ Ἡρῴδῃ, ὅθεν μετὰ ὅρκου ὡμολόγησεν αὐτῇ 7
δοῦναι ὃ ἐὰν αἰτήσηται. ἡ δὲ προβιβασθεῖσα ὑπὸ τῆς 8
μητρὸς αὐτῆς Δός μοι, φησίν, ὧδε ἐπὶ πίνακι τὴν κεφαλὴν
Ἰωάνου τοῦ βαπτιστοῦ. καὶ λυπηθεὶς ὁ βασιλεὺς διὰ 9
τοὺς ὅρκους καὶ τοὺς συνανακειμένους ἐκέλευσεν δοθῆναι,
καὶ πέμψας ἀπεκεφάλισεν Ἰωάνην ἐν τῇ φυλακῇ· καὶ 10 11
ἠνέχθη ἡ κεφαλὴ αὐτοῦ ἐπὶ πίνακι καὶ ἐδόθη τῷ κορασίῳ,
καὶ ἤνεγκεν τῇ μητρὶ αὐτῆς. Καὶ προσελθόντες οἱ μαθη- 12
ταὶ αὐτοῦ ἦραν τὸ πτῶμα καὶ ἔθαψαν αὐτόν, καὶ ἐλθόντες
ἀπήγγειλαν τῷ Ἰησοῦ. Ἀκούσας δὲ ὁ Ἰησοῦς 13
ἀνεχώρησεν ἐκεῖθεν ἐν πλοίῳ εἰς ἔρημον τόπον κατ' ἰδίαν·
πεζοὶ καὶ ἀκούσαντες οἱ ὄχλοι ἠκολούθησαν αὐτῷ ⌜πεζῇ⌝ ἀπὸ τῶν
πόλεων. Καὶ ἐξελθὼν εἶδεν πολὺν ὄχλον, καὶ ἐσπλαγ- 14
χνίσθη ἐπ' αὐτοῖς καὶ ἐθεράπευσεν τοὺς ἀρρώστους αὐτῶν.
Ὀψίας δὲ γενομένης προσῆλθαν αὐτῷ οἱ μαθηταὶ λέγοντες 15
παρῆλθεν ἤδη· ἀπόλυσον οὖν Ἔρημός ἐστιν ὁ τόπος καὶ ἡ ὥρα ⌜ἤδη παρῆλθεν· ἀπό-
λυσον⌝ τοὺς ὄχλους, ἵνα ἀπελθόντες εἰς τὰς κώμας ἀγο-
ράσωσιν ἑαυτοῖς βρώματα. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς 16
Οὐ χρείαν ἔχουσιν ἀπελθεῖν· δότε αὐτοῖς ὑμεῖς φαγεῖν.

unto them, A prophet is not without honour, save
58 in his own country, and in his own house. And
he did not many [1]mighty works there because of [1] Gr. *powers.*
their unbelief.

14 At that season Herod the tetrarch heard the re-
2 port concerning Jesus, and said unto his servants,
This is John the Baptist; he is risen from the dead;
3 and therefore do these powers work in him. For
Herod had laid hold on John, and bound him, and
put him in prison for the sake of Herodias, his
4 brother Philip's wife. For John said unto him, It
5 is not lawful for thee to have her. And when he
would have put him to death, he feared the multi-
6 tude, because they counted him as a prophet. But
when Herod's birthday came, the daughter of He-
rodias danced in the midst, and pleased Herod.
7 Whereupon he promised with an oath to give her
8 whatsoever she should ask. And she, being put
forward by her mother, saith, Give me here in a
9 charger the head of John the Baptist. And the
king was grieved; but for the sake of his oaths, and
of them which sat at meat with him, he commanded
10 it to be given; and he sent, and beheaded John in
11 the prison. And his head was brought in a charger,
and given to the damsel: and she brought it to her
12 mother. And his disciples came, and took up the
corpse, and buried him; and they went and told
Jesus.

13 Now when Jesus heard *it*, he withdrew from
thence in a boat, to a desert place apart: and when
the multitudes heard *thereof*, they followed him [2]on [2] Or, *by land*
14 foot from the cities. And he came forth, and saw
a great multitude, and he had compassion on them,
15 and healed their sick. And when even was come,
the disciples came to him, saying, The place is des-
ert, and the time is already past; send the multi-
tudes away, that they may go into the villages, and
16 buy themselves food. But Jesus said unto them,
They have no need to go away; give ye them to eat.

E

And they say unto him, We have here but five 17
loaves, and two fishes. And he said, Bring them 18
hither to me. And he commanded the multitudes 19
to [1]sit down on the grass; and he took the five
loaves, and the two fishes, and looking up to heav-
en, he blessed, and brake and gave the loaves to
the disciples, and the disciples to the multitudes.
And they did all eat, and were filled: and they took 20
up that which remained over of the broken pieces,
twelve baskets full. And they that did eat were 21
about five thousand men, beside women and children.

And straightway he constrained the disciples to 22
enter into the boat, and to go before him unto the
other side, till he should send the multitudes away.
And after he had sent the multitudes away, he went 23
up into the mountain apart to pray: and when even
was come, he was there alone. But the boat [2]was 24
now in the midst of the sea, distressed by the waves;
for the wind was contrary. And in the fourth 25
watch of the night he came unto them, walking
upon the sea. And when the disciples saw him 26
walking on the sea, they were troubled, saying, It
is an apparition; and they cried out for fear. But 27
straightway Jesus spake unto them, saying, Be of
good cheer; it is I; be not afraid. And Peter an- 28
swered him and said, Lord, if it be thou, bid me
come unto thee upon the waters. And he said, 29
Come. And Peter went down from the boat, and
walked upon the waters, [3]to come to Jesus. But 30
when he saw the wind[4], he was afraid; and begin-
ning to sink, he cried out, saying, Lord, save me.
And immediately Jesus stretched forth his hand, 31
and took hold of him, and saith unto him, O thou
of little faith, wherefore didst thou doubt? And 32
when they were gone up into the boat, the wind
ceased. And they that were in the boat worshipped 33
him, saying, Of a truth thou art the Son of God.

And when they had crossed over, they came to 34
the land, unto Gennesaret. And when the men of 35
that place knew him, they sent into all that region
round about, and

1 Gr. *recline.*

2 Some ancient authorities read *was many furlongs distant from the land.*

3 Some ancient authorities read *and came.*

4 Many ancient authorities add *strong.*

17 οἱ δὲ λέγουσιν αὐτῷ Οὐκ ἔχομεν ὧδε εἰ μὴ πέντε ἄρτους
18 καὶ δύο ἰχθύας. ὁ δὲ εἶπεν Φέρετέ μοι ὧδε αὐτούς.
19 καὶ ⸀κελεύσας τοὺς ὄχλους ἀνακλιθῆναι ἐπὶ τοῦ χόρτου, ἐκέλευσεν τοὺς... χόρτου καὶ λαβὼν
λαβὼν⸃ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας
εἰς τὸν οὐρανὸν εὐλόγησεν καὶ κλάσας ἔδωκεν τοῖς μαθη-
20 ταῖς τοὺς ἄρτους οἱ δὲ μαθηταὶ τοῖς ὄχλοις. καὶ ἔφαγον
πάντες καὶ ἐχορτάσθησαν, καὶ ἦραν τὸ περισσεῦον τῶν
21 κλασμάτων δώδεκα κοφίνους πλήρεις. οἱ δὲ ἐσθίοντες
ἦσαν ἄνδρες ὡσεὶ πεντακισχίλιοι χωρὶς γυναικῶν καὶ παι-
22 δίων. Καὶ [εὐθέως] ἠνάγκασεν τοὺς μαθητὰς ἐμ-
βῆναι εἰς ⸆ πλοῖον καὶ προάγειν αὐτὸν εἰς τὸ πέραν, ἕως τὸ
23 οὗ ἀπολύσῃ τοὺς ὄχλους. καὶ ἀπολύσας τοὺς ὄχλους
ἀνέβη εἰς τὸ ὄρος κατ' ἰδίαν προσεύξασθαι. ὀψίας δὲ γενο-
24 μένης μόνος ἦν ἐκεῖ. Τὸ δὲ πλοῖον ἤδη ⸀σταδίους πολλοὺς μέσον τῆς θαλάσσης ἦν
ἀπὸ τῆς γῆς ἀπεῖχεν⸃, βασανιζόμενον ὑπὸ τῶν κυμάτων,
25 ἦν γὰρ ἐναντίος ὁ ἄνεμος. Τετάρτῃ δὲ φυλακῇ τῆς νυκτὸς
26 ἦλθεν πρὸς αὐτοὺς περιπατῶν ἐπὶ τὴν θάλασσαν. οἱ δὲ
μαθηταὶ ἰδόντες αὐτὸν ἐπὶ τῆς θαλάσσης περιπατοῦντα
ἐταράχθησαν λέγοντες ὅτι Φάντασμά ἐστιν, καὶ ἀπὸ τοῦ
27 φόβου ἔκραξαν. εὐθὺς δὲ ἐλάλησεν [ὁ Ἰησοῦς] αὐτοῖς λέγων
28 Θαρσεῖτε, ἐγώ εἰμι· μὴ φοβεῖσθε. ἀποκριθεὶς δὲ ὁ Πέτρος
εἶπεν αὐτῷ Κύριε, εἰ σὺ εἶ, κέλευσόν με ἐλθεῖν πρὸς σὲ
29 ἐπὶ τὰ ὕδατα· ὁ δὲ εἶπεν Ἐλθέ. καὶ καταβὰς ἀπὸ τοῦ
πλοίου Πέτρος περιεπάτησεν ἐπὶ τὰ ὕδατα ⸀καὶ ἦλθεν⸃ πρὸς ἐλθεῖν
30 τὸν Ἰησοῦν. βλέπων δὲ τὸν ἄνεμον ἐφοβήθη, καὶ ἀρξά-
μενος καταποντίζεσθαι ἔκραξεν λέγων Κύριε, σῶσόν με.
31 εὐθέως δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα ἐπελάβετο αὐτοῦ
32 καὶ λέγει αὐτῷ Ὀλιγόπιστε, εἰς τί ἐδίστασας; καὶ ἀνα-
33 βάντων αὐτῶν εἰς τὸ πλοῖον ἐκόπασεν ὁ ἄνεμος. οἱ δὲ
ἐν τῷ πλοίῳ προσεκύνησαν αὐτῷ λέγοντες Ἀληθῶς θεοῦ
34 υἱὸς εἶ. Καὶ διαπεράσαντες ἦλθαν ἐπὶ τὴν γῆν
35 εἰς Γεννησαρέτ. καὶ ἐπιγνόντες αὐτὸν οἱ ἄνδρες τοῦ τόπου
ἐκείνου ἀπέστειλαν εἰς ὅλην τὴν περίχωρον ἐκείνην, καὶ

προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας, καὶ παρε- 36
κάλουν [αὐτὸν] ἵνα μόνον ἅψωνται τοῦ κρασπέδου τοῦ ἱμα-
τίου αὐτοῦ· καὶ ὅσοι ἥψαντο διεσώθησαν.

Τότε προσέρχονται τῷ Ἰησοῦ ἀπὸ Ἰεροσολύμων Φαρι- 1
σαῖοι καὶ γραμματεῖς λέγοντες Διὰ τί οἱ μαθηταί σου πα- 2
ραβαίνουσιν τὴν παράδοσιν τῶν πρεσβυτέρων; οὐ γὰρ
νίπτονται τὰς χεῖρας ὅταν ἄρτον ἐσθίωσιν. ὁ δὲ ἀποκρι- 3
θεὶς εἶπεν αὐτοῖς Διὰ τί καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν
τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν; ὁ γὰρ θεὸς εἶπεν 4
Τίμα τὸν πατέρα καὶ τὴν μητέρα, καί Ὁ κακολογῶν
πατέρα ἢ μητέρα θανάτῳ τελευτάτω· ὑμεῖς δὲ λέγετε 5
Ὃς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ μητρί Δῶρον ὃ ἐὰν ἐξ ἐμοῦ
ὠφεληθῇς, οὐ μὴ τιμήσει τὸν πατέρα αὐτοῦ· καὶ ἠκυρώ- 6
σατε τὸν ⌜λόγον⌝ τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν. ὑπο- 7
κριταί, καλῶς ἐπροφήτευσεν περὶ ὑμῶν Ἠσαίας λέγων

Ὁ λαὸς οὗτος τοῖς χείλεσίν με τιμᾷ, 8
ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ·
μάτην δὲ σέβονταί με, 9
διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων.

Καὶ προσκαλεσάμενος τὸν ὄχλον εἶπεν αὐτοῖς Ἀκούετε καὶ 10
συνίετε· οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν ἄν- 11
θρωπον, ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος τοῦτο
κοινοῖ τὸν ἄνθρωπον. Τότε προσελθόντες οἱ 12
μαθηταὶ λέγουσιν αὐτῷ Οἶδας ὅτι οἱ Φαρισαῖοι ἀκούσαντες
τὸν λόγον ἐσκανδαλίσθησαν; ὁ δὲ ἀποκριθεὶς εἶπεν Πᾶσα 13
φυτεία ἣν οὐκ ἐφύτευσεν ὁ πατήρ μου ὁ οὐράνιος ἐκρι-
ζωθήσεται. ἄφετε αὐτούς· ⌜τυφλοί εἰσιν ὁδηγοί⌝· τυφλὸς 14
δὲ τυφλὸν ἐὰν ὁδηγῇ, ἀμφότεροι εἰς βόθυνον πεσοῦν-
ται. Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ Φρά- 15
σον ἡμῖν τὴν παραβολήν. ὁ δὲ εἶπεν Ἀκμὴν καὶ ὑμεῖς 16
ἀσύνετοί ἐστε; οὐ νοεῖτε ὅτι πᾶν τὸ εἰσπορευόμενον εἰς 17
τὸ στόμα εἰς τὴν κοιλίαν χωρεῖ καὶ εἰς ἀφεδρῶνα ἐκβάλ-
λεται; τὰ δὲ ἐκπορευόμενα ἐκ τοῦ στόματος ἐκ τῆς καρ- 18

ὁδηγοί εἰσιν τυφλοὶ [τυφλῶν]

36 brought unto him all that were sick; and they be-
sought him that they might only touch the border
of his garment: and as many as touched were made
whole.

15 Then there come to Jesus from Jerusalem Phari-
2 sees and scribes, saying, Why do thy disciples trans-
gress the tradition of the elders? for they wash not
3 their hands when they eat bread. And he answered
and said unto them, Why do ye also transgress the
commandment of God because of your tradition?
4 For God said, Honour thy father and thy mother:
and, He that speaketh evil of father or mother, let
5 him [1]die the death. But ye say, Whosoever shall
say to his father or his mother, That wherewith thou
mightest have been profited by me is given *to God*;
6 he shall not honour his father[2]. And ye have made
void the [3]word of God because of your tradition.
7 Ye hypocrites, well did Isaiah prophesy of you,
saying,

8 This people honoureth me with their lips;
But their heart is far from me.
9 But in vain do they worship me,
Teaching *as their* doctrines the precepts of men.

10 And he called to him the multitude, and said unto
11 them, Hear, and understand: Not that which enter-
eth into the mouth defileth the man; but that which
proceedeth out of the mouth, this defileth the man.
12 Then came the disciples, and said unto him, Knowest
thou that the Pharisees were [4]offended, when they
13 heard this saying? But he answered and said, Every
[5]plant which my heavenly Father planted not, shall
14 be rooted up. Let them alone: they are blind guides.
And if the blind guide the blind, both shall fall into
15 a pit. And Peter answered and said unto him,
16 Declare unto us the parable. And he said, Are ye
17 also even yet without understanding? Perceive ye
not, that whatsoever goeth into the mouth passeth
18 into the belly, and is cast out into the draught? But
the things which proceed out of the mouth come

1 Or, *surely die*
2 Some ancient authorities add *or his mother*.
3 Some ancient authorities read *law*.
4 Gr. *caused to stumble*.
5 Gr. *planting*.

forth out of the heart; and they defile the man. For 19
out of the heart come forth evil thoughts, murders,
adulteries, fornications, thefts, false witness, rail-
ings: these are the things which defile the man: but 20
to eat with unwashen hands defileth not the man.

And Jesus went out thence, and withdrew into the 21
parts of Tyre and Sidon. And behold, a Canaan- 22
itish woman came out from those borders, and cried,
saying, Have mercy on me, O Lord, thou son of Da-
vid; my daughter is grievously vexed with a [1]devil.
But he answered her not a word. And his disciples 23
came and besought him, saying, Send her away; for
she crieth after us. But he answered and said, I 24
was not sent but unto the lost sheep of the house
of Israel. But she came and worshipped him, say- 25
ing, Lord, help me. And he answered and said, It 26
is not meet to take the children's [2]bread and cast it
to the dogs. But she said, Yea, Lord: for even the 27
dogs eat of the crumbs which fall from their masters'
table. Then Jesus answered and said unto her, O 28
woman, great is thy faith: be it done unto thee even
as thou wilt. And her daughter was healed from
that hour.

And Jesus departed thence, and came nigh unto 29
the sea of Galilee; and he went up into the moun-
tain, and sat there. And there came unto him great 30
multitudes, having with them the lame, blind, dumb,
maimed, and many others, and they cast them down
at his feet; and he healed them: insomuch that the 31
multitude wondered, when they saw the dumb speak-
ing, the maimed whole, and the lame walking, and
the blind seeing: and they glorified the God of Is-
rael.

And Jesus called unto him his disciples, and said, 32
I have compassion on the multitude, because they
continue with me now three days and have nothing
to eat: and I would not send them away fasting,
lest haply they faint in the

1 Gr. *demon.*

2 Or, *loaf*

19 δίας ἐξέρχεται, κἀκεῖνα κοινοῖ τὸν ἄνθρωπον. ἐκ γὰρ τῆς
καρδίας ἐξέρχονται διαλογισμοὶ πονηροί, φόνοι, μοιχεῖαι,
20 πορνεῖαι, κλοπαί, ψευδομαρτυρίαι, βλασφημίαι. ταῦτά
ἐστιν τὰ κοινοῦντα τὸν ἄνθρωπον, τὸ δὲ ἀνίπτοις χερσὶν
φαγεῖν οὐ κοινοῖ τὸν ἄνθρωπον.

21 Καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς ἀνεχώρησεν εἰς τὰ μέρη
22 Τύρου καὶ Σιδῶνος. Καὶ ἰδοὺ γυνὴ Χαναναία ἀπὸ τῶν
ὁρίων ἐκείνων ἐξελθοῦσα ⸀ἔκραζεν⸣ λέγουσα Ἐλέησόν με, ἔκραξεν
κύριε ⸀υἱὸς⸣ Δαυείδ· ἡ θυγάτηρ μου κακῶς δαιμονίζεται. υἱὲ
23 ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. καὶ προσελθόντες οἱ μα-
θηταὶ αὐτοῦ ἠρώτουν αὐτὸν λέγοντες Ἀπόλυσον αὐτήν, ὅτι
24 κράζει ὄπισθεν ἡμῶν. ὁ δὲ ἀποκριθεὶς εἶπεν Οὐκ ἀπεστά-
λην εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραήλ.
25 ἡ δὲ ἐλθοῦσα προσεκύνει αὐτῷ λέγουσα Κύριε, βοήθει μοι.
26 ὁ δὲ ἀποκριθεὶς εἶπεν Οὐκ ἔστιν καλὸν λαβεῖν τὸν ἄρτον
27 τῶν τέκνων καὶ βαλεῖν τοῖς κυναρίοις. ἡ δὲ εἶπεν Ναί,
κύριε, καὶ [γὰρ] τὰ κυνάρια ἐσθίει ἀπὸ τῶν ψιχίων τῶν
28 πιπτόντων ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν. τότε
ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ Ὦ γύναι, μεγάλη σου ἡ
πίστις· γενηθήτω σοι ὡς θέλεις. καὶ ἰάθη ἡ θυγάτηρ
αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.

29 Καὶ μεταβὰς ἐκεῖθεν ὁ Ἰησοῦς ἦλθεν παρὰ τὴν θάλασ-
30 σαν τῆς Γαλιλαίας, καὶ ἀναβὰς εἰς τὸ ὄρος ἐκάθητο ἐκεῖ. καὶ
προσῆλθον αὐτῷ ὄχλοι πολλοὶ ἔχοντες μεθʼ ἑαυτῶν ⸀χωλούς, Ap.†
κυλλούς, τυφλούς, κωφούς,⸣ καὶ ἑτέρους πολλούς, καὶ
ἔριψαν αὐτοὺς παρὰ τοὺς πόδας αὐτοῦ, καὶ ἐθεράπευσεν
31 αὐτούς· ὥστε ⸀τὸν ὄχλον⸣ θαυμάσαι βλέποντας κωφοὺς τοὺς ὄχλους
⸀λαλοῦντας⸣ ⸆ καὶ χωλοὺς περιπατοῦντας καὶ τυφλοὺς βλέ- ἀκούοντας | κυλλο[ὺς] ὑγιεῖς
32 ποντας· καὶ ⸀ἐδόξασαν⸣ τὸν θεὸν Ἰσραήλ. Ὁ ἐδόξαζον
δὲ Ἰησοῦς προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ εἶπεν
Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι [ἤδη] ἡμέραι τρεῖς
προσμένουσίν μοι καὶ οὐκ ἔχουσιν τί φάγωσιν· καὶ ἀπο-
λῦσαι αὐτοὺς νήστεις οὐ θέλω, μή ποτε ἐκλυθῶσιν ἐν τῇ

ὁδῷ. καὶ λέγουσιν αὐτῷ οἱ μαθηταί Πόθεν ἡμῖν ἐν ἐρημίᾳ 33
ἄρτοι τοσοῦτοι ὥστε χορτάσαι ὄχλον τοσοῦτον; καὶ λέγει 34
αὐτοῖς ὁ Ἰησοῦς Πόσους ἄρτους ἔχετε; οἱ δὲ εἶπαν Ἑπτά,
καὶ ὀλίγα ἰχθύδια. καὶ παραγγείλας τῷ ὄχλῳ ἀναπεσεῖν 35
ἐπὶ τὴν γῆν ἔλαβεν τοὺς ἑπτὰ ἄρτους καὶ τοὺς ἰχθύας καὶ 36
εὐχαριστήσας ἔκλασεν καὶ ἐδίδου τοῖς μαθηταῖς οἱ δὲ μα-
θηταὶ τοῖς ὄχλοις. καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν, 37
καὶ τὸ περισσεῦον τῶν κλασμάτων ἦραν ἑπτὰ σφυρίδας
ὡς | πλήρεις. οἱ δὲ ἐσθίοντες ἦσαν ⸆ τετρακισχίλιοι ἄνδρες χω- 38
παιδίων καὶ γυναικῶν | ρὶς ⸀γυναικῶν καὶ παιδίων⸀. Καὶ ἀπολύσας τοὺς ὄχλους 39
ἐνέβη εἰς τὸ πλοῖον, καὶ ἦλθεν εἰς τὰ ὅρια Μαγαδάν.

Καὶ προσελθόντες [οἱ] Φαρισαῖοι καὶ Σαδδουκαῖοι πει- 1
ἐπηρώτων | ράζοντες ⸀ἐπηρώτησαν⸀ αὐτὸν σημεῖον ἐκ τοῦ οὐρανοῦ ἐπι-
δεῖξαι αὐτοῖς. ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς [Ὀψίας γενο- 2
μένης λέγετε Εὐδία, πυρράζει γὰρ ὁ οὐρανός· καὶ πρωί 3
Σήμερον χειμών, πυρράζει γὰρ στυγνάζων ὁ οὐρανός. τὸ
μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν, τὰ δὲ
σημεῖα τῶν καιρῶν οὐ δύνασθε.] Γενεὰ πονηρὰ καὶ μοι- 4
χαλὶς σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ
εἰ μὴ τὸ σημεῖον Ἰωνᾶ. καὶ καταλιπὼν αὐτοὺς ἀπῆλ-
θεν. Καὶ ἐλθόντες οἱ μαθηταὶ εἰς τὸ πέραν 5
λαβεῖν ἄρτους | ἐπελάθοντο ⸀ἄρτους λαβεῖν⸀. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς 6
Ὁρᾶτε καὶ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ
Σαδδουκαίων. οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς λέγοντες ὅτι 7
Ἄρτους οὐκ ἐλάβομεν. γνοὺς δὲ ὁ Ἰησοῦς εἶπεν Τί διαλο- 8
γίζεσθε ἐν ἑαυτοῖς, ὀλιγόπιστοι, ὅτι ἄρτους οὐκ ἔχετε;
οὔπω νοεῖτε, οὐδὲ μνημονεύετε τοὺς πέντε ἄρτους τῶν 9
πεντακισχιλίων καὶ πόσους κοφίνους ἐλάβετε; οὐδὲ τοὺς 10
ἑπτὰ ἄρτους τῶν τετρακισχιλίων καὶ πόσας σφυρίδας ἐλά-
βετε; πῶς οὐ νοεῖτε ὅτι οὐ περὶ ἄρτων εἶπον ὑμῖν; προσ- 11
έχετε δὲ ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων.
τότε συνῆκαν ὅτι οὐκ εἶπεν προσέχειν ἀπὸ τῆς ζύμης [τῶν 12
ἄρτων] ἀλλὰ ἀπὸ τῆς διδαχῆς τῶν Φαρισαίων καὶ Σαδ-

33 way. And the disciples say unto him, Whence
should we have so many loaves in a desert place, as
34 to fill so great a multitude? And Jesus saith unto
them, How many loaves have ye? And they said,
35 Seven, and a few small fishes. And he commanded
36 the multitude to sit down on the ground; and he
took the seven loaves and the fishes; and he gave
thanks and brake, and gave to the disciples, and the
37 disciples to the multitudes. And they did all eat,
and were filled: and they took up that which re-
mained over of the broken pieces, seven baskets full.
38 And they that did eat were four thousand men,
39 beside women and children. And he sent away the
multitudes, and entered into the boat, and came
into the borders of Magadan.

16 And the Pharisees and Sadducees came, and
tempting him asked him to shew them a sign from
2 heaven. But he answered and said unto them,
[1]When it is evening, ye say, *It will be* fair weather:
3 for the heaven is red. And in the morning, *It will be*
foul weather to-day: for the heaven is red and lowr-
ing. Ye know how to discern the face of the heav-
4 en; but ye cannot *discern* the signs of the times. An
evil and adulterous generation seeketh after a sign;
and there shall no sign be given unto it, but the sign
of Jonah. And he left them, and departed.
5 And the disciples came to the other side and for-
6 got to take [2]bread. And Jesus said unto them, Take
heed and beware of the leaven of the Pharisees and
7 Sadducees. And they reasoned among themselves,
8 saying, [3]We took no [2]bread. And Jesus perceiving
it said, O ye of little faith, why reason ye among
9 yourselves, because ye have no [2]bread? Do ye not
yet perceive, neither remember the five loaves of the
five thousand, and how many [4]baskets ye took up?
10 Neither the seven loaves of the four thousand, and
11 how many [4]baskets ye took up? How is it that ye
do not perceive that I spake not to you concerning
[2]bread? But beware of the leaven of the Pharisees
12 and Sadducees. Then understood they how that he
bade them not beware of the leaven of [2]bread, but of
the teaching of the Pharisees and Sadducees.

1 The following words, to the end of ver. 3, are omitted by some of the most ancient and other important authorities.

2 Gr. *loaves*.

3 Or, It is *because we took no bread*.

4 *Basket* in ver. 9 and 10 represents different Greek words.

Now when Jesus came into the parts of Cæsarea 13
Philippi, he asked his disciples, saying, Who do men
say [1]that the Son of man is? And they said, Some 14
say John the Baptist; some, Elijah: and others, Jer-
emiah, or one of the prophets. He saith unto them, 15
But who say ye that I am? And Simon Peter an- 16
swered and said, Thou art the Christ, the Son of the
living God. And Jesus answered and said unto 17
him, Blessed art thou, Simon Bar-Jonah: for flesh
and blood hath not revealed it unto thee, but my
Father which is in heaven. And I also say unto 18
thee, that thou art [2]Peter, and upon this [3]rock I will
build my church; and the gates of Hades shall not
prevail against it. I will give unto thee the keys of 19
the kingdom of heaven: and whatsoever thou shalt
bind on earth shall be bound in heaven: and what-
soever thou shalt loose on earth shall be loosed in
heaven. Then charged he the disciples that they 20
should tell no man that he was the Christ.

From that time began [4]Jesus to shew unto his dis- 21
ciples, how that he must go unto Jerusalem, and suf-
fer many things of the elders and chief priests and
scribes, and be killed, and the third day be raised up.
And Peter took him, and began to rebuke him, saying, 22
[5]Be it far from thee, Lord: this shall never be unto
thee. But he turned, and said unto Peter, Get thee 23
behind me, Satan: thou art a stumblingblock unto
me: for thou mindest not the things of God, but the
things of men. Then said Jesus unto his disciples, 24
If any man would come after me, let him deny him-
self, and take up his cross, and follow me. For 25
whosoever would save his [6]life shall lose it: and
whosoever shall lose his [6]life for my sake shall find
it. For what shall a man be profited, 26

1 Many ancient authorities read *that I the Son of man am.* See Mark viii. 27; Luke ix. 18.

2 Gr. *Petros.*

3 Gr. *petra.*

4 Some ancient authorities read *Jesus Christ.*

5 Or, *God have mercy on thee*

6 Or, *soul*

δουκαίων.
13 Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρίας τῆς Φιλίπ-
που ἠρώτα τοὺς μαθητὰς αὐτοῦ λέγων Τίνα λέγουσιν οἱ
14 ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου; οἱ δὲ εἶπαν Οἱ μὲν
Ἰωάνην τὸν βαπτιστήν, ἄλλοι δὲ Ἠλείαν, ἕτεροι δὲ Ἰερε-
15 μίαν ἢ ἕνα τῶν προφητῶν. λέγει αὐτοῖς Ὑμεῖς δὲ τίνα με
16 λέγετε εἶναι; ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπεν Σὺ εἶ ὁ
17 χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος. ἀποκριθεὶς δὲ ὁ
Ἰησοῦς εἶπεν αὐτῷ Μακάριος εἶ, Σίμων Βαριωνᾶ, ὅτι σὰρξ
καὶ αἷμα οὐκ ἀπεκάλυψέν σοι ἀλλ' ὁ πατήρ μου ὁ ἐν [τοῖς]
18 οὐρανοῖς· κἀγὼ δέ σοι λέγω ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ
ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν, καὶ πύλαι
19 ᾅδου οὐ κατισχύσουσιν αὐτῆς· δώσω σοι τὰς κλεῖδας τῆς
βασιλείας τῶν οὐρανῶν, καὶ ὃ ἐὰν δήσῃς ἐπὶ τῆς γῆς
ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς, καὶ ὃ ἐὰν λύσῃς ἐπὶ τῆς
20 γῆς ἔσται λελυμένον ἐν τοῖς οὐρανοῖς. Τότε ⸀ἐπετίμησεν⸀ τοῖς διεστείλατο
μαθηταῖς ἵνα μηδενὶ εἴπωσιν ὅτι αὐτός ἐστιν ὁ χριστός.

21 ΑΠΟ ΤΟΤΕ ἤρξατο Ἰησοῦς Χριστὸς δεικνύειν τοῖς Ap.
μαθηταῖς αὐτοῦ ὅτι δεῖ αὐτὸν εἰς Ἰεροσόλυμα ἀπελθεῖν καὶ
πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ
γραμματέων καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆ-
22 ναι. καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ⸀ἤρξατο ἐπιτι- λέγει αὐτῷ ἐπιτιμῶν
μᾶν αὐτῷ λέγων⸀ Ἵλεώς σοι, κύριε· οὐ μὴ ἔσται σοι
23 τοῦτο. ὁ δὲ στραφεὶς εἶπεν τῷ Πέτρῳ Ὕπαγε ὀπίσω μου,
Σατανᾶ· σκάνδαλον εἶ ἐμοῦ, ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ
24 ἀλλὰ τὰ τῶν ἀνθρώπων. Τότε [ὁ] Ἰησοῦς
εἶπεν τοῖς μαθηταῖς αὐτοῦ Εἴ τις θέλει ὀπίσω μου ἐλθεῖν,
ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ
25 ἀκολουθείτω μοι. ὃς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ
σῶσαι ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν
26 αὐτοῦ ἕνεκεν ἐμοῦ εὑρήσει αὐτήν. τί γὰρ ὠφεληθήσεται

ἄνθρωπος ἐὰν τὸν κόσμον ὅλον κερδήσῃ τὴν δὲ ψυχὴν
αὐτοῦ ζημιωθῇ; ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς
ψυχῆς αὐτοῦ; μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι 27
ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ, καὶ
τότε ἀποδώσει ἑκάστῳ κατὰ τὴν πρᾶξιν αὐτοῦ. ἀμὴν 28
λέγω ὑμῖν ὅτι εἰσίν τινες τῶν ὧδε ἑστώτων οἵτινες οὐ μὴ
γεύσωνται θανάτου ἕως ἂν ἴδωσιν τὸν υἱὸν τοῦ ἀνθρώπου
ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ.

Καὶ μεθ᾽ ἡμέρας ἓξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέ- 1
τὸν | τρον καὶ ⸆ Ἰάκωβον καὶ Ἰωάνην τὸν ἀδελφὸν αὐτοῦ, καὶ
ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ᾽ ἰδίαν. καὶ μετεμορ- 2
φώθη ἔμπροσθεν αὐτῶν, καὶ ἔλαμψεν τὸ πρόσωπον αὐτοῦ
ὡς ὁ ἥλιος, τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκὰ ὡς τὸ φῶς.
καὶ ἰδοὺ ὤφθη αὐτοῖς Μωυσῆς καὶ Ἠλείας συνλαλοῦντες 3
μετ᾽ αὐτοῦ. ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν τῷ Ἰησοῦ 4
Κύριε, καλόν ἐστιν ἡμᾶς ὧδε εἶναι· εἰ θέλεις, ποιήσω ὧδε
σκηνὰς τρεῖς | ⸀τρεῖς σκηνάς⸁, σοὶ μίαν καὶ Μωυσεῖ μίαν καὶ Ἠλείᾳ μίαν.
ἔτι αὐτοῦ λαλοῦντος ἰδοὺ νεφέλη φωτινὴ ἐπεσκίασεν 5
αὐτούς, καὶ ἰδοὺ φωνὴ ἐκ τῆς νεφέλης λέγουσα Οὗτός
ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα· ἀκούετε
αὐτοῦ. καὶ ἀκούσαντες οἱ μαθηταὶ ἔπεσαν ἐπὶ πρόσωπον 6
αὐτῶν καὶ ἐφοβήθησαν σφόδρα. καὶ προσῆλθεν ὁ Ἰησοῦς 7
καὶ ἁψάμενος αὐτῶν εἶπεν Ἐγέρθητε καὶ μὴ φοβεῖσθε.
ἐπάραντες δὲ τοὺς ὀφθαλμοὺς αὐτῶν οὐδένα εἶδον εἰ μὴ 8
τὸν | ⸀αὐτὸν⸁ Ἰησοῦν μόνον. Καὶ καταβαινόντων αὐτῶν ἐκ τοῦ 9
ὄρους ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς λέγων Μηδενὶ εἴπητε τὸ
ἀναστῇ | ὅραμα ἕως οὗ ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ⸀ἐγερθῇ⸁.
Καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηταὶ λέγοντες Τί οὖν οἱ 10
γραμματεῖς λέγουσιν ὅτι Ἠλείαν δεῖ ἐλθεῖν πρῶτον; ὁ δὲ 11
ἀποκριθεὶς εἶπεν Ἠλείας μὲν ἔρχεται καὶ ἀποκαταστήσει
πάντα· λέγω δὲ ὑμῖν ὅτι Ἠλείας ἤδη ἦλθεν, καὶ οὐκ ἐπέ- 12
Ἀρ. | γνωσαν αὐτὸν ἀλλὰ ἐποίησαν ἐν αὐτῷ ὅσα ἠθέλησαν· οὕτως
καὶ ὁ υἱὸς τοῦ ἀνθρώπου μέλλει πάσχειν ὑπ᾽ αὐτῶν. τότε 13

if he shall gain the whole world, and forfeit his [1]life? 1 Or, *soul*
or what shall a man give in exchange for his [1]life?
27 For the Son of man shall come in the glory of his
Father with his angels; and then shall he render
28 unto every man according to his [2]deeds. Verily I 2 Gr. *doing.*
say unto you, There be some of them that stand
here, which shall in no wise taste of death, till they
see the Son of man coming in his kingdom.

17 And after six days Jesus taketh with him Peter,
and James, and John his brother, and bringeth them
2 up into a high mountain apart: and he was trans-
figured before them: and his face did shine as the
sun, and his garments became white as the light.
3 And behold, there appeared unto them Moses and
4 Elijah talking with him. And Peter answered, and
said unto Jesus, Lord, it is good for us to be here: if
thou wilt, I will make here three [3]tabernacles; one 3 Or, *booths*
for thee, and one for Moses, and one for Elijah.
5 While he was yet speaking, behold, a bright cloud
overshadowed them: and behold, a voice out of the
cloud, saying, This is my beloved Son, in whom I
6 am well pleased; hear ye him. And when the dis-
ciples heard it, they fell on their face, and were sore
7 afraid. And Jesus came and touched them and said,
8 Arise, and be not afraid. And lifting up their eyes,
they saw no one, save Jesus only.

9 And as they were coming down from the moun-
tain, Jesus commanded them, saying, Tell the vision
to no man, until the Son of man be risen from the
10 dead. And his disciples asked him, saying, Why
then say the scribes that Elijah must first come?
11 And he answered and said, Elijah indeed cometh,
12 and shall restore all things: but I say unto you,
that Elijah is come already, and they knew him not,
but did unto him whatsoever they listed. Even so
13 shall the Son of man also suffer of them. Then

understood the disciples that he spake unto them of
John the Baptist.
And when they were come to the multitude, there 14
came to him a man, kneeling to him, and saying,
Lord, have mercy on my son: for he is epileptic, 15
and suffereth grievously: for oft-times he falleth
into the fire, and oft-times into the water. And I 16
brought him to thy disciples, and they could not
cure him. And Jesus answered and said, O faithless 17
and perverse generation, how long shall I be with
you? how long shall I bear with you? bring him
hither to me. And Jesus rebuked him; and the 18
[1]devil went out from him: and the boy was cured
from that hour. Then came the disciples to Jesus 19
apart, and said, Why could not we cast it out? And 20
he saith unto them, Because of your little faith: for
verily I say unto you, If ye have faith as a grain of
mustard seed, ye shall say unto this mountain, Re-
move hence to yonder place; and it shall remove;
and nothing shall be impossible unto you.[2]
And while they [3]abode in Galilee, Jesus said unto 22
them, The Son of man shall be delivered up into the
hands of men; and they shall kill him, and the third 23
day he shall be raised up. And they were exceeding
sorry.
And when they were come to Capernaum, they 24
that received the [4]half-shekel came to Peter, and said,
Doth not your [5]master pay the [4]half-shekel? He 25
saith, Yea. And when he came into the house,
Jesus spake first to him, saying, What thinkest
thou, Simon? the kings of the earth, from whom
do they receive toll or tribute? from their sons, or
from strangers? And when he said, From stran- 26
gers, Jesus said unto him, Therefore the sons are
free. But, lest we cause them to stumble, go thou 27
to the sea, and cast a hook, and take up the fish
that first cometh up; and when thou hast opened

1 Gr. *demon.*

2 Many authorities, some ancient, insert ver. 21 *But this kind goeth not out save by prayer and fasting.* See Mark ix. 29.

3 Some ancient authorities read *were gathering themselves together.*

4 Gr. *didrachma.*

5 Or, *teacher*

συνῆκαν οἱ μαθηταὶ ὅτι περὶ Ἰωάνου τοῦ βαπτιστοῦ εἶπεν
αὐτοῖς.

14 Καὶ ἐλθόντων πρὸς τὸν ὄχλον προσῆλθεν αὐτῷ ἄνθρω-
15 πος γονυπετῶν αὐτὸν καὶ λέγων Κύριε, ἐλέησόν μου τὸν
υἱόν, ὅτι σεληνιάζεται καὶ κακῶς ⸀ἔχει⸂, πολλάκις γὰρ πάσχει
16 πίπτει εἰς τὸ πῦρ καὶ πολλάκις εἰς τὸ ὕδωρ· καὶ προσ-
ήνεγκα αὐτὸν τοῖς μαθηταῖς σου, καὶ οὐκ ἠδυνήθησαν
17 αὐτὸν θεραπεῦσαι. ⸀ἀποκριθεὶς δὲ⸂ ὁ Ἰησοῦς εἶπεν Ὦ [τότε] ἀποκριθεὶς
γενεὰ ἄπιστος καὶ διεστραμμένη, ἕως πότε μεθ' ὑμῶν
ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; φέρετέ μοι αὐτὸν ὧδε.
18 καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐξῆλθεν ἀπ' αὐτοῦ
τὸ δαιμόνιον· καὶ ἐθεραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας
19 ἐκείνης. Τότε προσελθόντες οἱ μαθηταὶ τῷ Ἰησοῦ
κατ' ἰδίαν εἶπαν Διὰ τί ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν
20 αὐτό; ὁ δὲ λέγει αὐτοῖς Διὰ τὴν ὀλιγοπιστίαν ὑμῶν·
ἀμὴν γὰρ λέγω ὑμῖν, ἐὰν ἔχητε πίστιν ὡς κόκκον σινά-
πεως, ἐρεῖτε τῷ ὄρει τούτῳ Μετάβα ἔνθεν ἐκεῖ, καὶ μετα-
βήσεται, καὶ οὐδὲν ἀδυνατήσει ὑμῖν. Ap.

22 Συστρεφομένων δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ εἶπεν αὐτοῖς
ὁ Ἰησοῦς Μέλλει ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι εἰς
23 χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτόν, καὶ τῇ τρίτῃ
ἡμέρᾳ ⸀ἐγερθήσεται⸂. καὶ ἐλυπήθησαν σφόδρα. ἀναστήσεται
24 Ἐλθόντων δὲ αὐτῶν εἰς Καφαρναοὺμ προσῆλθον οἱ τὰ
δίδραχμα λαμβάνοντες τῷ Πέτρῳ καὶ εἶπαν Ὁ διδάσκαλος
25 ὑμῶν οὐ τελεῖ τὰ δίδραχμα; λέγει Ναί. καὶ ⸀ἐλθόντα⸂ εἰσελθόντι
εἰς τὴν οἰκίαν προέφθασεν αὐτὸν ὁ Ἰησοῦς λέγων Τί σοι
δοκεῖ, Σίμων; οἱ βασιλεῖς τῆς γῆς ἀπὸ ⸀τίνων⸂ λαμβά- τίνος
νουσιν τέλη ἢ κῆνσον; ἀπὸ τῶν υἱῶν αὐτῶν ἢ ἀπὸ τῶν
26 ἀλλοτρίων; εἰπόντος δέ Ἀπὸ τῶν ἀλλοτρίων, ἔφη αὐτῷ ὁ
27 Ἰησοῦς Ἄραγε ἐλεύθεροί εἰσιν οἱ υἱοί· ἵνα δὲ μὴ ⸀σκαν- σκανδαλίζωμεν
δαλίσωμεν⸂ αὐτούς, πορευθεὶς εἰς θάλασσαν βάλε ἄγκι-
στρον καὶ τὸν ἀναβάντα πρῶτον ἰχθὺν ἆρον, καὶ ἀνοίξας

τὸ στόμα αὐτοῦ εὑρήσεις στατῆρα· ἐκεῖνον λαβὼν δὸς
αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.

δὲ Ἐν ἐκείνῃ⸆ τῇ ὥρᾳ προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέ- 1
γοντες Τίς ἄρα μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν;
καὶ προσκαλεσάμενος παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν 2
καὶ εἶπεν Ἀμὴν λέγω ὑμῖν, ἐὰν μὴ στραφῆτε καὶ γένησθε 3
ὡς τὰ παιδία, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρα-
νῶν. ὅστις οὖν ταπεινώσει ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός 4
ἐστιν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· καὶ ὃς ἐὰν 5
δέξηται ἓν παιδίον τοιοῦτο ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέ-
χεται· ὃς δ' ἂν σκανδαλίσῃ ἕνα τῶν μικρῶν τούτων τῶν 6
πιστευόντων εἰς ἐμέ, συμφέρει αὐτῷ ἵνα κρεμασθῇ μύλος
ὀνικὸς περὶ τὸν τράχηλον αὐτοῦ καὶ καταποντισθῇ ἐν τῷ
πελάγει τῆς θαλάσσης. Οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδά- 7
λων· ἀνάγκη γὰρ ἐλθεῖν τὰ σκάνδαλα, πλὴν οὐαὶ τῷ
ἀνθρώπῳ δι' οὗ τὸ σκάνδαλον ἔρχεται. Εἰ δὲ 8
ἡ χείρ σου ἢ ὁ πούς σου σκανδαλίζει σε, ἔκκοψον αὐ-
τὸν καὶ βάλε ἀπὸ σοῦ· καλόν σοί ἐστιν εἰσελθεῖν εἰς
τὴν ζωὴν κυλλὸν ἢ χωλόν, ἢ δύο χεῖρας ἢ δύο πόδας
ἔχοντα βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον. καὶ εἰ ὁ ὀ- 9
φθαλμός σου σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ
σοῦ· καλόν σοί ἐστιν μονόφθαλμον εἰς τὴν ζωὴν εἰσελ-
θεῖν, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν
τοῦ πυρός. Ὁρᾶτε μὴ καταφρονήσητε ἑνὸς τῶν 10
[ἐν τῷ οὐρανῷ] μικρῶν τούτων, λέγω γὰρ ὑμῖν ὅτι οἱ ἄγγελοι αὐτῶν ⸀ἐν
οὐρανοῖς⸀ διὰ παντὸς βλέπουσι τὸ πρόσωπον τοῦ πατρός
Αρ. μου τοῦ ἐν οὐρανοῖς. τί ὑμῖν δοκεῖ; ἐὰν γένηταί τινι 12
ἀνθρώπῳ ἑκατὸν πρόβατα καὶ πλανηθῇ ἓν ἐξ αὐτῶν, οὐχὶ
ἀφήσει τὰ ἐνενήκοντα ἐννέα ἐπὶ τὰ ὄρη καὶ πορευθεὶς
ζητεῖ τὸ πλανώμενον; καὶ ἐὰν γένηται εὑρεῖν αὐτό, ἀμὴν 13
λέγω ὑμῖν ὅτι χαίρει ἐπ' αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς ἐνενή-
κοντα ἐννέα τοῖς μὴ πεπλανημένοις. οὕτως οὐκ ἔστιν 14
τοῦ πατρὸς ὑμῶν θέλημα ἔμπροσθεν ⸀τοῦ πατρός μου⸀ τοῦ ἐν οὐρανοῖς ἵνα

his mouth, thou shalt find a [1]shekel: that take, and
give unto them for me and thee.
18 In that hour came the disciples unto Jesus, saying,
Who then is [2]greatest in the kingdom of heaven?
2 And he called to him a little child, and set him in
3 the midst of them, and said, Verily I say unto you,
Except ye turn, and become as little children, ye
shall in no wise enter into the kingdom of heaven.
4 Whosoever therefore shall humble himself as this
little child, the same is the [2]greatest in the kingdom
5 of heaven. And whoso shall receive one such little
6 child in my name receiveth me: but whoso shall
cause one of these little ones which believe on me to
stumble, it is profitable for him that [3]a great mill-
stone should be hanged about his neck, and *that* he
7 should be sunk in the depth of the sea. Woe unto
the world because of occasions of stumbling! for it
must needs be that the occasions come; but woe to
8 that man through whom the occasion cometh! And
if thy hand or thy foot causeth thee to stumble, cut
it off, and cast it from thee: it is good for thee to
enter into life maimed or halt, rather than having
two hands or two feet to be cast into the eternal fire.
9 And if thine eye causeth thee to stumble, pluck it
out, and cast it from thee: it is good for thee to
enter into life with one eye, rather than having two
10 eyes to be cast into the [4]hell of fire. See that ye
despise not one of these little ones; for I say unto
you, that in heaven their angels do always behold
12 the face of my Father which is in heaven.[5] How
think ye? if any man have a hundred sheep, and
one of them be gone astray, doth he not leave the
ninety and nine, and go unto the mountains, and
13 seek that which goeth astray? And if so be that
he find it, verily I say unto you, he rejoiceth over it
more than over the ninety and nine which have not
14 gone astray. Even so it is not [6]the will of [7]your
Father which is in heaven, that

1 Gr. *stater.*
2 Gr. *greater.*
3 Gr. *a millstone turned by an ass.*
4 Gr. *Gehenna of fire.*
5 Many authorities, some ancient, insert ver. 11 *For the Son of man came to save that which was lost.* See Luke xix. 10.
6 Gr. *a thing willed before your Father.*
7 Some ancient authorities read *my.*

one of these little ones should perish.
And if thy brother sin [1]against thee, go, shew him 15
his fault between thee and him alone: if he hear
thee, thou hast gained thy brother. But if he hear 16
thee not, take with thee one or two more, that at the
mouth of two witnesses or three every word may be
established. And if he refuse to hear them, tell it 17
unto the [2]church: and if he refuse to hear the [2]church
also, let him be unto thee as the Gentile and the pub-
lican. Verily I say unto you, What things soever ye 18
shall bind on earth shall be bound in heaven: and
what things soever ye shall loose on earth shall be
loosed in heaven. Again I say unto you, that if two 19
of you shall agree on earth as touching anything that
they shall ask, it shall be done for them of my Fa-
ther which is in heaven. For where two or three 20
are gathered together in my name, there am I in the
midst of them.

Then came Peter, and said to him, Lord, how oft 21
shall my brother sin against me, and I forgive him?
until seven times? Jesus saith unto him, I say not 22
unto thee, Until seven times; but, Until [3]seventy
times seven. Therefore is the kingdom of heaven 23
likened unto a certain king, which would make a
reckoning with his [4]servants. And when he had 24
begun to reckon, one was brought unto him, which
owed him ten thousand [5]talents. But forasmuch as 25
he had not *wherewith* to pay, his lord commanded
him to be sold, and his wife, and children, and all
that he had, and payment to be made. The [6]ser- 26
vant therefore fell down and worshipped him, say-
ing, Lord, have patience with me, and I will pay
thee all. And the lord of that [6]servant, being moved 27
with compassion, released him, and forgave him the
[7]debt. But that [6]servant went out, and found one 28
of his fellow-servants, which owed him a hundred
[8]pence: and he laid hold on him, and took *him* by
the throat, saying, Pay what thou owest. So his 29
fellow-servant fell down and besought him, say-
ing, Have patience with me, and I will pay thee.
And he would not: but went and cast him into 30

1 Some ancient authorities omit *against thee.*
2 Or, *congregation*
3 Or, *seventy times and seven*
4 Gr. *bondservants.*
5 This talent was probably worth about £240.
6 Gr. *bondservant.*
7 Gr. *loan.*
8 The word in the Greek denotes a coin worth about eight pence halfpenny.

15 ἀπόληται ἓν τῶν μικρῶν τούτων. Ἐὰν δὲ
ἁμαρτήσῃ ὁ ἀδελφός σου, ὕπαγε ἔλεγξον αὐτὸν μεταξὺ
σοῦ καὶ αὐτοῦ μόνου. ἐάν σου ἀκούσῃ, ἐκέρδησας τὸν
16 ἀδελφόν σου· ἐὰν δὲ μὴ ἀκούσῃ, παράλαβε ⸀μετὰ σοῦ ἔτι ἕνα ἢ δύο μετὰ σοῦ
ἔτι ἕνα ἢ δύο⸆, ἵνα ἐπὶ ΣΤΌΜΑΤΟΣ ΔΎΟ ΜΑΡΤΎΡΩΝ Ἢ ΤΡΙΩ͂Ν
17 ΣΤΑΘῌ͂ ΠΑ͂Ν ῬΗ͂ΜΑ· ἐὰν δὲ παρακούσῃ αὐτῶν, εἰπὸν τῇ ἐκ-
κλησίᾳ· ἐὰν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, ἔστω σοι
18 ὥσπερ ὁ ἐθνικὸς καὶ ὁ τελώνης. Ἀμὴν λέγω
ὑμῖν, ὅσα ἐὰν δήσητε ἐπὶ τῆς γῆς ἔσται δεδεμένα ἐν
οὐρανῷ καὶ ὅσα ἐὰν λύσητε ἐπὶ τῆς γῆς ἔσται λελυμένα
19 ἐν οὐρανῷ. Πάλιν [ἀμὴν] λέγω ὑμῖν ὅτι ἐὰν δύο συμ-
φωνήσωσιν ἐξ ὑμῶν ἐπὶ τῆς γῆς περὶ παντὸς πράγματος
οὗ ἐὰν αἰτήσωνται, γενήσεται αὐτοῖς παρὰ τοῦ πατρός
20 μου τοῦ ἐν οὐρανοῖς. οὗ γάρ εἰσιν δύο ἢ τρεῖς συνηγμέ- Ἀρ.
νοι εἰς τὸ ἐμὸν ὄνομα, ἐκεῖ εἰμὶ ἐν μέσῳ αὐτῶν.

21 Τότε προσελθὼν ὁ Πέτρος εἶπεν [αὐτῷ] Κύριε, ποσάκις
ἁμαρτήσει εἰς ἐμὲ ὁ ἀδελφός μου καὶ ἀφήσω αὐτῷ; ἕως ἑ-
22 πτάκις; λέγει αὐτῷ ὁ Ἰησοῦς Οὐ λέγω σοι ἕως ἑπτάκις ἀλλὰ
23 ἕως ἑβδομηκοντάκις ἑπτά. Διὰ τοῦτο ὡμοιώθη ἡ βασιλεία
τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ ὃς ἠθέλησεν συνᾶραι λό-
24 γον μετὰ τῶν δούλων αὐτοῦ· ἀρξαμένου δὲ αὐτοῦ συναί-
ρειν προσήχθη εἷς αὐτῷ ὀφειλέτης μυρίων ταλάντων.
25 μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι ἐκέλευσεν αὐτὸν ὁ κύριος
πραθῆναι καὶ τὴν γυναῖκα καὶ τὰ τέκνα καὶ πάντα ὅσα ἔχει
26 καὶ ἀποδοθῆναι. πεσὼν οὖν ὁ δοῦλος προσεκύνει αὐτῷ
λέγων Μακροθύμησον ἐπ' ἐμοί, καὶ πάντα ἀποδώσω σοι.
27 σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου [ἐκείνου] ἀπέλυσεν
28 αὐτόν, καὶ τὸ δάνιον ἀφῆκεν αὐτῷ. ἐξελθὼν δὲ ὁ δοῦλος
ἐκεῖνος εὗρεν ἕνα τῶν συνδούλων αὐτοῦ ὃς ὤφειλεν αὐτῷ
ἑκατὸν δηνάρια, καὶ κρατήσας αὐτὸν ἔπνιγεν λέγων Ἀπό-
29 δος εἴ τι ὀφείλεις. πεσὼν οὖν ὁ σύνδουλος αὐτοῦ παρεκά-
λει αὐτὸν λέγων Μακροθύμησον ἐπ' ἐμοί, καὶ ἀποδώσω
30 σοι. ὁ δὲ οὐκ ἤθελεν, ἀλλὰ ἀπελθὼν ἔβαλεν αὐτὸν εἰς

φυλακὴν ἕως ἀποδῷ τὸ ὀφειλόμενον. ἰδόντες οὖν οἱ σύν- 31
δουλοι αὐτοῦ τὰ γενόμενα ἐλυπήθησαν σφόδρα, καὶ ἐλ-
θόντες διεσάφησαν τῷ κυρίῳ ἑαυτῶν πάντα τὰ γενόμενα.
τότε προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ 32
Δοῦλε πονηρέ, πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφῆκά σοι,
ἐπεὶ παρεκάλεσάς με· οὐκ ἔδει καὶ σὲ ἐλεῆσαι τὸν σύν- 33
δουλόν σου, ὡς κἀγὼ σὲ ἠλέησα; καὶ ὀργισθεὶς ὁ κύριος 34
αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς ἕως [οὗ] ἀποδῷ
πᾶν τὸ ὀφειλόμενον. Οὕτως καὶ ὁ πατήρ μου ὁ οὐράνιος 35
ποιήσει ὑμῖν ἐὰν μὴ ἀφῆτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ
τῶν καρδιῶν ὑμῶν.

Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τού- 1
τους, μετῆρεν ἀπὸ τῆς Γαλιλαίας καὶ ἦλθεν εἰς τὰ ὅρια
τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου. καὶ ἠκολούθησαν αὐτῷ 2
ὄχλοι πολλοί, καὶ ἐθεράπευσεν αὐτοὺς ἐκεῖ.

Καὶ προσῆλθαν αὐτῷ Φαρισαῖοι πειράζοντες αὐτὸν καὶ 3
λέγοντες Εἰ ἔξεστιν ἀπολῦσαι τὴν γυναῖκα αὐτοῦ κατὰ
πᾶσαν αἰτίαν; ὁ δὲ ἀποκριθεὶς εἶπεν Οὐκ ἀνέγνωτε ὅτι 4
ὁ κτίσας ἀπ' ἀρχῆς ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς
καὶ εἶπεν Ἕνεκα τούτου καταλείψει ἄνθρωπος τὸν 5
πατέρα καὶ τὴν μητέρα καὶ κολληθήσεται τῇ γυναικὶ
αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν; ὥστε οὐκέτι 6
εἰσὶν δύο ἀλλὰ σὰρξ μία· ὃ οὖν ὁ θεὸς συνέζευξεν ἄνθρω-
πος μὴ χωριζέτω. λέγουσιν αὐτῷ Τί οὖν Μωυσῆς ἐνετείλα- 7
αὐτήν το δοῦναι βιβλίον ἀποστασίου καὶ ἀπολῦσαι ⸆; λέγει 8
αὐτοῖς ὅτι Μωυσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέ-
τρεψεν ὑμῖν ἀπολῦσαι τὰς γυναῖκας ὑμῶν, ἀπ' ἀρχῆς δὲ οὐ
* γέγονεν οὕτως. ⸀λέγω δὲ ὑμῖν ὅτι ὃς ἂν ἀπολύσῃ τὴν γυ- 9
ναῖκα αὐτοῦ μὴ ἐπὶ πορνείᾳ καὶ γαμήσῃ ἄλλην μοιχᾶται.⸀
λέγουσιν αὐτῷ οἱ μαθηταί Εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀν- 10

* λέγω δὲ ὑμῖν, ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ παρεκτὸς λόγου πορνείας, ποιεῖ αὐτὴν μοιχευθῆναι, καὶ ὁ ἀπολελυμένην γαμήσας μοιχᾶται.

31 prison, till he should pay that which was due. So
when his fellow-servants saw what was done, they
were exceeding sorry, and came and told unto their
32 lord all that was done. Then his lord called him
unto him, and saith to him, Thou wicked [1]servant,
I forgave thee all that debt, because thou besought-
33 est me: shouldest not thou also have had mercy on
thy fellow-servant, even as I had mercy on thee?
34 And his lord was wroth, and delivered him to the
35 tormentors, till he should pay all that was due. So
shall also my heavenly Father do unto you, if ye
forgive not every one his brother from your hearts.
19 And it came to pass when Jesus had finished these
words, he departed from Galilee, and came into the
2 borders of Judæa beyond Jordan; and great multi-
tudes followed him; and he healed them there.
3 And there came unto him [2]Pharisees, tempting
him, and saying, Is it lawful *for a man* to put away
4 his wife for every cause? And he answered and
said, Have ye not read, that he which [3]made *them*
from the beginning made them male and female,
5 and said, For this cause shall a man leave his father
and mother, and shall cleave to his wife; and the
6 twain shall become one flesh? So that they are no
more twain, but one flesh. What therefore God
7 hath joined together, let not man put asunder. They
say unto him, Why then did Moses command to give
8 a bill of divorcement, and to put *her* away? He saith
unto them, Moses for your hardness of heart suffered
you to put away your wives: but from the begin-
9 ning it hath not been so. And I say unto you, Who-
soever shall put away his wife, [4]except for fornica-
tion, and shall marry another, committeth adultery:
[5]and he that marrieth her when she is put away
10 committeth adultery. The disciples say unto him,
If the case of the man is so

1 Gr. *bondservant.*

2 Many authorities, some ancient, insert *the.*

3 Some ancient authorities read *created.*

4 Some ancient authorities read *saving for the cause of fornication, maketh her an adulteress*: as in ch. v. 32.

5 The following words, to the end of the verse, are omitted by some ancient authorities.

with his wife, it is not expedient to marry. But he 11
said unto them, All men cannot receive this saying,
but they to whom it is given. For there are eunuchs, 12
which were so born from their mother's womb:
and there are eunuchs, which were made eunuchs
by men: and there are eunuchs, which made themselves
eunuchs for the kingdom of heaven's sake.
He that is able to receive it, let him receive it.

Then were there brought unto him little children, 13
that he should lay his hands on them, and pray: and
the disciples rebuked them. But Jesus said, Suffer 14
the little children, and forbid them not, to come unto
me: for of such is* the kingdom of heaven. And he 15
laid his hands on them, and departed thence.

And behold, one came to him and said, [1][2]Master, 16
what good thing shall I do, that I may have eternal
life? And he said unto him, [3]Why askest thou me 17
concerning that which is good? One there is who
is good: but if thou wouldest enter into life, keep
the commandments. He saith unto him, Which? 18
And Jesus said, Thou shalt not kill, Thou shalt not
commit adultery, Thou shalt not steal, Thou shalt
not bear false witness, Honour thy father and thy 19
mother: and, Thou shalt love thy neighbour as thyself.
The young man saith unto him, All these 20
things have I observed: what lack I yet? Jesus 21
said unto him, If thou wouldest be perfect, go, sell
that thou hast, and give to the poor, and thou shalt
have treasure in heaven: and come, follow me. But 22
when the young man heard the saying, he went away
sorrowful: for he was one that had great possessions.

And Jesus said unto his disciples, Verily I say 23
unto you, It is hard for a rich man to enter into the
kingdom of heaven. And again I say unto you, It is 24
easier for a camel to go through a needle's eye, than
for a rich man to enter into the kingdom of God.
And when the disciples heard it, they were aston- 25
ished exceedingly, saying, Who then can be saved?
And Jesus looking upon *them* said to them, With 26

1 Or, *Teacher*

2 Some ancient authorities read *Good Master*. See Mark x. 17; Luke xviii. 18.

3 Some ancient authorities read *Why callest thou me good? None is good save one, even God*. See Mark x. 18; Luke xviii. 19.

* For "of such is" read "to such belongeth" with marg. Or, *of such is* So in Mark x. 14; Luke xviii. 16.—*Am. Com.*

11 θρώπου μετὰ τῆς γυναικός, οὐ συμφέρει γαμῆσαι. ὁ δὲ εἶ-
πεν αὐτοῖς Οὐ πάντες χωροῦσι τὸν λόγον, ἀλλ' οἷς δέδοται.
12 εἰσὶν γὰρ εὐνοῦχοι οἵτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν
οὕτως, καὶ εἰσὶν εὐνοῦχοι οἵτινες εὐνουχίσθησαν ὑπὸ τῶν
ἀνθρώπων, καὶ εἰσὶν εὐνοῦχοι οἵτινες εὐνούχισαν ἑαυτοὺς
διὰ τὴν βασιλείαν τῶν οὐρανῶν. ὁ δυνάμενος χωρεῖν χω-
ρείτω.

13 Τότε προσηνέχθησαν αὐτῷ παιδία, ἵνα τὰς χεῖρας
ἐπιθῇ αὐτοῖς καὶ προσεύξηται· οἱ δὲ μαθηταὶ ἐπετίμησαν
14 αὐτοῖς. ὁ δὲ Ἰησοῦς εἶπεν ⸆ Ἄφετε τὰ παιδία καὶ μὴ αὐτοῖς
κωλύετε αὐτὰ ἐλθεῖν πρός με, τῶν γὰρ τοιούτων ἐστὶν
15 ἡ βασιλεία τῶν οὐρανῶν. καὶ ἐπιθεὶς τὰς χεῖρας αὐτοῖς
ἐπορεύθη ἐκεῖθεν.

16 Καὶ ἰδοὺ εἷς προσελθὼν αὐτῷ εἶπεν Διδάσκαλε, τί *Ap.*
17 ἀγαθὸν ποιήσω ἵνα σχῶ ζωὴν αἰώνιον; ὁ δὲ εἶπεν αὐτῷ
Τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; εἷς ἐστὶν ὁ ἀγαθός· εἰ δὲ
18 θέλεις εἰς τὴν ζωὴν εἰσελθεῖν, ⸢τήρει⸣ τὰς ἐντολάς. ⸢λέγει τήρησον
αὐτῷ Ποίας;⸣ ὁ δὲ Ἰησοῦς ⸢ἔφη⸣ Τό Οὐ φονεύσεις, Οὐ Ποίας; φησίν. εἶπεν
19 μοιχεύσεις, Οὐ κλέψεις, Οὐ ψευδομαρτυρήσεις, Τίμα
τὸν πατέρα καὶ τὴν μητέρα, καί Ἀγαπήσεις τὸν *Ap.*
20 πλησίον σου ὡς σεαυτόν. λέγει αὐτῷ ὁ νεανίσκος
21 ⸢Ταῦτα πάντα⸣ ἐφύλαξα· τί ἔτι ὑστερῶ; ⸢ἔφη⸣ αὐτῷ ὁ Ἰη- Πάντα ταῦτα λέγει
σοῦς Εἰ θέλεις τέλειος εἶναι, ὕπαγε πώλησόν σου τὰ ὑπάρ-
χοντα καὶ δὸς [τοῖς] πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν οὐρανοῖς,
22 καὶ δεῦρο ἀκολούθει μοι. ἀκούσας δὲ ὁ νεανίσκος τὸν
λόγον [τοῦτον] ἀπῆλθεν λυπούμενος, ἦν γὰρ ἔχων κτήματα
23 πολλά. Ὁ δὲ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ
Ἀμὴν λέγω ὑμῖν ὅτι πλούσιος δυσκόλως εἰσελεύσεται εἰς
24 τὴν βασιλείαν τῶν οὐρανῶν· πάλιν δὲ λέγω ⸢ὑμῖν,⸣ εὐκοπώ- ὑμῖν ὅτι
τερόν ἐστιν κάμηλον διὰ ⸢τρήματος⸣ ῥαφίδος ⸢εἰσελθεῖν ἢ τρυπήματος | διελθεῖν ἢ πλούσιον
25 πλούσιον⸣ εἰς τὴν βασιλείαν τοῦ θεοῦ. ἀκούσαντες δὲ εἰσελθεῖν
οἱ μαθηταὶ ἐξεπλήσσοντο σφόδρα λέγοντες Τίς ἄρα δύ-
26 ναται σωθῆναι; ἐμβλέψας δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς Παρὰ

ἀνθρώποις τοῦτο ἀδύνατόν ἐστιν, ΠΑΡᾺ ΔῈ ΘΕῷ ΠΆΝΤΑ ΔΥ-
ΝΑΤΆ. Τότε ἀποκριθεὶς ὁ Πέτρος εἶπεν αὐτῷ 27
Ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήσαμέν σοι· τί
ἄρα ἔσται ἡμῖν; ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Ἀμὴν λέγω 28
ὑμῖν ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι ἐν τῇ παλινγενεσίᾳ,
ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ,
αὐτοὶ καθήσεσθε καὶ ⌜ὑμεῖς⌝ ἐπὶ δώδεκα θρόνους κρίνοντες τὰς
ἀδελφοὺς ἢ ....ἀγροὺς ἢ οἰκίας δώδεκα φυλὰς τοῦ Ἰσραήλ. καὶ πᾶς ὅστις ἀφῆκεν ⌜οἰκίας 29
ἢ ἀδελφοὺς ἢ ἀδελφὰς ἢ πατέρα ἢ μητέρα ἢ τέκνα ἢ
ἀγροὺς⌝ ἕνεκεν τοῦ ἐμοῦ ὀνόματος, πολλαπλασίονα λήμ-
ψεται καὶ ζωὴν αἰώνιον κληρονομήσει. Πολλοὶ δὲ ἔσονται 30
πρῶτοι ἔσχατοι καὶ ἔσχατοι πρῶτοι. Ὁμοία γάρ ἐστιν 1
ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότῃ ὅστις
ἐξῆλθεν ἅμα πρωὶ μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα
αὐτοῦ· συμφωνήσας δὲ μετὰ τῶν ἐργατῶν ἐκ δηναρίου 2
τὴν ἡμέραν ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα αὐτοῦ.
καὶ ἐξελθὼν περὶ τρίτην ὥραν εἶδεν ἄλλους ἑστῶτας ἐν τῇ 3
ἀγορᾷ ἀργούς· καὶ ἐκείνοις εἶπεν Ὑπάγετε καὶ ὑμεῖς εἰς 4
τὸν ἀμπελῶνα, καὶ ὃ ἐὰν ᾖ δίκαιον δώσω ὑμῖν· οἱ δὲ 5
ἀπῆλθον. πάλιν [δὲ] ἐξελθὼν περὶ ἕκτην καὶ ἐνάτην ὥραν
ἐποίησεν ὡσαύτως. περὶ δὲ τὴν ἑνδεκάτην ἐξελθὼν εὗρεν 6
ἄλλους ἑστῶτας, καὶ λέγει αὐτοῖς Τί ὧδε ἑστήκατε ὅλην
τὴν ἡμέραν ἀργοί; λέγουσιν αὐτῷ Ὅτι οὐδεὶς ἡμᾶς ἐμι- 7
σθώσατο· λέγει αὐτοῖς Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπε-
λῶνα. ὀψίας δὲ γενομένης λέγει ὁ κύριος τοῦ ἀμπελῶνος 8
αὐτοῖς τῷ ἐπιτρόπῳ αὐτοῦ Κάλεσον τοὺς ἐργάτας καὶ ἀπόδος ⸆
τὸν μισθὸν ἀρξάμενος ἀπὸ τῶν ἐσχάτων ἕως τῶν πρώ-
των. ἐλθόντες δὲ οἱ περὶ τὴν ἑνδεκάτην ὥραν ἔλαβον ἀνὰ 9
δηνάριον. καὶ ἐλθόντες οἱ πρῶτοι ἐνόμισαν ὅτι πλεῖον λήμ- 10
ψονται· καὶ ἔλαβον [τὸ] ἀνὰ δηνάριον καὶ αὐτοί. λαβόν- 11
τες δὲ ἐγόγγυζον κατὰ τοῦ οἰκοδεσπότου λέγοντες Οὗτοι 12
ἡμῖν αὐτοὺς οἱ ἔσχατοι μίαν ὥραν ἐποίησαν, καὶ ἴσους ⌜αὐτοὺς ἡμῖν⌝
ἐποίησας τοῖς βαστάσασι τὸ βάρος τῆς ἡμέρας καὶ τὸν

men this is impossible; but with God all things
27 are possible. Then answered Peter and said unto
him, Lo, we have left all, and followed thee; what
28 then shall we have? And Jesus said unto them,
Verily I say unto you, that ye which have followed
me, in the regeneration when the Son of man shall
sit on the throne of his glory, ye also shall sit upon
twelve thrones, judging the twelve tribes of Israel.
29 And every one that hath left houses, or brethren, or
sisters, or father, or mother,[1] or children, or lands,
for my name's sake, shall receive [2]a hundredfold,
30 and shall inherit eternal life. But many shall be
20 last *that are* first; and first *that are* last. For the
kingdom of heaven is like unto a man that is* a
householder, which went out early in the morning
2 to hire labourers into his vineyard. And when he
had agreed with the labourers for a [3]penny a day,
3 he sent them into his vineyard. And he went out
about the third hour, and saw others standing in the
4 marketplace idle; and to them he said, Go ye also
into the vineyard, and whatsoever is right I will
5 give you. And they went their way. Again he
went out about the sixth and the ninth hour, and
6 did likewise. And about the eleventh *hour* he went
out, and found others standing; and he saith unto
7 them, Why stand ye here all the day idle? They
say unto him, Because no man hath hired us. He
8 saith unto them, Go ye also into the vineyard. And
when even was come, the lord of the vineyard saith
unto his steward, Call the labourers, and pay them
their hire, beginning from the last unto the first.
9 And when they came that *were hired* about the
eleventh hour, they received every man a [3]penny.
10 And when the first came, they supposed that they
would receive more; and they likewise received
11 every man a [3]penny. And when they received it,
12 they murmured against the householder, saying,
These last have spent *but* one hour, and thou hast
made them equal unto us, which have borne the
burden of the day and the

1 Many ancient authorities add *or wife*: as in Luke xviii. 29.
2 Some ancient authorities read *manifold*.
3 See marginal note on ch. xviii. 28.

* For "that is" read "that was"—*Am. Com.*

[1]scorching heat. But he answered and said to one 13
of them, Friend, I do thee no wrong: didst not thou
agree with me for a [2]penny? Take up that which 14
is thine, and go thy way; it is my will to give unto
this last, even as unto thee. Is it not lawful for me 15
to do what I will with mine own? or is thine eye evil,
because I am good? So the last shall be first, and 16
the first last.

And as Jesus was going up to Jerusalem, he took 17
the twelve disciples apart, and in the way he said
unto them, Behold, we go up to Jerusalem; and the 18
Son of man shall be delivered unto the chief priests
and scribes; and they shall condemn him to death,
and shall deliver him unto the Gentiles to mock, 19
and to scourge, and to crucify: and the third day
he shall be raised up.

Then came to him the mother of the sons of 20
Zebedee with her sons, worshipping *him*, and ask-
ing a certain thing of him. And he said unto her, 21
What wouldest thou? She saith unto him, Com-
mand that these my two sons may sit, one on thy
right hand, and one on thy left hand, in thy king-
dom. But Jesus answered and said, Ye know not 22
what ye ask. Are ye able to drink the cup that I
am about to drink? They say unto him, We are
able. He saith unto them, My cup indeed ye shall 23
drink: but to sit on my right hand, and on *my* left
hand, is not mine to give, but *it is for them* for
whom it hath been prepared of my Father. And 24
when the ten heard it, they were moved with indig-
nation concerning the two brethren. But Jesus call- 25
ed them unto him, and said, Ye know that the rul-
ers of the Gentiles lord it over them, and their great
ones exercise authority over them. Not so shall it 26
be among you: but whosoever would become great
among you shall be your [3]minister; and whosoever 27
would be first among you shall be your [4]servant:
even as the Son of man came not to be ministered 28
unto, but to minister, and to give his life a ransom
for many.

1 Or, *hot wind*
2 See marginal note on ch. xviii. 28.
3 Or, *servant*
4 Gr. *bondservant*.

13 καύσωνα. ὁ δὲ ἀποκριθεὶς ⸀ἑνὶ αὐτῶν εἶπεν⸁ Ἑταῖρε, οὐκ ἀ- εἶπεν ἑνὶ αὐτῶν
14 δικῶ σε· οὐχὶ δηναρίου συνεφώνησάς μοι; ἆρον τὸ σὸν
καὶ ὕπαγε· θέλω ⸀δὲ⸁ τούτῳ τῷ ἐσχάτῳ δοῦναι ὡς καὶ σοί· [ἐγὼ]
15 οὐκ ἔξεστίν μοι ὃ θέλω ποιῆσαι ἐν τοῖς ἐμοῖς; ἢ ὁ ὀφθαλ-
16 μός σου πονηρός ἐστιν ὅτι ἐγὼ ἀγαθός εἰμι; Οὕτως ἔσον-
ται οἱ ἔσχατοι πρῶτοι καὶ οἱ πρῶτοι ἔσχατοι.⸆ ⊣πολλοὶ γάρ εἰσι κλητοὶ ὀλίγοι δὲ ἐκλεκτοί.⊢

17 ⸀Μέλλων δὲ ἀναβαίνειν Ἰησοῦς⸁ εἰς Ἰεροσόλυμα παρέλα- Καὶ ἀναβαίνων ὁ Ἰησοῦς
βεν τοὺς δώδεκα [μαθητὰς] κατ' ἰδίαν, καὶ ἐν τῇ ὁδῷ εἶπεν
18 αὐτοῖς Ἰδοὺ ἀναβαίνομεν εἰς Ἰεροσόλυμα, καὶ ὁ υἱὸς τοῦ
ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ γραμματεῦ-
19 σιν, καὶ κατακρινοῦσιν αὐτὸν [θανάτῳ], καὶ παραδώσουσιν
αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἐμπαῖξαι καὶ μαστιγῶσαι καὶ
σταυρῶσαι, καὶ τῇ τρίτῃ ἡμέρᾳ ⸀ἐγερθήσεται⸁. ἀναστήσεται
20 Τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου μετὰ
τῶν υἱῶν αὐτῆς προσκυνοῦσα καὶ αἰτοῦσά τι ⸀ἀπ'⸁ αὐτοῦ. παρ'
21 ὁ δὲ εἶπεν αὐτῇ Τί θέλεις; ⸀λέγει αὐτῷ⸁ Εἰπὲ ἵνα ἡ δὲ εἶπεν
καθίσωσιν οὗτοι οἱ δύο υἱοί μου εἷς ἐκ δεξιῶν καὶ εἷς ἐξ
22 εὐωνύμων σου ἐν τῇ βασιλείᾳ σου. ἀποκριθεὶς δὲ ὁ
Ἰησοῦς εἶπεν Οὐκ οἴδατε τί αἰτεῖσθε· δύνασθε πιεῖν τὸ
ποτήριον ὃ ἐγὼ μέλλω πίνειν; λέγουσιν αὐτῷ Δυνάμεθα.
23 λέγει αὐτοῖς Τὸ μὲν ποτήριόν μου πίεσθε, τὸ δὲ καθίσαι
ἐκ δεξιῶν μου ⸀καὶ⸁ ἐξ εὐωνύμων οὐκ ἔστιν ἐμὸν ⸆ δοῦναι, ἢ | τοῦτο
24 ἀλλ' οἷς ἡτοίμασται ὑπὸ τοῦ πατρός μου. καὶ ἀκού-
25 σαντες οἱ δέκα ἠγανάκτησαν περὶ τῶν δύο ἀδελφῶν. ὁ δὲ
Ἰησοῦς προσκαλεσάμενος αὐτοὺς εἶπεν Οἴδατε ὅτι οἱ ἄρ-
χοντες τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι
26 κατεξουσιάζουσιν αὐτῶν. οὐχ οὕτως ἐστὶν ἐν ὑμῖν· ἀλλ' ὃς
ἂν θέλῃ ⸀ἐν ὑμῖν μέγας⸁ γενέσθαι ἔσται ὑμῶν διάκονος, μέγας ἐν ὑμῖν
27 καὶ ὃς ἂν θέλῃ ⸀ἐν ὑμῖν εἶναι⸁ πρῶτος ἔσται ὑμῶν δοῦλος· εἶναι ὑμῶν
28 ὥσπερ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι ἀλλὰ
διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν. *Ap.*

Καὶ ἐκπορευομένων αὐτῶν ἀπὸ Ἰερειχὼ ἠκολούθησεν 29
αὐτῷ ὄχλος πολύς. καὶ ἰδοὺ δύο τυφλοὶ καθήμενοι παρὰ 30
τὴν ὁδόν, ἀκούσαντες ὅτι Ἰησοῦς παράγει, ἔκραξαν λέγον-
υἱὲ τες Κύριε, ἐλέησον ἡμᾶς, ⌜υἱὸς⌝ Δαυείδ. ὁ δὲ ὄχλος ἐπετί- 31
μησεν αὐτοῖς ἵνα σιωπήσωσιν· οἱ δὲ μεῖζον ἔκραξαν λέ-
υἱὲ γοντες Κύριε, ἐλέησον ἡμᾶς, ⌜υἱὸς⌝ Δαυείδ· καὶ στὰς 32
[ὁ] Ἰησοῦς ἐφώνησεν αὐτοὺς καὶ εἶπεν Τί θέλετε ποιήσω
ὑμῖν; λέγουσιν αὐτῷ Κύριε, ἵνα ἀνοιγῶσιν οἱ ὀφθαλμοὶ 33
Ἀρ. ἡμῶν. ˈσπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἥψατο τῶν ὀμμάτων 34
αὐτῶν, καὶ εὐθέως ἀνέβλεψαν καὶ ἠκολούθησαν αὐτῷ.

Καὶ ὅτε ἤγγισαν εἰς Ἰεροσόλυμα καὶ ἦλθον εἰς Βηθ- 1
φαγὴ εἰς τὸ Ὄρος τῶν Ἐλαιῶν, τότε Ἰησοῦς ἀπέστειλεν
δύο μαθητὰς λέγων αὐτοῖς Πορεύεσθε εἰς τὴν κώμην τὴν 2
κατέναντι ὑμῶν, καὶ εὐθὺς εὑρήσετε ὄνον δεδεμένην καὶ
ἄγετέ πῶλον μετ᾽ αὐτῆς· λύσαντες ⌜ἀγάγετέ⌝ μοι. καὶ ἐάν τις 3
ὑμῖν εἴπῃ τι, ἐρεῖτε ὅτι Ὁ κύριος αὐτῶν χρείαν ἔχει·
εὐθὺς δὲ ἀποστελεῖ αὐτούς. Τοῦτο δὲ γέγονεν ἵνα πλη- 4
ρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος

Εἴπατε τῇ θυγατρὶ Σιών 5
Ἰδοὺ ὁ βασιλεύς σου ἔρχεταί σοι
πραῢς καὶ ἐπιβεβηκὼς ἐπὶ ὄνον
καὶ ἐπὶ πῶλον υἱὸν ὑποζυγίου.

Πορευθέντες δὲ οἱ μαθηταὶ καὶ ποιήσαντες καθὼς συνέ- 6
ταξεν αὐτοῖς ὁ Ἰησοῦς ἤγαγον τὴν ὄνον καὶ τὸν πῶλον, καὶ 7
ἐπέθηκαν ἐπ᾽ αὐτῶν τὰ ἱμάτια, καὶ ἐπεκάθισεν ἐπάνω αὐ-
τῶν. ὁ δὲ πλεῖστος ὄχλος ἔστρωσαν ἑαυτῶν τὰ ἱμάτια 8
ἐν τῇ ὁδῷ, ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν δένδρων καὶ
ἐστρώννυον ἐν τῇ ὁδῷ. οἱ δὲ ὄχλοι οἱ προάγοντες αὐτὸν 9
καὶ οἱ ἀκολουθοῦντες ἔκραζον λέγοντες

Ὡσαννὰ τῷ υἱῷ Δαυείδ·
Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου·
Ὡσαννὰ ἐν τοῖς ὑψίστοις.

καὶ εἰσελθόντος αὐτοῦ εἰς Ἱεροσόλυμα ἐσείσθη πᾶσα ἡ 10

29 And as they went out from Jericho, a great mul-
30 titude followed him. And behold, two blind men
sitting by the way side, when they heard that Jesus
was passing by, cried out, saying, Lord, have mercy
31 on us, thou son of David. And the multitude re-
buked them, that they should hold their peace: but
they cried out the more, saying, Lord, have mercy
32 on us, thou son of David. And Jesus stood still,
and called them, and said, What will ye that I
33 should do unto you? They say unto him, Lord,
34 that our eyes may be opened. And Jesus, being
moved with compassion, touched their eyes: and
straightway they received their sight, and followed
him.

21 And when they drew nigh unto Jerusalem, and
came unto Bethphage, unto the mount of Olives,
2 then Jesus sent two disciples, saying unto them, Go
into the village that is over against you, and straight-
way ye shall find an ass tied, and a colt with her:
3 loose *them*, and bring *them* unto me. And if any
one say aught unto you, ye shall say, The Lord
hath need of them; and straightway he will send
4 them. Now this is come to pass, that it might be
fulfilled which was spoken [1]by the prophet, saying, [1] Or, *through*

5 Tell ye the daughter of Zion,
Behold, thy King cometh unto thee,
Meek, and riding upon an ass,
And upon a colt the foal of an ass.

6 And the disciples went, and did even as Jesus ap-
7 pointed them, and brought the ass, and the colt, and
put on them their garments; and he sat thereon.
8 And the most part of the multitude spread their
garments in the way; and others cut branches from
9 the trees, and spread them in the way. And the
multitudes that went before him, and that followed,
cried, saying, Hosanna to the son of David: Blessed
is he that cometh in the name of the Lord; Hosanna
10 in the highest. And when he was come into Jeru-
salem, all the city was stirred,

saying, Who is this? And the multitudes said, This 11
is the prophet, Jesus, from Nazareth of Galilee.
And Jesus entered into the temple [1]of God, and 12
cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers,
and the seats of them that sold the doves; and he 13
saith unto them, It is written, My house shall be called a house of prayer: but ye make it a den of
robbers. And the blind and the lame came to him 14
in the temple: and he healed them. But when the 15
chief priests and the scribes saw the wonderful things that he did, and the children that were crying in the temple and saying, Hosanna to the son
of David; they were moved with indignation, and 16
said unto him, Hearest thou what these are saying? And Jesus saith unto them, Yea: did ye never read, Out of the mouth of babes and sucklings thou hast
perfected praise? And he left them, and went forth 17
out of the city to Bethany, and lodged there.

Now in the morning as he returned to the city, he 18
hungered. And seeing [2]a fig tree by the way side, 19
he came to it, and found nothing thereon, but leaves only; and he saith unto it, Let there be no fruit from thee henceforward for ever. And immediately the
fig tree withered away. And when the disciples 20
saw it, they marvelled, saying, How did the fig tree
immediately wither away? And Jesus answered 21
and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do what is done to the fig tree, but even if ye shall say unto this mountain, Be thou taken up and cast into the
sea, it shall be done. And all things, whatsoever 22
ye shall ask in prayer, believing, ye shall receive.

And when he was come into the temple, the chief 23
priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee

[1] Many ancient authorities omit *of God.*

[2] Or, *a single*

11 πόλις λέγουσα Τίς ἐστιν οὗτος; οἱ δὲ ὄχλοι ἔλεγον Οὗτός
ἐστιν ὁ προφήτης Ἰησοῦς ὁ ἀπὸ Ναζαρὲθ τῆς Γαλιλαίας.

12 Καὶ εἰσῆλθεν Ἰησοῦς εἰς τὸ ἱερόν ⊤, καὶ ἐξέβαλεν ⊣τοῦ θεοῦ⊢
πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ καὶ
τὰς τραπέζας τῶν κολλυβιστῶν κατέστρεψεν καὶ τὰς κα-
13 θέδρας τῶν πωλούντων τὰς περιστεράς, καὶ λέγει αὐτοῖς
Γέγραπται Ὁ οἶκός μου οἶκος προσευχῆς κληθήσε-
14 ται, ὑμεῖς δὲ αὐτὸν ποιεῖτε σπήλαιον λῃστῶν. Καὶ προσ-
ῆλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ, καὶ ἐθερά-
15 πευσεν αὐτούς. Ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς
τὰ θαυμάσια ἃ ἐποίησεν καὶ τοὺς παῖδας τοὺς κράζοντας
ἐν τῷ ἱερῷ καὶ λέγοντας Ὡσαννὰ τῷ υἱῷ Δαυείδ
16 ἠγανάκτησαν καὶ εἶπαν αὐτῷ Ἀκούεις τί οὗτοι λέγου-
σιν; ὁ δὲ Ἰησοῦς λέγει αὐτοῖς Ναί· οὐδέποτε ἀνέγνωτε
ὅτι Ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρ-
17 τίσω αἶνον; Καὶ καταλιπὼν αὐτοὺς ἐξῆλθεν
ἔξω τῆς πόλεως εἰς Βηθανίαν, καὶ ηὐλίσθη ἐκεῖ. Ἀρ.
18 19 Πρωῒ δὲ ⌜ἐπαναγαγὼν⌝ εἰς τὴν πόλιν ἐπείνασεν. καὶ ἐπανάγων
ἰδὼν συκῆν μίαν ἐπὶ τῆς ὁδοῦ ἦλθεν ἐπ' αὐτήν, καὶ
οὐδὲν εὗρεν ἐν αὐτῇ εἰ μὴ φύλλα μόνον, καὶ λέγει αὐτῇ
Οὐ μηκέτι ἐκ σοῦ καρπὸς γένηται εἰς τὸν αἰῶνα· καὶ
20 ἐξηράνθη παραχρῆμα ἡ συκῆ. καὶ ἰδόντες οἱ μαθηταὶ
ἐθαύμασαν λέγοντες Πῶς παραχρῆμα ἐξηράνθη ἡ συκῆ;
21 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς Ἀμὴν λέγω ὑμῖν,
ἐὰν ἔχητε πίστιν καὶ μὴ διακριθῆτε, οὐ μόνον τὸ τῆς
συκῆς ποιήσετε, ἀλλὰ κἂν τῷ ὄρει τούτῳ εἴπητε Ἄρθητι
22 καὶ βλήθητι εἰς τὴν θάλασσαν, γενήσεται· καὶ πάντα
ὅσα ἂν αἰτήσητε ἐν τῇ προσευχῇ πιστεύοντες λήμ-
ψεσθε.

23 Καὶ ἐλθόντος αὐτοῦ εἰς τὸ ἱερὸν προσῆλθαν αὐτῷ διδά-
σκοντι οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ λέγοντες
Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι ἔδωκεν τὴν

ἐξουσίαν ταύτην; ἀποκριθεὶς [δὲ] ὁ Ἰησοῦς εἶπεν αὐτοῖς 24
Ἐρωτήσω ὑμᾶς κἀγὼ λόγον ἕνα, ὃν ἐὰν εἴπητέ μοι
κἀγὼ ὑμῖν ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ· τὸ βάπτι- 25
σμα τὸ Ἰωάνου πόθεν ἦν; ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων; οἱ
π ρ δὲ διελογίζοντο ⸀ἐν⸀ ἑαυτοῖς λέγοντες Ἐὰν εἴπωμεν Ἐξ οὐ-
ρανοῦ, ἐρεῖ ἡμῖν Διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ;
ἐὰν δὲ εἴπωμεν Ἐξ ἀνθρώπων, φοβούμεθα τὸν ὄχλον, 26
πάντες γὰρ ὡς προφήτην ἔχουσιν τὸν Ἰωάνην· καὶ ἀπο- 27
κριθέντες τῷ Ἰησοῦ εἶπαν Οὐκ οἴδαμεν. ἔφη αὐτοῖς καὶ
αὐτός Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.
δύο τέκνα | καὶ Τί δὲ ὑμῖν δοκεῖ; ἄνθρωπος εἶχεν ⸀τέκνα δύο⸀. ⸆ προσελ- 28
θὼν τῷ πρώτῳ εἶπεν Τέκνον, ὕπαγε σήμερον ἐργάζου ἐν
ἀμπελῶι ί μου τῷ ⸀ἀμπελῶνι⸀. ὁ δὲ ἀποκριθεὶς εἶπεν Ἐγώ, κύριε· καὶ 29
οὐκ ἀπῆλθεν. προσελθὼν δὲ τῷ δευτέρῳ εἶπεν ὡσαύτως· ὁ 30
δὲ ἀποκριθεὶς εἶπεν Οὐ θέλω· ὕστερον μεταμεληθεὶς ἀπῆλ-
θεν. τίς ἐκ τῶν δύο ἐποίησεν τὸ θέλημα τοῦ πατρός; 31
Ap.† ⸀λέγουσιν Ὁ ὕστερος.⸀ λέγει αὐτοῖς ὁ Ἰησοῦς Ἀμὴν λέγω
ὑμῖν ὅτι οἱ τελῶναι καὶ αἱ πόρναι προάγουσιν ὑμᾶς εἰς τὴν
βασιλείαν τοῦ θεοῦ. ἦλθεν γὰρ Ἰωάνης πρὸς ὑμᾶς ἐν ὁ- 32
δῷ δικαιοσύνης, καὶ οὐκ ἐπιστεύσατε αὐτῷ· οἱ δὲ τελῶναι
καὶ αἱ πόρναι ἐπίστευσαν αὐτῷ· ὑμεῖς δὲ ἰδόντες οὐδὲ μετε-
μελήθητε ὕστερον τοῦ πιστεῦσαι αὐτῷ. Ἄλ- 33
λην παραβολὴν ἀκούσατε. Ἄνθρωπος ἦν οἰκοδεσπό-
της ὅστις ἐφύτευσεν ἀμπελῶνα καὶ φραγμὸν αὐτῷ
περιέθηκεν καὶ ὤρυξεν ἐν αὐτῷ ληνὸν καὶ ᾠκο-
δόμησεν πύργον, καὶ ἐξέδετο αὐτὸν γεωργοῖς, καὶ ἀπε-
δήμησεν. ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν, ἀπέ- 34
στειλεν τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς λαβεῖν τοὺς
καρποὺς αὐτοῦ. καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους 35
αὐτοῦ ὃν μὲν ἔδειραν, ὃν δὲ ἀπέκτειναν, ὃν δὲ ἐλιθοβό-
λησαν. πάλιν ἀπέστειλεν ἄλλους δούλους πλείονας τῶν 36
πρώτων, καὶ ἐποίησαν αὐτοῖς ὡσαύτως. ὕστερον δὲ ἀπέ- 37
στειλεν πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ λέγων Ἐντραπήσονται

24 this authority? And Jesus answered and said unto
them, I also will ask you one [1]question, which if ye 1 *Gr. word.*
tell me, I likewise will tell you by what authority I
25 do these things. The baptism of John, whence was
it? from heaven or from men? And they reasoned
with themselves, saying, If we shall say, From heav-
en; he will say unto us, Why then did ye not believe
26 him? But if we shall say, From men; we fear the
27 multitude; for all hold John as a prophet. And
they answered Jesus, and said, We know not. He
also said unto them, Neither tell I you by what
28 authority I do these things. But what think ye? A
man had two sons; and he came to the first, and
29 said, [2]Son, go work to-day in the vineyard. And 2 *Gr. child.*
he answered and said, I will not: but afterward he
30 repented himself, and went. And he came to the
second, and said likewise. And he answered and
31 said, I *go*, sir: and went not. Whether of the
twain did the will of his father? They say, The
first. Jesus saith unto them, Verily I say unto you,
that the publicans and the harlots go into the king-
32 dom of God before you. For John came unto you
in the way of righteousness, and ye believed him
not: but the publicans and the harlots believed him:
and ye, when ye saw it, did not even repent your-
selves afterward, that ye might believe him.
33 Hear another parable: There was a man that was
a householder, which planted a vineyard, and set a
hedge about it, and digged a winepress in it, and
built a tower, and let it out to husbandmen, and
34 went into another country. And when the season
of the fruits drew near, he sent his [3]servants to the 3 *Gr. bondservants.*
35 husbandmen, to receive [4]his fruits. And the hus- 4 *Or, the fruits of it*
bandmen took his [3]servants, and beat one, and killed
36 another, and stoned another. Again, he sent other
[3]servants more than the first: and they did unto
37 them in like manner. But afterward he sent unto
them his son, saying, They will reverence

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my son. But the husbandmen, when they saw the 38
son, said among themselves, This is the heir; come,
let us kill him, and take his inheritance. And they 39
took him, and cast him forth out of the vineyard, and
killed him. When therefore the lord of the vine- 40
yard shall come, what will he do unto those husband-
men? They say unto him, He will miserably de- 41
stroy those miserable men, and will let out the vine-
yard unto other husbandmen, which shall render
him the fruits in their seasons. Jesus saith unto 42
them, Did ye never read in the scriptures,

> The stone which the builders rejected,
> The same was made the head of the corner:
> This was from the Lord,
> And it is marvellous in our eyes?

Therefore say I unto you, The kingdom of God 43
shall be taken away from you, and shall be given
to a nation bringing forth the fruits thereof. [1]And 44
he that falleth on this stone shall be broken to
pieces: but on whomsoever it shall fall, it will scat-
ter him as dust. And when the chief priests and 45
the Pharisees heard his parables, they perceived that
he spake of them. And when they sought to lay 46
hold on him, they feared the multitudes, because
they took him for a prophet.

And Jesus answered and spake again in parables **22**
unto them, saying, The kingdom of heaven is likened 2
unto a certain king, which made a marriage feast
for his son, and sent forth his [2]servants to call them 3
that were bidden to the marriage feast: and they
would not come. Again he sent forth other [2]ser- 4
vants, saying, Tell them that are bidden, Behold, I
have made ready my dinner: my oxen and my fat-
lings are killed, and all things are ready: come to
the marriage feast. But they made light of it, and 5
went their ways, one to his own farm, another to his
merchandise: and the rest laid hold on his [2]servants, 6
and entreated them shamefully, and killed them.
But the king was wroth; and he sent his armies, 7

[1] Some ancient authorities omit ver. 44.

[2] Gr. *bondservants*.

38 τὸν υἱόν μου. οἱ δὲ γεωργοὶ ἰδόντες τὸν υἱὸν εἶπον ἐν
ἑαυτοῖς Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν
39 αὐτὸν καὶ σχῶμεν τὴν κληρονομίαν αὐτοῦ· καὶ λαβόντες
40 αὐτὸν ἐξέβαλον ἔξω τοῦ ἀμπελῶνος καὶ ἀπέκτειναν. ὅταν
οὖν ἔλθῃ ὁ κύριος τοῦ ἀμπελῶνος, τί ποιήσει τοῖς γεωργοῖς
41 ἐκείνοις; λέγουσιν αὐτῷ Κακοὺς κακῶς ἀπολέσει αὐτούς,
καὶ τὸν ἀμπελῶνα ἐκδώσεται ἄλλοις γεωργοῖς, οἵτινες
ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν.
42 λέγει αὐτοῖς ὁ Ἰησοῦς Οὐδέποτε ἀνέγνωτε ἐν ταῖς γρα-
φαῖς

Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες
οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας·
παρὰ Κυρίου ἐγένετο αὕτη,
καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;

43 διὰ τοῦτο λέγω ⸀ὑμῖν ὅτι⸀ ἀρθήσεται ἀφ᾽ ὑμῶν ἡ βασιλεία ὑμῖν,
τοῦ θεοῦ καὶ δοθήσεται ἔθνει ποιοῦντι τοὺς καρποὺς αὐτῆς.
44 [Καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται· ἐφ᾽ ὃν
45 δ᾽ ἂν πέσῃ λικμήσει αὐτόν.] ⸀Καὶ ἀκούσαντες⸀ Ἀκούσαντες δὲ
οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι τὰς παραβολὰς αὐτοῦ ἔγνω-
46 σαν ὅτι περὶ αὐτῶν λέγει· καὶ ζητοῦντες αὐτὸν κρατῆ-
σαι ἐφοβήθησαν τοὺς ὄχλους, ἐπεὶ εἰς προφήτην αὐτὸν
1 εἶχον. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν ἐν
2 παραβολαῖς αὐτοῖς λέγων Ὡμοιώθη ἡ βασιλεία τῶν οὐρα-
νῶν ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησεν γάμους τῷ υἱῷ
3 αὐτοῦ. καὶ ἀπέστειλεν τοὺς δούλους αὐτοῦ καλέσαι τοὺς
4 κεκλημένους εἰς τοὺς γάμους, καὶ οὐκ ἤθελον ἐλθεῖν. πάλιν
ἀπέστειλεν ἄλλους δούλους λέγων Εἴπατε τοῖς κεκλη-
μένοις Ἰδοὺ τὸ ἄριστόν μου ἡτοίμακα, οἱ ταῦροί μου
καὶ τὰ σιτιστὰ τεθυμένα, καὶ πάντα ἕτοιμα· δεῦτε εἰς
5 τοὺς γάμους. οἱ δὲ ἀμελήσαντες ἀπῆλθον, ὃς μὲν εἰς τὸν
6 ἴδιον ἀγρόν, ὃς δὲ ἐπὶ τὴν ἐμπορίαν αὐτοῦ· οἱ δὲ λοιποὶ
κρατήσαντες τοὺς δούλους αὐτοῦ ὕβρισαν καὶ ἀπέκτειναν.
7 ὁ δὲ βασιλεὺς ὠργίσθη, καὶ πέμψας τὰ στρατεύματα

αὐτοῦ ἀπώλεσεν τοὺς φονεῖς ἐκείνους καὶ τὴν πόλιν αὐτῶν
ἐνέπρησεν. τότε λέγει τοῖς δούλοις αὐτοῦ Ὁ μὲν γάμος 8
ἕτοιμός ἐστιν, οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι· πορεύεσθε 9
οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν, καὶ ὅσους ἐὰν εὕρητε
καλέσατε εἰς τοὺς γάμους. καὶ ἐξελθόντες οἱ δοῦλοι 10
ἐκεῖνοι εἰς τὰς ὁδοὺς συνήγαγον πάντας οὓς εὗρον, πονη-
ρούς τε καὶ ἀγαθούς· καὶ ἐπλήσθη ὁ νυμφὼν ἀνακειμένων.
εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακειμένους εἶδεν 11
ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ἔνδυμα γάμου· καὶ λέγει 12
Ἀρ. αὐτῷ Ἑταῖρε, πῶς εἰσῆλθες ὧδε μὴ ἔχων ἔνδυμα γάμου;
ὁ δὲ ἐφιμώθη. τότε ὁ βασιλεὺς εἶπεν τοῖς διακόνοις Δή- 13
σαντες αὐτοῦ πόδας καὶ χεῖρας ἐκβάλετε αὐτὸν εἰς τὸ
σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυ-
γμὸς τῶν ὀδόντων. πολλοὶ γάρ εἰσιν κλητοὶ ὀλίγοι δὲ 14
ἐκλεκτοί.

Τότε πορευθέντες οἱ Φαρισαῖοι συμβούλιον ἔλαβον 15
ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ. καὶ ἀποστέλλουσιν 16
αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἡρῳδιανῶν λέγοντας
Διδάσκαλε, οἴδαμεν ὅτι ἀληθὴς εἶ καὶ τὴν ὁδὸν τοῦ θεοῦ ἐν
ἀληθείᾳ διδάσκεις, καὶ οὐ μέλει σοι περὶ οὐδενός, οὐ γὰρ
βλέπεις εἰς πρόσωπον ἀνθρώπων· εἰπὸν οὖν ἡμῖν τί σοι 17
δοκεῖ· ἔξεστιν δοῦναι κῆνσον Καίσαρι ἢ οὔ; γνοὺς δὲ 18
ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν εἶπεν Τί με πειράζετε,
ὑποκριταί; ἐπιδείξατέ μοι τὸ νόμισμα τοῦ κήνσου. οἱ 19
ὁ Ἰησοῦς δὲ προσήνεγκαν αὐτῷ δηνάριον. καὶ λέγει αὐτοῖς ⸆ Τίνος 20
ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή; λέγουσιν Καίσαρος. τότε 21
λέγει αὐτοῖς Ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι καὶ τὰ
τοῦ θεοῦ τῷ θεῷ. καὶ ἀκούσαντες ἐθαύμασαν, καὶ ἀφέντες 22
αὐτὸν ἀπῆλθαν.

Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ Σαδδουκαῖοι, λέ- 23
γοντες μὴ εἶναι ἀνάστασιν, καὶ ἐπηρώτησαν αὐτὸν λέγον- 24
τες Διδάσκαλε, Μωυσῆς εἶπεν Ἐάν τις ἀποθάνῃ μὴ
ἔχων τέκνα, ἐπιγαμβρεύσει ὁ ἀδελφὸς αὐτοῦ τὴν

and destroyed those murderers, and burned their
8 city. Then saith he to his [1]servants, The wedding
is ready, but they that were bidden were not worthy.
9 Go ye therefore unto the partings of the highways,
and as many as ye shall find, bid to the marriage
10 feast. And those [1]servants went out into the high-
ways, and gathered together all as many as they
found, both bad and good: and the wedding was
11 filled with guests. But when the king came in to
behold the guests, he saw there a man which had
12 not on a wedding-garment: and he saith unto him,
Friend, how camest thou in hither not having a
13 wedding-garment? And he was speechless. Then
the king said to the [2]servants, Bind him hand and
foot, and cast him out into the outer darkness; there
14 shall be the weeping and gnashing of teeth. For
many are called, but few chosen.
15 Then went the Pharisees, and took counsel how
16 they might ensnare him in *his* talk. And they send
to him their disciples, with the Herodians, saying,
[3]Master, we know that thou art true, and teachest
the way of God in truth, and carest not for any
17 one: for thou regardest not the person of men. Tell
us therefore, What thinkest thou? Is it lawful to
18 give tribute unto Cæsar, or not? But Jesus per-
ceived their wickedness, and said, Why tempt ye
19 me, ye hypocrites? Shew me the tribute money.
20 And they brought unto him a [4]penny. And he saith
unto them, Whose is this image and superscription?
21 They say unto him, Cæsar's. Then saith he unto
them, Render therefore unto Cæsar the things that
are Cæsar's; and unto God the things that are God's.
22 And when they heard it, they marvelled, and left
him, and went their way.
23 On that day there came to him Sadducees, [5]which
say that there is no resurrection: and they asked
24 him, saying, [3]Master, Moses said, If a man die, hav-
ing no children, his brother [6]shall marry

1 Gr. *bondservants.*
2 Or, *ministers*
3 Or, *Teacher*
4 See marginal note on ch. xviii. 28.
5 Gr. *saying.**
6 Gr. *shall perform the duty of a husband's brother to his wife.* Compare Deut. xxv. 5.

* For marg. [5] read "Many ancient authorities read *saying.*"—*Am. Com.*

his wife, and raise up seed unto his brother. Now 25
there were with us seven brethren: and the first mar-
ried and deceased, and having no seed left his wife
unto his brother; in like manner the second also, and 26
the third, unto the [1]seventh. And after them all the 27
woman died. In the resurrection therefore whose 28
wife shall she be of the seven? for they all had her.
But Jesus answered and said unto them, Ye do err, 29
not knowing the scriptures, nor the power of God.
For in the resurrection they neither marry, nor are 30
given in marriage, but are as angels[2] in heaven. But 31
as touching the resurrection of the dead, have ye
not read that which was spoken unto you by God,
saying, I am the God of Abraham, and the God of 32
Isaac, and the God of Jacob? God is not *the God* of
the dead, but of the living. And when the multi- 33
tudes heard it, they were astonished at his teaching.

But the Pharisees, when they heard that he had 34
put the Sadducees to silence, gathered themselves
together. And one of them, a lawyer, asked him a 35
question, tempting him, [3]Master, which is the great 36
commandment in the law? And he said unto him, 37
Thou shalt love the Lord thy God with all thy
heart, and with all thy soul, and with all thy mind. 38
This is the great and first commandment. [4]And a 39
second like *unto it* is this, Thou shalt love thy
neighbour as thyself. On these two command- 40
ments hangeth the whole law, and the prophets.

Now while the Pharisees were gathered together, 41
Jesus asked them a question, saying, What think ye 42
of the Christ? whose son is he? They say unto
him, *The son* of David. He saith unto them, How 43
then doth David in the Spirit call him Lord, say-
ing,

> The Lord said unto my Lord, 44
> Sit thou on my right hand,
> Till I put thine enemies underneath thy feet?

If David then calleth him Lord, how is he his son? 45
And no one was able to answer him a word, neither 46

1 Gr. *seven.*

2 Many ancient authorities add *of God.*

3 Or, *Teacher*

4 Or, *And a second is like unto it, Thou shalt love &c.*

ΓΥΝΑΙ͂ΚΑ ΑΥ̓ΤΟΥ͂ ΚΑῚ ἈΝΑΣΤΉΣΕΙ ΣΠΈΡΜΑ ΤΩ͂Ι ἈΔΕΛΦΩ͂Ι
25 ΑΥ̓ΤΟΥ͂. ἦσαν δὲ παρ' ἡμῖν ἑπτὰ ἀδελφοί· καὶ ὁ πρῶτος
γήμας ἐτελεύτησεν, καὶ μὴ ἔχων σπέρμα ἀφῆκεν τὴν
26 γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ· ὁμοίως καὶ ὁ δεύτερος
27 καὶ ὁ τρίτος, ἕως τῶν ἑπτά· ὕστερον δὲ πάντων ἀπέθανεν
28 ἡ γυνή. ἐν τῇ ἀναστάσει οὖν τινος τῶν ἑπτὰ ἔσται γυ-
29 νή; πάντες γὰρ ἔσχον αὐτήν. ἀποκριθεὶς δὲ ὁ Ἰησοῦς
εἶπεν αὐτοῖς Πλανᾶσθε μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν
30 δύναμιν τοῦ θεοῦ· ἐν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν
οὔτε γαμίζονται, ἀλλ' ὡς ἄγγελοι ἐν τῷ οὐρανῷ εἰσίν·
31 περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν οὐκ ἀνέγνωτε τὸ ῥη-
32 θὲν ὑμῖν ὑπὸ τοῦ θεοῦ λέγοντος ἘΓΏ ΕἸΜΙ Ὁ ΘΕῸΣ
ἈΒΡΑΆΜ ΚΑῚ Ὁ ΘΕῸΣ ἸΣΑΆΚ ΚΑῚ Ὁ ΘΕῸΣ ἸΑΚΏΒ;
33 οὐκ ἔστιν [ὁ] θεὸς νεκρῶν ἀλλὰ ζώντων. Καὶ ἀκούσαντες
οἱ ὄχλοι ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ.
34 Οἱ δὲ Φαρισαῖοι ἀκούσαντες ὅτι ἐφίμωσεν τοὺς Σαδ-
35 δουκαίους συνήχθησαν ἐπὶ τὸ αὐτό. καὶ ἐπηρώτησεν εἷς
36 ἐξ αὐτῶν νομικὸς πειράζων αὐτόν Διδάσκαλε, ποία ἐντολὴ
37 μεγάλη ἐν τῷ νόμῳ; ὁ δὲ ἔφη αὐτῷ ἈΓΑΠΉΣΕΙΣ ΚΎΡΙΟΝ
ΤῸΝ ΘΕΌΝ ΣΟΥ ἘΝ ὍΛΗΙ ΚΑΡΔΊΑΙ ΣΟΥ ΚΑῚ ἘΝ ὍΛΗΙ ΤΗ͂Ι
38 ΨΥΧΗ͂Ι ΣΟΥ ΚΑῚ ἘΝ ὍΛΗΙ ΤΗ͂Ι ΔΙΑΝΟΊΑΙ ΣΟΥ· αὕτη ἐστὶν ἡ
39 μεγάλη καὶ πρώτη ἐντολή. δευτέρα ⸀ὁμοία ⸀αὕτη⸆ ἈΓΑ- ὁμοίως | αὐτῇ
40 ΠΉΣΕΙΣ ΤῸΝ ΠΛΗΣΊΟΝ ΣΟΥ ὩΣ ΣΕΑΥΤΌΝ. ἐν ταύταις ταῖς
δυσὶν ἐντολαῖς ὅλος ὁ νόμος κρέμαται καὶ οἱ προφῆ-
41 ται. Συνηγμένων δὲ τῶν Φαρισαίων ἐπηρώτησεν
42 αὐτοὺς ὁ Ἰησοῦς λέγων Τί ὑμῖν δοκεῖ περὶ τοῦ χριστοῦ;
43 τίνος υἱός ἐστιν; λέγουσιν αὐτῷ Τοῦ Δαυείδ. λέγει αὐτοῖς
Πῶς οὖν Δαυεὶδ ἐν πνεύματι καλεῖ ⸂αὐτὸν κύριον⸃ λέγων κύριον αὐτὸν
44 ΕἾΠΕΝ ΚΎΡΙΟΣ ΤΩ͂Ι ΚΥΡΊΩΙ ΜΟΥ ΚΆΘΟΥ ἘΚ ΔΕΞΙΩ͂Ν ΜΟΥ
ἝΩΣ ἊΝ ΘΩ͂ ΤΟῪΣ ἘΧΘΡΟΎΣ ΣΟΥ ὙΠΟΚΆΤΩ ΤΩ͂Ν ΠΟΔΩ͂Ν
ΣΟΥ;
45 εἰ οὖν Δαυεὶδ καλεῖ αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ἐστίν;
46 καὶ οὐδεὶς ἐδύνατο ἀποκριθῆναι αὐτῷ λόγον, οὐδὲ ἐτόλ-

μησέν τις ἀπ' ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι.
Τότε [ὁ] Ἰησοῦς ἐλάλησεν τοῖς ὄχλοις καὶ τοῖς μαθη- 1
ταῖς αὐτοῦ λέγων Ἐπὶ τῆς Μωυσέως καθέδρας ἐκάθισαν 2
οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι. πάντα οὖν ὅσα ἐὰν εἴπω- 3
σιν ὑμῖν ποιήσατε καὶ τηρεῖτε, κατὰ δὲ τὰ ἔργα αὐτῶν μὴ
ποιεῖτε, λέγουσιν γὰρ καὶ οὐ ποιοῦσιν. δεσμεύουσιν δὲ 4
καὶ δυσβάστακτα φορτία βαρέα ⊤ καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώ-
πων, αὐτοὶ δὲ τῷ δακτύλῳ αὐτῶν οὐ θέλουσιν κινῆσαι
αὐτά. πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσιν πρὸς τὸ θεαθῆναι 5
τοῖς ἀνθρώποις· πλατύνουσι γὰρ τὰ φυλακτήρια αὐτῶν καὶ
μεγαλύνουσι τὰ κράσπεδα, φιλοῦσι δὲ τὴν πρωτοκλισίαν 6
ἐν τοῖς δείπνοις καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγω-
γαῖς καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς καὶ καλεῖσθαι 7
ὑπὸ τῶν ἀνθρώπων Ῥαββεί. ὑμεῖς δὲ μὴ κληθῆτε 8
Ῥαββεί, εἷς γάρ ἐστιν ὑμῶν ὁ διδάσκαλος, πάντες δὲ
ὑμεῖς ἀδελφοί ἐστε· καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ 9
τῆς γῆς, εἷς γάρ ἐστιν ὑμῶν ὁ πατὴρ ὁ οὐράνιος· μηδὲ 10
κληθῆτε καθηγηταί, ὅτι καθηγητὴς ὑμῶν ἐστὶν εἷς ὁ χρι-
στός· ὁ δὲ μείζων ὑμῶν ἔσται ὑμῶν διάκονος. Ὅστις δὲ 11 12
ὑψώσει ἑαυτὸν ταπεινωθήσεται, καὶ ὅστις ταπεινώσει ἑαυ-
Ἀρ. τὸν ὑψωθήσεται. Οὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ 14
Φαρισαῖοι ὑποκριταί, ὅτι κλείετε τὴν βασιλείαν τῶν οὐρα-
νῶν ἔμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ οὐκ εἰσέρχεσθε,
οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν. Οὐαὶ ὑμῖν, 15
γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι περιάγετε τὴν
θάλασσαν καὶ τὴν ξηρὰν ποιῆσαι ἕνα προσήλυτον, καὶ
ὅταν γένηται ποιεῖτε αὐτὸν υἱὸν γεέννης διπλότερον ὑμῶν.
Οὐαὶ ὑμῖν, ὁδηγοὶ τυφλοὶ οἱ λέγοντες Ὃς ἂν ὀμόσῃ ἐν 16
τῷ ναῷ, οὐδέν ἐστιν, ὃς δ' ἂν ὀμόσῃ ἐν τῷ χρυσῷ τοῦ
ναοῦ ὀφείλει· μωροὶ καὶ τυφλοί, τίς γὰρ μείζων ἐστίν, ὁ 17
χρυσὸς ἢ ὁ ναὸς ὁ ἁγιάσας τὸν χρυσόν; καί Ὃς ἂν 18
ὀμόσῃ ἐν τῷ θυσιαστηρίῳ, οὐδέν ἐστιν, ὃς δ' ἂν ὀμόσῃ ἐν
μωροὶ καὶ τῷ δώρῳ τῷ ἐπάνω αὐτοῦ ὀφείλει· ⊤ τυφλοί, τί γὰρ μεῖζον, 19

durst any man from that day forth ask him any
more questions.
23 Then spake Jesus to the multitudes and to his
2 disciples, saying, The scribes and the Pharisees sit
3 on Moses' seat: all things therefore whatsoever they
bid you, *these* do and observe: but do not ye after
4 their works; for they say, and do not. Yea, they
bind heavy burdens [1]and grievous to be borne, and
lay them on men's shoulders; but they themselves
5 will not move them with their finger. But all their
works they do for to be seen of men: for they make
broad their phylacteries, and enlarge the borders *of*
6 *their garments*, and love the chief place at feasts,
7 and the chief seats in the synagogues, and the salu-
tations in the marketplaces, and to be called of men,
8 Rabbi. But be not ye called Rabbi: for one is your
9 teacher, and all ye are brethren. And call no man
your father on the earth: for one is your Father,
10 [2]which is in heaven*. Neither be ye called masters:
11 for one is your master, *even* the Christ. But he that
12 is [3]greatest among you shall be your [4]servant. And
whosoever shall exalt himself shall be humbled;
and whosoever shall humble himself shall be ex-
alted.
13 But woe unto you, scribes and Pharisees, hypo-
crites! because ye shut the kingdom of heaven
[5]against men: for ye enter not in yourselves, neither
suffer ye them that are entering in to enter.[6]
15 Woe unto you, scribes and Pharisees, hypocrites!
for ye compass sea and land to make one proselyte;
and when he is become so, ye make him twofold
more a son of [7]hell than yourselves.
16 Woe unto you, ye blind guides, which say, Who-
soever shall swear by the [8]temple, it is nothing; but
whosoever shall swear by the gold of the [8]temple,
17 he is [9]a debtor. Ye fools and blind: for whether is
greater, the gold, or the [8]temple that hath sanctified
18 the gold? And, Whosoever shall swear by the al-
tar, it is nothing; but whosoever shall swear by the
19 gift that is upon it, he is [9]a debtor. Ye blind: for
whether is greater,

1 Many ancient authorities omit *and grievous to be borne.*
2 Gr. *the heavenly.*
3 Gr. *greater.*
4 Or, *minister*
5 Gr. *before.*
6 Some authorities insert here, or after ver. 12, ver. 14 *Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, even while for a pretence ye make long prayers: therefore ye shall receive greater condemnation.* See Mark xii. 40; Luke xx. 47.
7 Gr. *Gehenna.*
8 Or, *sanctuary*: as in ver. 35.
9 Or, *bound* by his oath

* For "Father, which is in heaven" read "Father, *even* he who is in heaven."—*Am. Com.*

the gift, or the altar that sanctifieth the gift? He 20
therefore that sweareth by the altar, sweareth by it,
and by all things thereon. And he that sweareth 21
by the [1]temple, sweareth by it, and by him that
dwelleth therein. And he that sweareth by the 22
heaven, sweareth by the throne of God, and by him
that sitteth thereon.

Woe unto you, scribes and Pharisees, hypocrites! 23
for ye tithe mint and [2]anise and cummin, and have
left undone the weightier matters of the law, judgement*, and mercy, and faith: but these ye ought to
have done, and not to have left the other undone.
Ye blind guides, which strain out the gnat, and swal- 24
low the camel.

Woe unto you, scribes and Pharisees, hypocrites! 25
for ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess. Thou blind Pharisee, cleanse first the inside 26
of the cup and of the platter, that the outside thereof may become clean also.

Woe unto you, scribes and Pharisees, hypocrites! 27
for ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of
dead men's bones, and of all uncleanness. Even so 28
ye also outwardly appear righteous unto men, but
inwardly ye are full of hypocrisy and iniquity.

Woe unto you, scribes and Pharisees, hypocrites! 29
for ye build the sepulchres of the prophets, and garnish the tombs of the righteous, and say, If we had 30
been in the days of our fathers, we should not have
been partakers with them in the blood of the prophets. Wherefore ye witness to yourselves, that ye are 31
sons of them that slew the prophets. Fill ye up then 32
the measure of your fathers. Ye serpents, ye off- 33
spring of vipers, how shall ye escape the judgement
of [3]hell? Therefore, behold, I send unto you proph- 34
ets, and wise men, and scribes: some of them shall ye
kill and crucify; and some of them shall ye scourge
in your synagogues, and persecute from city to city:
that upon you may come all 35

1 Or, *sanctuary*: as in ver. 35.

2 Or, *dill*

3 Gr. *Gehenna*.

* For "judgement" read "justice" So in Luke xi. 42.—*Am. Com.*

20 τὸ δῶρον ἢ τὸ θυσιαστήριον τὸ ἁγιάζον τὸ δῶρον; ὁ οὖν
ὀμόσας ἐν τῷ θυσιαστηρίῳ ὀμνύει ἐν αὐτῷ καὶ ἐν πᾶσι
21 τοῖς ἐπάνω αὐτοῦ· καὶ ὁ ὀμόσας ἐν τῷ ναῷ ὀμνύει ἐν αὐ-
22 τῷ καὶ ἐν τῷ ⌜κατοικοῦντι⌝ αὐτόν· καὶ ὁ ὀμόσας ἐν τῷ κατοικήσαντι
οὐρανῷ ὀμνύει ἐν τῷ θρόνῳ τοῦ θεοῦ καὶ ἐν τῷ καθημένῳ
23 ἐπάνω αὐτοῦ. Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑπο-
κριταί, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ ἄνηθον καὶ τὸ
κύμινον, καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν
καὶ τὸ ἔλεος καὶ τὴν πίστιν· ταῦτα δὲ ἔδει ποιῆσαι κἀκεῖνα
24 μὴ ἀφεῖναι. ὁδηγοὶ τυφλοί, διυλίζοντες τὸν κώνωπα τὴν
25 δὲ κάμηλον καταπίνοντες. Οὐαὶ ὑμῖν, γραμματεῖς καὶ
Φαρισαῖοι ὑποκριταί, ὅτι καθαρίζετε τὸ ἔξωθεν τοῦ ποτη-
ρίου καὶ τῆς παροψίδος, ἔσωθεν δὲ γέμουσιν ἐξ ἁρπαγῆς
26 καὶ ἀκρασίας. Φαρισαῖε τυφλέ, καθάρισον πρῶτον τὸ
ἐντὸς τοῦ ποτηρίου [καὶ τῆς παροψίδος], ἵνα γένηται καὶ
27 τὸ ἐκτὸς αὐτοῦ καθαρόν. Οὐαὶ ὑμῖν, γραμματεῖς καὶ
Φαρισαῖοι ὑποκριταί, ὅτι ⌜παρομοιάζετε⌝ τάφοις κεκονιαμέ- ὁμοιάζετε
νοις, οἵτινες ἔξωθεν μὲν φαίνονται ὡραῖοι ἔσωθεν δὲ γέ- *Ap.*
28 μουσιν ὀστέων νεκρῶν καὶ πάσης ἀκαθαρσίας· οὕτως καὶ
ὑμεῖς ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἔσωθεν
29 δέ ἐστε μεστοὶ ὑποκρίσεως καὶ ἀνομίας. Οὐαὶ ὑμῖν,
γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι οἰκοδομεῖτε τοὺς
τάφους τῶν προφητῶν καὶ κοσμεῖτε τὰ μνημεῖα τῶν
30 δικαίων, καὶ λέγετε Εἰ ἤμεθα ἐν ταῖς ἡμέραις τῶν πατέ-
ρων ἡμῶν, οὐκ ἂν ἤμεθα αὐτῶν κοινωνοὶ ἐν τῷ αἵματι τῶν
31 προφητῶν· ὥστε μαρτυρεῖτε ἑαυτοῖς ὅτι υἱοί ἐστε τῶν
32 φονευσάντων τοὺς προφήτας. καὶ ὑμεῖς ⌜πληρώσατε⌝ τὸ πληρώσετε
33 μέτρον τῶν πατέρων ὑμῶν. ὄφεις γεννήματα ἐχιδνῶν,
34 πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γεέννης; διὰ τοῦτο ⌜ἰδοὺ⌝ Ἰδοὺ
ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφήτας καὶ σοφοὺς καὶ
γραμματεῖς· ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυρώσετε, καὶ
ἐξ αὐτῶν μαστιγώσετε ἐν ταῖς συναγωγαῖς ὑμῶν καὶ
35 διώξετε ἀπὸ πόλεως εἰς πόλιν· ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν

αἷμα δίκαιον ἐκχυννόμενον ἐπὶ τῆς γῆς ἀπὸ τοῦ αἵματος
Ap. Ἅβελ τοῦ δικαίου ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαρα-
χίου, ὃν ἐφονεύσατε μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστη-
πάντα ταῦτα ρίου. ἀμὴν λέγω ὑμῖν, ἥξει ⸂ταῦτα πάντα⸃ ἐπὶ τὴν γενεὰν 36
ταύτην. Ἰερουσαλὴμ Ἰερουσαλήμ, ἡ ἀποκτεί- 37
νουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμέ-
νους πρὸς αὐτήν, — ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ
τέκνα σου, ὃν τρόπον ὄρνις ἐπισυνάγει τὰ νοσσία [αὐτῆς]
ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε; ἰδοὺ ἀφίεται ὑμῖν ὁ 38
ἔρημος οἶκος ὑμῶν ⸆. λέγω γὰρ ὑμῖν, οὐ μή με ἴδητε ἀπ' ἄρτι
ἕως ἂν εἴπητε

Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

Καὶ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τοῦ ἱεροῦ ἐπορεύετο, καὶ 1
προσῆλθον οἱ μαθηταὶ αὐτοῦ ἐπιδεῖξαι αὐτῷ τὰς οἰκοδομὰς
τοῦ ἱεροῦ· ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς Οὐ βλέπετε 2
ταῦτα πάντα; ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀφεθῇ ὧδε λίθος
ἐπὶ λίθον ὃς οὐ καταλυθήσεται. Καθημένου δὲ αὐτοῦ 3
ἐπὶ τοῦ Ὄρους τῶν Ἐλαιῶν προσῆλθον αὐτῷ οἱ μαθηταὶ
κατ' ἰδίαν λέγοντες Εἰπὸν ἡμῖν πότε ταῦτα ἔσται, καὶ τί
τὸ σημεῖον τῆς σῆς παρουσίας καὶ συντελείας τοῦ αἰῶνος.
καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς Βλέπετε μή τις 4
ὑμᾶς πλανήσῃ· πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί 5
μου λέγοντες Ἐγώ εἰμι ὁ χριστός, καὶ πολλοὺς πλανή-
σουσιν. μελλήσετε δὲ ἀκούειν πολέμους καὶ ἀκοὰς πολέ- 6
μων· ὁρᾶτε, μὴ θροεῖσθε· δεῖ γὰρ γενέσθαι, ἀλλ' οὔπω
ἐστὶν τὸ τέλος. ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος καὶ 7
βασιλεία ἐπὶ βασιλείαν, καὶ ἔσονται λιμοὶ καὶ σεισμοὶ
κατὰ τόπους· πάντα δὲ ταῦτα ἀρχὴ ὠδίνων. τότε παρα- 8 9
δώσουσιν ὑμᾶς εἰς θλίψιν καὶ ἀποκτενοῦσιν ὑμᾶς, καὶ
ἔσεσθε μισούμενοι ὑπὸ πάντων τῶν ἐθνῶν διὰ τὸ ὄνομά
μου. καὶ τότε σκανδαλισθήσονται πολλοὶ καὶ ἀλλήλους 10
παραδώσουσιν καὶ μισήσουσιν ἀλλήλους· καὶ πολλοὶ ψευ- 11

the righteous blood shed on the earth, from the
blood of Abel the righteous unto the blood of Zach-
ariah son of Barachiah, whom ye slew between the
36 sanctuary and the altar. Verily I say unto you, All
these things shall come upon this generation.
37 O Jerusalem, Jerusalem, which killeth the proph-
ets, and stoneth them that are sent unto her! how
often would I have gathered thy children together,
even as a hen gathereth her chickens under her
38 wings, and ye would not! Behold, your house is
39 left unto you [1]desolate. For I say unto you, Ye
shall not see me henceforth, till ye shall say, Blessed
is he that cometh in the name of the Lord.
24 And Jesus went out from the temple, and was go-
ing on his way; and his disciples came to him to
2 shew him the buildings of the temple. But he an-
swered and said unto them, See ye not all these
things? verily I say unto you, There shall not be
left here one stone upon another, that shall not be
thrown down.
3 And as he sat on the mount of Olives, the disci-
ples came unto him privately, saying, Tell us, when
shall these things be? and what *shall be* the sign of
4 thy [2]coming, and of [3]the end of the world? And
Jesus answered and said unto them, Take heed that
5 no man lead you astray. For many shall come in
my name, saying, I am the Christ; and shall lead
6 many astray. And ye shall hear of wars and ru-
mours of wars: see that ye be not troubled: for *these
things* must needs come to pass; but the end is not
7 yet. For nation shall rise against nation, and king-
dom against kingdom: and there shall be famines
8 and earthquakes in divers places. But all these
9 things are the beginning of travail. Then shall they
deliver you up unto tribulation, and shall kill you:
and ye shall be hated of all the nations for my name's
10 sake. And then shall many stumble, and shall de-
liver up one another, and shall hate one another.
11 And many

1 Some ancient authorities omit *desolate*.

2 Gr. *presence*.

3 Or, *the consummation of the age*

false prophets shall arise, and shall lead many astray.
And because iniquity shall be multiplied, the love 12
of the many shall wax cold. But he that endureth 13
[1] Or, *these good tidings* to the end, the same shall be saved. And [1]this gos- 14
pel of the kingdom shall be preached in the whole
[2] Gr. *inhabited earth.* [2]world for a testimony unto all the nations; and
then shall the end come.

When therefore ye see the abomination of desola- 15
[3] Or, *through* tion, which was spoken of [3]by Daniel the prophet,
[4] Or, *a holy place* standing in [4]the holy place (let him that readeth un-
derstand), then let them that are in Judæa flee unto 16
the mountains: let him that is on the housetop not 17
go down to take out the things that are in his house:
and let him that is in the field not return back to 18
take his cloke. But woe unto them that are with 19
child and to them that give suck in those days! And 20
pray ye that your flight be not in the winter, neither
on a sabbath: for then shall be great tribulation, 21
such as hath not been from the beginning of the
world until now, no, nor ever shall be. And except 22
those days had been shortened, no flesh would have
been saved: but for the elect's sake those days shall
be shortened. Then if any man shall say unto you, 23
[5] Or, him Lo, here is the Christ, or, Here; believe [5]*it* not. For 24
there shall arise false Christs, and false prophets,
and shall shew great signs and wonders; so as to
lead astray, if possible, even the elect. Behold, I 25
have told you beforehand. If therefore they shall 26
say unto you, Behold, he is in the wilderness; go not
forth: Behold, he is in the inner chambers; believe
[6] Or, them [6]*it* not. For as the lightning cometh forth from the 27
east, and is seen even unto the west; so shall be the
[7] Gr. *presence.* [7]coming of the Son of man. Wheresoever the car- 28
[8] Or, *vultures* case is, there will the [8]eagles be gathered together.

But immediately after the tribulation of those days, 29
the sun shall be darkened, and the moon shall not
give her light, and the stars shall fall from heaven, and
the powers of the heavens shall be shaken: and then 30
shall appear the sign of the Son of man in heaven:
and then shall all the tribes of the earth mourn,

12 δοπροφῆται ἐγερθήσονται καὶ πλανήσουσιν πολλούς· καὶ
διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν ψυγήσεται ἡ ἀγάπη τῶν
13 14 πολλῶν. ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται. καὶ
κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ
τῇ οἰκουμένῃ εἰς μαρτύριον πᾶσιν τοῖς ἔθνεσιν, καὶ τότε
15 ἥξει τὸ τέλος. Ὅταν οὖν ἴδητε τὸ βδέλυγμα τῆς
ἐρημώσεως τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου ἑστὸς
16 ἐν τόπῳ ἁγίῳ, ὁ ἀναγινώσκων νοείτω, τότε οἱ ἐν τῇ
17 Ἰουδαίᾳ φευγέτωσαν ⸀εἰς⸃ τὰ ὄρη, ὁ ἐπὶ τοῦ δώματος μὴ ἐπὶ
18 καταβάτω ἆραι τὰ ἐκ τῆς οἰκίας αὐτοῦ, καὶ ὁ ἐν τῷ ἀγρῷ
19 μὴ ἐπιστρεψάτω ὀπίσω ἆραι τὸ ἱμάτιον αὐτοῦ. οὐαὶ δὲ
ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις
20 ταῖς ἡμέραις. προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ
21 ὑμῶν χειμῶνος μηδὲ σαββάτῳ· ἔσται γὰρ τότε θλῖψις
μεγάλη οἵα οὐ γέγονεν ἀπ' ἀρχῆς κόσμου ἕως τοῦ
22 νῦν οὐδ' οὐ μὴ γένηται. καὶ εἰ μὴ ἐκολοβώθησαν αἱ
ἡμέραι ἐκεῖναι, οὐκ ἂν ἐσώθη πᾶσα σάρξ· διὰ δὲ τοὺς
23 ἐκλεκτοὺς κολοβωθήσονται αἱ ἡμέραι ἐκεῖναι. Τότε ἐάν
τις ὑμῖν εἴπῃ Ἰδοὺ ὧδε ὁ χριστός ἤ Ὧδε, μὴ πιστεύσητε·
24 ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφῆται, καὶ
δώσουσιν σημεῖα μεγάλα καὶ τέρατα ὥστε ⸀πλανᾶσθαι⸃ πλανῆσαι
25 εἰ δυνατὸν καὶ τοὺς ἐκλεκτούς· ἰδοὺ προείρηκα ὑμῖν.
26 ἐὰν οὖν εἴπωσιν ὑμῖν Ἰδοὺ ἐν τῇ ἐρήμῳ ἐστίν, μὴ ἐξέλ-
27 θητε· Ἰδοὺ ἐν τοῖς ταμείοις, μὴ πιστεύσητε· ὥσπερ γὰρ
ἡ ἀστραπὴ ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται ἕως
δυσμῶν, οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου·
28 ὅπου ἐὰν ᾖ τὸ πτῶμα, ἐκεῖ συναχθήσονται οἱ ἀετοί.
29 Εὐθέως δὲ μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων ὁ ἥλιος
σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος
αὐτῆς, καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ,
30 καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται. καὶ
τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν
οὐρανῷ, καὶ τότε κόψονται πᾶσαι αἱ φυλαὶ τῆς γῆς

καὶ ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ
τῶν νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ δόξης
πολλῆς· καὶ ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλ- 31
φαινῆς πιγγος [T] μεγάλης, καὶ ἐπισυνάξουσιν τοὺς ἐκλεκτοὺς αὐ-
τοῦ ἐκ τῶν τεσσάρων ἀνέμων ἀπ' ἄκρων οὐρανῶν
ἕως [τῶν] ἄκρων αὐτῶν. Ἀπὸ δὲ τῆς συκῆς 32
μάθετε τὴν παραβολήν· ὅταν ἤδη ὁ κλάδος αὐτῆς γένηται
ἁπαλὸς καὶ τὰ φύλλα ἐκφύῃ, γινώσκετε ὅτι ἐγγὺς τὸ
θέρος· οὕτως καὶ ὑμεῖς, ὅταν ἴδητε πάντα ταῦτα, γινώσκετε 33
ὅτι ἐγγύς ἐστιν ἐπὶ θύραις. ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ 34
παρέλθῃ ἡ γενεὰ αὕτη ἕως [ἂν] πάντα ταῦτα γένηται. ὁ 35
οὐρανὸς καὶ ἡ γῆ παρελεύσεται, οἱ δὲ λόγοι μου οὐ μὴ
παρέλθωσιν. Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὥρας 36
Ap. οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν οὐδὲ ὁ υἱός,
εἰ μὴ ὁ πατὴρ μόνος. ὥσπερ γὰρ αἱ ἡμέραι τοῦ Νῶε, 37
οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου· ὡς γὰρ 38
ἦσαν ἐν ταῖς ἡμέραις [ἐκείναις] ταῖς πρὸ τοῦ κατακλυσμοῦ
τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ γαμίζοντες, ἄχρι ἧς
ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν, καὶ οὐκ ἔγνωσαν 39
ἕως ἦλθεν ὁ κατακλυσμὸς καὶ ἦρεν ἅπαντας, οὕτως ἔσται ἡ
παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. τότε ἔσονται δύο ἐν τῷ 40
ἀγρῷ, εἷς παραλαμβάνεται καὶ εἷς ἀφίεται· δύο ἀλήθουσαι 41
ἐν τῷ μύλῳ, μία παραλαμβάνεται καὶ μία ἀφίεται. γρη- 42
γορεῖτε οὖν, ὅτι οὐκ οἴδατε ποίᾳ ἡμέρᾳ ὁ κύριος ὑμῶν
ἔρχεται. ἐκεῖνο δὲ γινώσκετε ὅτι εἰ ᾔδει ὁ οἰκοδεσπότης 43
ποίᾳ φυλακῇ ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν ἂν καὶ οὐκ ἂν
εἴασεν διορυχθῆναι τὴν οἰκίαν αὐτοῦ. διὰ τοῦτο καὶ ὑμεῖς 44
γίνεσθε ἕτοιμοι, ὅτι ᾗ οὐ δοκεῖτε ὥρᾳ ὁ υἱὸς τοῦ ἀνθρώπου
ἔρχεται. Τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος καὶ φρόνιμος ὃν 45
κατέστησεν ὁ κύριος ἐπὶ τῆς οἰκετείας αὐτοῦ τοῦ δοῦναι
αὐτοῖς τὴν τροφὴν ἐν καιρῷ; μακάριος ὁ δοῦλος ἐκεῖνος 46
ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὑρήσει οὕτως ποιοῦντα· ἀμὴν 47
λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστή-

and they shall see the Son of man coming on the
31 clouds of heaven with power and great glory. And
he shall send forth his angels [1]with [2]a great sound
of a trumpet, and they shall gather together his
elect from the four winds from one end of heaven
to the other.
32 Now from the fig tree learn her parable: when her
branch is now become tender, and putteth forth its
33 leaves, ye know that the summer is nigh; even so
ye also, when ye see all these things, know ye that
34 [3]he is nigh, *even* at the doors. Verily I say unto
you, This generation shall not pass away, till all
35 these things be accomplished. Heaven and earth
shall pass away, but my words shall not pass away.
36 But of that day and hour knoweth no one, not even
the angels of heaven, [4]neither the Son, but the Fa-
37 ther only. And as *were* the days of Noah, so shall
38 be the [5]coming of the Son of man. For as in those
days which were before the flood they were eating
and drinking, marrying and giving in marriage, un-
39 til the day that Noah entered into the ark, and they
knew not until the flood came, and took them all
away; so shall be the [5]coming of the Son of man.
40 Then shall two men be in the field; one is taken,
41 and one is left: two women *shall be* grinding at the
42 mill; one is taken, and one is left. Watch there-
fore: for ye know not on what day your Lord com-
43 eth. [6]But know this, that if the master of the house
had known in what watch the thief was coming, he
would have watched, and would not have suffered
44 his house to be [7]broken through. Therefore be ye
also ready: for in an hour that ye think not the Son
45 of man cometh. Who then is the faithful and wise
[8]servant, whom his lord hath set over his household,
46 to give them their food in due season? Blessed is
that [8]servant, whom his lord when he cometh shall
47 find so doing. Verily I say unto you, that he will
set him over all that he hath.

1 Many ancient authorities read *with a great trumpet, and they shall gather &c.*

2 Or, *a trumpet of great sound*

3 Or, *it*

4 Many authorities, some ancient, omit *neither the Son.*

5 Gr. *presence.*

6 Or, *But this ye know*

7 Gr. *digged through.*

8 Gr. *bondservant.*

1 Gr. *bondservant.* But if that evil [1]servant shall say in his heart, My 48
lord tarrieth; and shall begin to beat his fellow-ser- 49
vants, and shall eat and drink with the drunken; the 50
lord of that [1]servant shall come in a day when he
expecteth not, and in an hour when he knoweth not,
2 Or, *severely scourge him.* and shall [2]cut him asunder, and appoint his portion 51
with the hypocrites: there shall be the weeping and
gnashing of teeth.

Then shall the kingdom of heaven be likened **25**
3 Or, *torches.* unto ten virgins, which took their [3]lamps, and went
forth to meet the bridegroom. And five of them 2
were foolish, and five were wise. For the foolish, 3
when they took their [3]lamps, took no oil with them:
but the wise took oil in their vessels with their 4
[3]lamps. Now while the bridegroom tarried, they 5
all slumbered and slept. But at midnight there is 6
a cry, Behold, the bridegroom! Come ye forth to
meet him. Then all those virgins arose, and trimmed 7
their [3]lamps. And the foolish said unto the wise, 8
Give us of your oil; for our [3]lamps are going out.
But the wise answered, saying, Peradventure there 9
will not be enough for us and you: go ye rather to
them that sell, and buy for yourselves. And while 10
they went away to buy, the bridegroom came; and
they that were ready went in with him to the mar-
riage feast: and the door was shut. Afterward 11
come also the other virgins, saying, Lord, Lord, open
to us. But he answered and said, Verily I say unto 12
you, I know you not. Watch therefore, for ye know 13
not the day nor the hour.

For *it is* as *when* a man, going into another coun- 14
4 Gr. *bondservants.* try, called his own [4]servants, and delivered unto
them his goods. And unto one he gave five talents, 15
to another two, to another one; to each according
to his several ability; and he went on his journey.
Straightway he that received the five talents went 16
and traded with them, and made other five talents.
In like manner he also that *received* the two gained 17
other two. But he that 18

48 σει αὐτόν. ἐὰν δὲ εἴπῃ ὁ κακὸς δοῦλος ἐκεῖνος ἐν τῇ
49 καρδίᾳ αὐτοῦ Χρονίζει μου ὁ κύριος, καὶ ἄρξηται τύπτειν
τοὺς συνδούλους αὐτοῦ, ἐσθίῃ δὲ καὶ πίνῃ μετὰ τῶν με-
50 θυόντων, ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ᾗ οὐ
51 προσδοκᾷ καὶ ἐν ὥρᾳ ᾗ οὐ γινώσκει, καὶ διχοτομήσει αὐτὸν
καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει· ἐκεῖ ἔσται
1 ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. Τότε
ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις,
αἵτινες λαβοῦσαι τὰς λαμπάδας ἑαυτῶν ἐξῆλθον εἰς ὑπάν-
2 τησιν τοῦ νυμφίου⸆. πέντε δὲ ἐξ αὐτῶν ἦσαν μωραὶ καὶ ⸆ καὶ τῆς νύμφης
3 πέντε φρόνιμοι· αἱ γὰρ μωραὶ λαβοῦσαι τὰς λαμπάδας
4 [αὐτῶν] οὐκ ἔλαβον μεθ' ἑαυτῶν ἔλαιον· αἱ δὲ φρόνιμοι
ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις μετὰ τῶν λαμπάδων
5 ἑαυτῶν. χρονίζοντος δὲ τοῦ νυμφίου ἐνύσταξαν πᾶσαι
6 καὶ ἐκάθευδον. μέσης δὲ νυκτὸς κραυγὴ γέγονεν Ἰδοὺ ὁ
7 νυμφίος, ἐξέρχεσθε εἰς ἀπάντησιν. τότε ἠγέρθησαν πᾶσαι
αἱ παρθένοι ἐκεῖναι καὶ ἐκόσμησαν τὰς λαμπάδας ἑαυτῶν.
8 αἱ δὲ μωραὶ ταῖς φρονίμοις εἶπαν Δότε ἡμῖν ἐκ τοῦ ἐλαίου
9 ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν σβέννυνται. ἀπεκρίθησαν δὲ
αἱ φρόνιμοι λέγουσαι Μήποτε ⸀οὐ μὴ⸀ ἀρκέσῃ ἡμῖν καὶ οὐκ
ὑμῖν· πορεύεσθε μᾶλλον πρὸς τοὺς πωλοῦντας καὶ ἀγορά-
10 σατε ἑαυταῖς. ἀπερχομένων δὲ αὐτῶν ἀγοράσαι ἦλθεν ὁ
νυμφίος, καὶ αἱ ἕτοιμοι εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς γάμους,
11 καὶ ἐκλείσθη ἡ θύρα. ὕστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ
12 παρθένοι λέγουσαι Κύριε κύριε, ἄνοιξον ἡμῖν· ὁ δὲ ἀποκρι-
13 θεὶς εἶπεν Ἀμὴν λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς. Γρηγορεῖτε οὖν,
14 ὅτι οὐκ οἴδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν. Ὥσπερ
γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσεν τοὺς ἰδίους δούλους καὶ
15 παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ, καὶ ᾧ μὲν ἔδωκεν
πέντε τάλαντα ᾧ δὲ δύο ᾧ δὲ ἕν, ἑκάστῳ κατὰ τὴν ἰδίαν
16 δύναμιν, καὶ ἀπεδήμησεν. εὐθέως πορευθεὶς ὁ τὰ πέντε
τάλαντα λαβὼν ἠργάσατο ἐν αὐτοῖς καὶ ἐκέρδησεν ἄλλα
17 18 πέντε· ὡσαύτως ⸆ ὁ τὰ δύο ἐκέρδησεν ἄλλα δύο· ὁ δὲ τὸ καὶ

ἓν λαβὼν ἀπελθὼν ὤρυξεν γῆν καὶ ἔκρυψεν τὸ ἀργύριον
τοῦ κυρίου αὐτοῦ. μετὰ δὲ πολὺν χρόνον ἔρχεται ὁ κύριος 19
τῶν δούλων ἐκείνων καὶ συναίρει λόγον μετ᾽ αὐτῶν. καὶ 20
προσελθὼν ὁ τὰ πέντε τάλαντα λαβὼν προσήνεγκεν ἄλλα
πέντε τάλαντα λέγων Κύριε, πέντε τάλαντά μοι παρέ-
δωκας· ἴδε ἄλλα πέντε τάλαντα ἐκέρδησα. ἔφη αὐτῷ ὁ 21
κύριος αὐτοῦ Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ, ἐπὶ ὀλίγα ἦς
πιστός, ἐπὶ πολλῶν σε καταστήσω· εἴσελθε εἰς τὴν χαρὰν
τοῦ κυρίου σου. προσελθὼν καὶ ὁ τὰ δύο τάλαντα εἶπεν 22
Κύριε, δύο τάλαντά μοι παρέδωκας· ἴδε ἄλλα δύο τάλαντα
ἐκέρδησα. ἔφη αὐτῷ ὁ κύριος αὐτοῦ Εὖ, δοῦλε ἀγαθὲ καὶ 23
πιστὸς ἦς πιστέ, ἐπὶ ὀλίγα ⌈ἦς πιστός⌉, ἐπὶ πολλῶν σε καταστήσω·
εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου. προσελθὼν δὲ καὶ 24
ὁ τὸ ἓν τάλαντον εἰληφὼς εἶπεν Κύριε, ἔγνων σε ὅτι
σκληρὸς εἶ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας καὶ συνά-
γων ὅθεν οὐ διεσκόρπισας· καὶ φοβηθεὶς ἀπελθὼν ἔκρυψα 25
τὸ τάλαντόν σου ἐν τῇ γῇ· ἴδε ἔχεις τὸ σόν. ἀποκριθεὶς 26
δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ Πονηρὲ δοῦλε καὶ ὀκνηρέ,
ᾔδεις ὅτι θερίζω ὅπου οὐκ ἔσπειρα καὶ συνάγω ὅθεν οὐ
διεσκόρπισα; ἔδει σε οὖν βαλεῖν τὰ ἀργύριά μου τοῖς 27
τραπεζείταις, καὶ ἐλθὼν ἐγὼ ἐκομισάμην ἂν τὸ ἐμὸν σὺν
τόκῳ. ἄρατε οὖν ἀπ᾽ αὐτοῦ τὸ τάλαντον καὶ δότε τῷ 28
ἔχοντι τὰ δέκα τάλαντα· τῷ γὰρ ἔχοντι παντὶ δοθήσεται 29
καὶ περισσευθήσεται· τοῦ δὲ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθή-
σεται ἀπ᾽ αὐτοῦ. καὶ τὸν ἀχρεῖον δοῦλον ἐκβάλετε εἰς τὸ 30
σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς
τῶν ὀδόντων. Ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώ- 31
που ἐν τῇ δόξῃ αὐτοῦ καὶ πάντες οἱ ἄγγελοι μετ᾽ αὐτοῦ,
τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ, καὶ συναχθήσονται 32
ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη, καὶ ἀφορίσει αὐτοὺς
ἀπ᾽ ἀλλήλων, ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ
τῶν ἐρίφων, καὶ στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν 33
αὐτοῦ τὰ δὲ ἐρίφια ἐξ εὐωνύμων. τότε ἐρεῖ ὁ βα- 34

received the one went away and digged in the earth,
19 and hid his lord's money. Now after a long time the
lord of those [1]servants cometh, and maketh a reckon- 1 Gr. *bondservants.*
20 ing with them. And he that received the five talents
came and brought other five talents, saying, Lord,
thou deliveredst unto me five talents: lo, I have gained
21 other five talents. His lord said unto him, Well done,
good and faithful [2]servant: thou hast been faithful 2 Gr. *bondservant.*
over a few things, I will set thee over many things: en-
22 ter thou into the joy of thy lord. And he also that
received the two talents came and said, Lord, thou
deliveredst unto me two talents: lo, I have gained
23 other two talents. His lord said unto him, Well
done, good and faithful [2]servant; thou hast been
faithful over a few things, I will set thee over many
24 things: enter thou into the joy of thy lord. And
he also that had received the one talent came and
said, Lord, I knew thee that thou art a hard man,
reaping where thou didst not sow, and gathering
25 where thou didst not scatter: and I was afraid, and
went away and hid thy talent in the earth: lo, thou
26 hast thine own. But his lord answered and said
unto him, Thou wicked and slothful [2]servant, thou
knewest that I reap where I sowed not, and gather
27 where I did not scatter; thou oughtest therefore to
have put my money to the bankers, and at my com-
ing I should have received back mine own with in-
28 terest. Take ye away therefore the talent from him,
29 and give it unto him that hath the ten talents. For
unto every one that hath shall be given, and he shall
have abundance: but from him that hath not, even
30 that which he hath shall be taken away. And cast
ye out the unprofitable [2]servant into the outer dark-
ness: there shall be the weeping and gnashing of
teeth.

31 But when the Son of man shall come in his glory,
and all the angels with him, then shall he sit on the
32 throne of his glory: and before him shall be gath-
ered all the nations: and he shall separate them one
from another, as the shepherd separateth the sheep
33 from the [3]goats: and he shall set the sheep on his 3 Gr. *kids.*
34 right hand, but the [3]goats on the left. Then shall the

King say unto them on his right hand, Come, ye
blessed of my Father, inherit the kingdom pre-
pared for you from the foundation of the world:
for I was an hungred, and ye gave me meat: I was 35
thirsty, and ye gave me drink: I was a stranger,
and ye took me in; naked, and ye clothed me: I 36
was sick, and ye visited me: I was in prison, and
ye came unto me. Then shall the righteous answer 37
him, saying, Lord, when saw we thee an hungred,
and fed thee? or athirst, and gave thee drink? And 38
when saw we thee a stranger, and took thee in? or
naked, and clothed thee? And when saw we thee 39
sick, or in prison, and came unto thee? And the 40
King shall answer and say unto them, Verily I say
unto you, Inasmuch as ye did it unto one of these
my brethren, *even* these least, ye did it unto me.
Then shall he say also unto them on the left hand, 41
[1]Depart from me, ye cursed, into the eternal fire
which is prepared for the devil and his angels: for 42
I was an hungred, and ye gave me no meat: I was
thirsty, and ye gave me no drink: I was a stranger, 43
and ye took me not in; naked, and ye clothed me
not; sick, and in prison, and ye visited me not.
Then shall they also answer, saying, Lord, when 44
saw we thee an hungred, or athirst, or a stranger, or
naked, or sick, or in prison, and did not minister
unto thee? Then shall he answer them, saying, 45
Verily I say unto you, Inasmuch as ye did it not
unto one of these least, ye did it not unto me. And 46
these shall go away into eternal punishment: but
the righteous into eternal life.

And it came to pass, when Jesus had finished all **26**
these words, he said unto his disciples, Ye know 2
that after two days the passover cometh, and the
Son of man is delivered up to be crucified. Then 3

1 Or, *Depart from me under a curse*

σιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ Δεῦτε, οἱ εὐλογημένοι τοῦ
πατρός μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βα-
35 σιλείαν ἀπὸ καταβολῆς κόσμου· ἐπείνασα γὰρ καὶ ἐδώκατέ
μοι φαγεῖν, ἐδίψησα καὶ ἐποτίσατέ με, ξένος ἤμην καὶ
36 συνηγάγετέ με, γυμνὸς καὶ περιεβάλετέ με, ἠσθένησα καὶ
ἐπεσκέψασθέ με, ἐν φυλακῇ ἤμην καὶ ἤλθατε πρός με.
37 τότε ἀποκριθήσονται αὐτῷ οἱ δίκαιοι λέγοντες Κύριε, πότε
σε εἴδαμεν πεινῶντα καὶ ἐθρέψαμεν, ἢ διψῶντα καὶ ἐποτί-
38 σαμεν; πότε δέ σε εἴδαμεν ξένον καὶ συνηγάγομεν, ἢ
39 γυμνὸν καὶ περιεβάλομεν; πότε δέ σε εἴδομεν ἀσθενοῦντα
40 ἢ ἐν φυλακῇ καὶ ἤλθομεν πρός σε; καὶ ἀποκριθεὶς ὁ βα-
σιλεὺς ἐρεῖ αὐτοῖς Ἀμὴν λέγω ὑμῖν, ἐφ᾽ ὅσον ἐποιήσατε
ἑνὶ τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιή-
41 σατε. τότε ἐρεῖ καὶ τοῖς ἐξ εὐωνύμων Πορεύεσθε ἀπ᾽ ἐμοῦ
κατηραμένοι εἰς τὸ πῦρ τὸ αἰώνιον ⸢τὸ ἡτοιμασμένον⸣ τῷ *Ap.* | ÷ ὃ ἡτοίμα-
42 διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ· ἐπείνασα γὰρ καὶ σεν ὁ πατήρ μου
οὐκ ἐδώκατέ μοι φαγεῖν, [καὶ] ἐδίψησα καὶ οὐκ ἐποτίσατέ
43 με, ξένος ἤμην καὶ οὐ συνηγάγετέ με, γυμνὸς καὶ οὐ περι-
εβάλετέ με, ἀσθενὴς καὶ ἐν φυλακῇ καὶ οὐκ ἐπεσκέψασθέ
44 με. τότε ἀποκριθήσονται καὶ αὐτοὶ λέγοντες Κύριε, πότε
σε εἴδομεν πεινῶντα ἢ διψῶντα ἢ ξένον ἢ γυμνὸν ἢ ἀσθενῆ
45 ἢ ἐν φυλακῇ καὶ οὐ διηκονήσαμέν σοι; τότε ἀποκριθήσεται
αὐτοῖς λέγων Ἀμὴν λέγω ὑμῖν, ἐφ᾽ ὅσον οὐκ ἐποιήσατε
46 ἑνὶ τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε. καὶ ἀπε-
λεύσονται ΟΥ̓ΤΟΙ ΕἸC κόλασιν ΑἸΏΝΙΟΝ, ΟἹ ΔῈ ΔΊΚΑΙΟΙ ΕἸC
ΖΩΗ͂Ν ΑἸΏΝΙΟΝ.

1 ΚΑΙ ΕΓΕΝΕΤΟ ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς
2 λόγους τούτους, εἶπεν τοῖς μαθηταῖς αὐτοῦ Οἴδατε ὅτι
μετὰ δύο ἡμέρας τὸ πάσχα γίνεται, καὶ ὁ υἱὸς τοῦ ἀνθρώ-
3 που παραδίδοται εἰς τὸ σταυρωθῆναι. Τότε συνή-

χθησαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ εἰς τὴν
αὐλὴν τοῦ ἀρχιερέως τοῦ λεγομένου Καιάφα, καὶ συνεβου- 4
λεύσαντο ἵνα τὸν Ἰησοῦν δόλῳ κρατήσωσιν καὶ ἀποκτεί-
νωσιν· ἔλεγον δέ Μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ θόρυβος γένη- 5
ται ἐν τῷ λαῷ.

Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος 6
τοῦ λεπροῦ, προσῆλθεν αὐτῷ γυνὴ ἔχουσα ἀλάβαστρον 7
μύρου βαρυτίμου καὶ κατέχεεν ἐπὶ τῆς κεφαλῆς αὐτοῦ
ἀνακειμένου. ἰδόντες δὲ οἱ μαθηταὶ ἠγανάκτησαν λέγοντες 8
Εἰς τί ἡ ἀπώλεια αὕτη; ἐδύνατο γὰρ τοῦτο πραθῆναι πολ- 9
λοῦ καὶ δοθῆναι πτωχοῖς. γνοὺς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς 10
Τί κόπους παρέχετε τῇ γυναικί; ἔργον γὰρ καλὸν ἠργά-
σατο εἰς ἐμέ· πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυ- 11
τῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε· βαλοῦσα γὰρ αὕτη τὸ μύρον 12
τοῦτο ἐπὶ τοῦ σώματός μου πρὸς τὸ ἐνταφιάσαι με ἐποίη-
σεν. ἀμὴν λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον 13
τοῦτο ἐν ὅλῳ τῷ κόσμῳ, λαληθήσεται καὶ ὃ ἐποίησεν αὕτη
εἰς μνημόσυνον αὐτῆς. Τότε πορευθεὶς εἷς τῶν 14
δώδεκα, ὁ λεγόμενος Ἰούδας Ἰσκαριώτης, πρὸς τοὺς ἀρχιε-
ρεῖς εἶπεν Τί θέλετέ μοι δοῦναι κἀγὼ ὑμῖν παραδώσω 15
⸆στατῆρας⸋ αὐτόν; οἱ δὲ ἔστησαν αὐτῷ τριάκοντα ⸂ἀργύρια⸃. καὶ 16
ἀπὸ τότε ἐζήτει εὐκαιρίαν ἵνα αὐτὸν παραδῷ.

Τῇ δὲ πρώτῃ τῶν ἀζύμων προσῆλθον οἱ μαθηταὶ τῷ 17
Ἰησοῦ λέγοντες Ποῦ θέλεις ἑτοιμάσωμέν σοι φαγεῖν τὸ
πάσχα; ὁ δὲ εἶπεν Ὑπάγετε εἰς τὴν πόλιν πρὸς τὸν δεῖνα 18
καὶ εἴπατε αὐτῷ Ὁ διδάσκαλος λέγει Ὁ καιρός μου
ἐγγύς ἐστιν· πρὸς σὲ ποιῶ τὸ πάσχα μετὰ τῶν μαθητῶν
μου. καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ 19
Ἰησοῦς, καὶ ἡτοίμασαν τὸ πάσχα. Ὀψίας δὲ 20
γενομένης ἀνέκειτο μετὰ τῶν δώδεκα [μαθητῶν]. καὶ 21
ἐσθιόντων αὐτῶν εἶπεν Ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν
παραδώσει με. καὶ λυπούμενοι σφόδρα ἤρξαντο λέγειν 22
αὐτῷ εἷς ἕκαστος Μήτι ἐγώ εἰμι, κύριε; ὁ δὲ ἀποκριθεὶς 23

were gathered together the chief priests, and the el-
ders of the people, unto the court of the high priest,
4 who was called Caiaphas; and they took counsel to-
gether that they might take Jesus by subtilty, and
5 kill him. But they said, Not during the feast, lest
a tumult arise among the people.
6 Now when Jesus was in Bethany, in the house of
7 Simon the leper, there came unto him a woman hav-
ing [1]an alabaster cruse of exceeding precious oint- [1] Or, *a flask*
ment, and she poured it upon his head, as he sat at
8 meat. But when the disciples saw it, they had in-
dignation, saying, To what purpose is this waste?
9 For this *ointment* might have been sold for much,
10 and given to the poor. But Jesus perceiving it said
unto them, Why trouble ye the woman? for she
11 hath wrought a good work upon me. For ye have
the poor always with you; but me ye have not al-
12 ways. For in that she [2]poured this ointment upon [2] Gr. *cast.*
13 my body, she did it to prepare me for burial. Ver-
ily I say unto you, Wheresoever [3]this gospel shall [3] Or, *these good tidings*
be preached in the whole world, that also which
this woman hath done shall be spoken of for a me-
morial of her.
14 Then one of the twelve, who was called Judas
15 Iscariot, went unto the chief priests, and said, What
are ye willing to give me, and I will deliver him unto
you? And they weighed unto him thirty pieces of
16 silver. And from that time he sought opportunity
to deliver him *unto them.*
17 Now on the first *day* of unleavened bread the dis-
ciples came to Jesus, saying, Where wilt thou that
18 we make ready for thee to eat the passover? And
he said, Go into the city to such a man, and say
unto him, The [4]Master saith, My time is at hand; I [4] Or, *Teacher*
keep the passover at thy house with my disciples.
19 And the disciples did as Jesus appointed them; and
20 they made ready the passover. Now when even
was come, he was sitting at meat with the twelve [5] Many authorities, some ancient, omit *disciples.*
21 [5]disciples; and as they were eating, he said, Verily
I say unto you, that one of you shall betray me.
22 And they were exceeding sorrowful, and began to
23 say unto him every one, Is it I, Lord? And he an-
swered and

said, He that dipped his hand with me in the
dish, the same shall betray me. The Son of man 24
goeth, even as it is written of him: but woe unto
that man through whom the Son of man is be-
trayed! good were it [1]for that man if he had not
been born. And Judas, which betrayed him, an- 25
swered and said, Is it I, Rabbi? He saith unto him,
Thou hast said. And as they were eating, Jesus 26
took [2]bread, and blessed, and brake it; and he gave
to the disciples, and said, Take, eat; this is my
body. And he took [3]a cup, and gave thanks, and 27
gave to them, saying, Drink ye all of it; for this is 28
my blood of [4]the[5] covenant, which is shed for many
unto remission of sins. But I say unto you, I will 29
not drink* henceforth of this fruit of the vine, until
that day when I drink it new with you in my Fa-
ther's kingdom.

And when they had sung a hymn, they went out 30
unto the mount of Olives.

Then saith Jesus unto them, All ye shall be [6]of- 31
fended in me this night: for it is written, I will
smite the shepherd, and the sheep of the flock shall
be scattered abroad. But after I am raised up, I 32
will go before you into Galilee. But Peter answer- 33
ed and said unto him, If all shall be [6]offended in
thee, I will never be [6]offended. Jesus said unto 34
him, Verily I say unto thee, that this night, before
the cock crow, thou shalt deny me thrice. Peter 35
saith unto him, Even if I must die with thee, *yet*
will I not deny thee. Likewise also said all the
disciples.

Then cometh Jesus with them unto [7]a place called 36
Gethsemane, and saith unto his disciples, Sit ye here,
while I go yonder and pray. And he took with him 37
Peter and the two sons of Zebedee, and began to be
sorrowful and sore troubled. Then saith he unto 38
them, My soul is exceeding sorrowful, even unto
death: abide ye here, and watch with me.

1 Gr. *for him if that man.*

2 Or, *a loaf*

3 Some ancient authorities read *the cup.*

4 Or, *the testament*

5 Many ancient authorities insert *new.*

6 Gr. *caused to stumble.*

7 Gr. *an enclosed piece of ground.*

* For "I will not drink" read "I shall not drink" Similarly in Mark xiv. 25; Luke xxii. 16, 18.—*Am. Com.*

εἶπεν Ὁ ἐμβάψας μετ᾽ ἐμοῦ τὴν χεῖρα ἐν τῷ τρυβλίῳ
24 οὗτός με παραδώσει· ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει
καθὼς γέγραπται περὶ αὐτοῦ, οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ
δι᾽ οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν ἦν αὐτῷ εἰ
25 οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος. ἀποκριθεὶς δὲ Ἰούδας ὁ
παραδιδοὺς αὐτὸν εἶπεν Μήτι ἐγώ εἰμι, ῥαββεί; λέγει
26 αὐτῷ Σὺ εἶπας. Ἐσθιόντων δὲ αὐτῶν λαβὼν
ὁ Ἰησοῦς ἄρτον καὶ εὐλογήσας ἔκλασεν καὶ δοὺς τοῖς
μαθηταῖς εἶπεν Λάβετε φάγετε, τοῦτό ἐστιν τὸ σῶμά
27 μου. καὶ λαβὼν ποτήριον [καὶ] εὐχαριστήσας ἔδωκεν αὐ-
28 τοῖς λέγων Πίετε ἐξ αὐτοῦ πάντες, τοῦτο γάρ ἐστιν τὸ
αἷμά μου τῆς διαθήκης τὸ περὶ πολλῶν ἐκχυννόμενον εἰς
29 ἄφεσιν ἁμαρτιῶν· λέγω δὲ ὑμῖν, οὐ μὴ πίω ἀπ᾽ ἄρτι ἐκ τού-
του τοῦ γενήματος τῆς ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης
ὅταν αὐτὸ πίνω μεθ᾽ ὑμῶν καινὸν ἐν τῇ βασιλείᾳ τοῦ
30 πατρός μου. Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ
31 Ὄρος τῶν Ἐλαιῶν. Τότε λέγει αὐτοῖς ὁ Ἰησοῦς
Πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ
ταύτῃ, γέγραπται γάρ Πατάξω τὸν ποιμένα, καὶ δια-
32 σκορπισθήσονται τὰ πρόβατα τῆς ποίμνης· μετὰ δὲ τὸ
33 ἐγερθῆναί με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν. ἀποκριθεὶς
δὲ ὁ Πέτρος εἶπεν αὐτῷ Εἰ πάντες σκανδαλισθήσονται ἐν
34 σοί, ἐγὼ οὐδέποτε σκανδαλισθήσομαι. ἔφη αὐτῷ ὁ Ἰησοῦς
Ἀμὴν λέγω σοι ὅτι ἐν ταύτῃ τῇ νυκτὶ πρὶν ἀλέκτορα φωνῆ-
35 σαι τρὶς ἀπαρνήσῃ με. λέγει αὐτῷ ὁ Πέτρος Κἂν δέῃ
με σὺν σοὶ ἀποθανεῖν, οὐ μή σε ἀπαρνήσομαι. ὁμοίως
καὶ πάντες οἱ μαθηταὶ εἶπαν.

36 Τότε ἔρχεται μετ᾽ αὐτῶν ὁ Ἰησοῦς εἰς χωρίον λεγόμενον
Γεθσημανεί, καὶ λέγει τοῖς μαθηταῖς Καθίσατε αὐτοῦ ἕως
37 [οὗ] ἀπελθὼν ἐκεῖ προσεύξωμαι. καὶ παραλαβὼν τὸν
Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου ἤρξατο λυπεῖσθαι καὶ
38 ἀδημονεῖν. τότε λέγει αὐτοῖς Περίλυπός ἐστιν ἡ ψυχή
μου ἕως θανάτου· μείνατε ὧδε καὶ γρηγορεῖτε μετ᾽ ἐμοῦ.

προσελθὼν καὶ ⌜προελθὼν⌝ μικρὸν ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ 39
προσευχόμενος καὶ λέγων Πάτερ μου, εἰ δυνατόν ἐστιν,
παρελθάτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο· πλὴν οὐχ ὡς ἐγὼ
θέλω ἀλλ' ὡς σύ. καὶ ἔρχεται πρὸς τοὺς μαθητὰς καὶ 40
εὑρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ Οὕτως
οὐκ ἰσχύσατε μίαν ὥραν γρηγορῆσαι μετ' ἐμοῦ; γρηγορεῖτε 41
καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν· τὸ μὲν
πνεῦμα πρόθυμον ἡ δὲ σὰρξ ἀσθενής. πάλιν ἐκ δευτέρου 42
ἀπελθὼν προσηύξατο [λέγων] Πάτερ μου, εἰ οὐ δύναται
τοῦτο παρελθεῖν ἐὰν μὴ αὐτὸ πίω, γενηθήτω τὸ θέλημά
σου. καὶ ἐλθὼν πάλιν εὗρεν αὐτοὺς καθεύδοντας, ἦσαν 43
γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι. καὶ ἀφεὶς αὐτοὺς 44
πάλιν ἀπελθὼν προσηύξατο ἐκ τρίτου τὸν αὐτὸν λόγον
εἰπών. πάλιν τότε ⌜εἰπὼν πάλιν. τότε⌝ ἔρχεται πρὸς τοὺς μαθητὰς καὶ λέγει 45
γὰρ αὐτοῖς Καθεύδετε λοιπὸν καὶ ἀναπαύεσθε· ἰδοὺ ⊤ ἤγγι-
κεν ἡ ὥρα καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας
ἁμαρτωλῶν. ἐγείρεσθε ἄγωμεν· ἰδοὺ ἤγγικεν ὁ παραδι- 46
δούς με. Καὶ ἔτι αὐτοῦ λαλοῦντος ἰδοὺ Ἰούδας 47
εἷς τῶν δώδεκα ἦλθεν καὶ μετ' αὐτοῦ ὄχλος πολὺς μετὰ
μαχαιρῶν καὶ ξύλων ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων
τοῦ λαοῦ. ὁ δὲ παραδιδοὺς αὐτὸν ἔδωκεν αὐτοῖς σημεῖον 48
λέγων Ὃν ἂν φιλήσω αὐτός ἐστιν· κρατήσατε αὐτόν.
καὶ εὐθέως προσελθὼν τῷ Ἰησοῦ εἶπεν Χαῖρε, ῥαββεί· 49
καὶ κατεφίλησεν αὐτόν. ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ Ἑταῖρε, 50
ἐφ' ὃ πάρει. τότε προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ
τὸν Ἰησοῦν καὶ ἐκράτησαν αὐτόν. καὶ ἰδοὺ εἷς τῶν μετὰ 51
Ἰησοῦ ἐκτείνας τὴν χεῖρα ἀπέσπασεν τὴν μάχαιραν αὐτοῦ
καὶ πατάξας τὸν δοῦλον τοῦ ἀρχιερέως ἀφεῖλεν αὐτοῦ τὸ
ὠτίον. τότε λέγει αὐτῷ ὁ Ἰησοῦς Ἀπόστρεψον τὴν 52
μάχαιράν σου εἰς τὸν τόπον αὐτῆς, πάντες γὰρ οἱ λαβόντες
μάχαιραν ἐν μαχαίρῃ ἀπολοῦνται· ἢ δοκεῖς ὅτι οὐ δύναμαι 53
παρακαλέσαι τὸν πατέρα μου, καὶ παραστήσει μοι ἄρτι
πλείω δώδεκα λεγιῶνας ἀγγέλων; πῶς οὖν πληρωθῶσιν αἱ 54

39 And he went forward a little, and fell on his face,
and prayed, saying, O my Father, if it be possible,
let this cup pass away from me: nevertheless, not
40 as I will, but as thou wilt. And he cometh unto
the disciples, and findeth them sleeping, and saith
unto Peter, What, could ye not watch with me one
41 hour? [1]Watch and pray, that ye enter not into
temptation: the spirit indeed is willing, but the
42 flesh is weak. Again a second time he went away,
and prayed, saying, O my Father, if this cannot pass
43 away, except I drink it, thy will be done. And he
came again and found them sleeping, for their eyes
44 were heavy. And he left them again, and went away,
and prayed a third time, saying again the same
45 words. Then cometh he to the disciples, and saith
unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is be-
46 trayed unto the hands of sinners. Arise, let us be
going: behold, he is at hand that betrayeth me.
47 And while he yet spake, lo, Judas, one of the
twelve, came, and with him a great multitude with
swords and staves, from the chief priests and elders
48 of the people. Now he that betrayed him gave them
a sign, saying, Whomsoever I shall kiss, that is he:
49 take him. And straightway he came to Jesus, and
50 said, Hail, Rabbi; and [2]kissed him. And Jesus said
unto him, Friend, *do* that for which thou art come.
Then they came and laid hands on Jesus, and took
51 him. And behold, one of them that were with Jesus
stretched out his hand, and drew his sword, and
smote the [3]servant of the high priest, and struck off
52 his ear. Then saith Jesus unto him, Put up again
thy sword into its place: for all they that take the
53 sword shall perish with the sword. Or thinkest thou
that I cannot beseech my Father, and he shall even
now send me more than twelve legions of angels?
54 How then should the scriptures be fulfilled,

1 Or, *Watch ye, and pray that ye enter not*

2 Gr. *kissed him much.*

3 Gr. *bondservant.*

that thus it must be? In that hour said Jesus to 55
the multitudes, Are ye come out as against a robber
with swords and staves to seize me? I sat daily in
the temple teaching, and ye took me not. But all 56
this is come to pass, that the scriptures of the
prophets might be fulfilled. Then all the disciples
left him, and fled.

And they that had taken Jesus led him away to 57
the house of Caiaphas the high priest, where the
scribes and the elders were gathered together. But 58
Peter followed him afar off, unto the court of the
high priest, and entered in, and sat with the officers,
to see the end. Now the chief priests and the whole 59
council sought false witness against Jesus, that they
might put him to death; and they found it not, 60
though many false witnesses came. But afterward
came two, and said, This man said, I am able to de- 61
stroy the [1]temple of God, and to build it in three
days. And the high priest stood up, and said unto 62
him, Answerest thou nothing? what is it which these
witness against thee? But Jesus held his peace. 63
And the high priest said unto him, I adjure thee by
the living God, that thou tell us whether thou be the
Christ, the Son of God. Jesus saith unto him, Thou 64
hast said: nevertheless I say unto you, Henceforth
ye shall see the Son of man sitting at the right hand
of power, and coming on the clouds of heaven.
Then the high priest rent his garments, saying, He 65
hath spoken blasphemy: what further need have we
of witnesses? behold, now ye have heard the blas-
phemy: what think ye? They answered and said, 66
He is [2]worthy of death. Then did they spit in his 67
face and buffet him: and some smote him [3]with the
palms of their hands, saying, Prophesy unto us, thou 68
Christ: who is he that struck thee?

Now Peter was sitting without in the court: and 69
a maid came unto him, saying, Thou also wast with
Jesus the Galilæan. But he denied before them all, 70
saying, I know not what thou sayest. And when he 71
was gone out

1 Or, *sanctuary*: as in ch. xxiii. 35; xxvii. 5.

2 Gr. *liable to.*

3 Or, *with rods*

55 γραφαὶ ὅτι οὕτως δεῖ γενέσθαι; Ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν
ὁ Ἰησοῦς τοῖς ὄχλοις Ὡς ἐπὶ λῃστὴν ἐξήλθατε μετὰ
μαχαιρῶν καὶ ξύλων συλλαβεῖν με; καθʼ ἡμέραν ἐν τῷ
56 ἱερῷ ἐκαθεζόμην διδάσκων καὶ οὐκ ἐκρατήσατέ με. Τοῦτο
δὲ ὅλον γέγονεν ἵνα πληρωθῶσιν αἱ γραφαὶ τῶν προφητῶν.
Τότε οἱ μαθηταὶ ⸆ πάντες ἀφέντες αὐτὸν ἔφυγον. αὐτοῦ

57 Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον πρὸς Καιά-
φαν τὸν ἀρχιερέα, ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι
58 συνήχθησαν. ὁ δὲ Πέτρος ἠκολούθει αὐτῷ [ἀπὸ] μακρόθεν
ἕως τῆς αὐλῆς τοῦ ἀρχιερέως, καὶ εἰσελθὼν ἔσω ἐκάθητο
59 μετὰ τῶν ὑπηρετῶν ἰδεῖν τὸ τέλος. οἱ δὲ ἀρχιερεῖς καὶ τὸ
συνέδριον ὅλον ἐζήτουν ψευδομαρτυρίαν κατὰ τοῦ Ἰησοῦ
60 ὅπως αὐτὸν θανατώσωσιν, καὶ οὐχ εὗρον πολλῶν προσελ-
θόντων ψευδομαρτύρων. ὕστερον δὲ προσελθόντες δύο
61 εἶπαν Οὗτος ἔφη Δύναμαι καταλῦσαι τὸν ναὸν τοῦ θεοῦ
62 καὶ διὰ τριῶν ἡμερῶν οἰκοδομῆσαι. καὶ ἀναστὰς ὁ ἀρχιε-
ρεὺς εἶπεν αὐτῷ Οὐδὲν ἀποκρίνῃ; τί οὗτοί σου καταμαρ-
63 τυροῦσιν; ὁ δὲ Ἰησοῦς ἐσιώπα. καὶ ὁ ἀρχιερεὺς εἶπεν
αὐτῷ Ἐξορκίζω σε κατὰ τοῦ θεοῦ τοῦ ζῶντος ἵνα ἡμῖν
64 εἴπῃς εἰ σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ. λέγει αὐτῷ
ὁ Ἰησοῦς Σὺ ⸀εἶπας·⸁ πλὴν λέγω ὑμῖν, ἀπʼ ἄρτι ὄψεσθε εἶπας;
ΤῸΝ ΥἹῸΝ ΤΟΥ͂ ἈΝΘΡΏΠΟΥ ΚΑΘΉΜΕΝΟΝ ἘΚ ΔΕΞΙΩ͂Ν
ΤΗ͂Σ ΔΥΝΆΜΕΩΣ ΚΑῚ ἘΡΧΌΜΕΝΟΝ ἘΠῚ ΤΩ͂Ν ΝΕΦΕΛΩ͂Ν
65 ΤΟΥ͂ ΟΥ̓ΡΑΝΟΥ͂. τότε ὁ ἀρχιερεὺς διέρηξεν τὰ ἱμάτια
αὐτοῦ λέγων Ἐβλασφήμησεν· τί ἔτι χρείαν ἔχομεν μαρ-
66 τύρων; ἴδε νῦν ἠκούσατε τὴν βλασφημίαν· τί ὑμῖν δοκεῖ;
67 οἱ δὲ ἀποκριθέντες εἶπαν Ἔνοχος θανάτου ἐστίν. Τότε
ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ καὶ ἐκολάφισαν αὐτόν,
68 οἱ δὲ ἐράπισαν λέγοντες Προφήτευσον ἡμῖν, χριστέ, τίς
69 ἐστιν ὁ παίσας σε; Ὁ δὲ Πέτρος ἐκάθητο ἔξω
ἐν τῇ αὐλῇ· καὶ προσῆλθεν αὐτῷ μία παιδίσκη λέγουσα
70 Καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου· ὁ δὲ ἠρνήσατο
71 ἔμπροσθεν πάντων λέγων Οὐκ οἶδα τί λέγεις. ἐξελθόντα

δὲ εἰς τὸν πυλῶνα εἶδεν αὐτὸν ἄλλη καὶ λέγει τοῖς ἐκεῖ
Οὗτος ἦν μετὰ Ἰησοῦ τοῦ Ναζωραίου· καὶ πάλιν ἠρνή- 72
σατο μετὰ ὅρκου ὅτι Οὐκ οἶδα τὸν ἄνθρωπον. μετὰ μι- 73
κρὸν δὲ προσελθόντες οἱ ἑστῶτες εἶπον τῷ Πέτρῳ Ἀλη-
⊣ὁμοιάζει⊢ θῶς καὶ σὺ ἐξ αὐτῶν εἶ, καὶ γὰρ ἡ λαλιά σου ⌜δῆλόν
σε ποιεῖ⌝· τότε ἤρξατο καταθεματίζειν καὶ ὀμνύειν ὅτι 74
Οὐκ οἶδα τὸν ἄνθρωπον. καὶ εὐθὺς ἀλέκτωρ ἐφώνησεν·
καὶ ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος Ἰησοῦ εἰρηκότος ὅτι 75
Πρὶν ἀλέκτορα φωνῆσαι τρὶς ἀπαρνήσῃ με, καὶ ἐξελθὼν
ἔξω ἔκλαυσεν πικρῶς.

Πρωίας δὲ γενομένης συμβούλιον ἔλαβον πάντες οἱ 1
ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ Ἰησοῦ
ὥστε θανατῶσαι αὐτόν· καὶ δήσαντες αὐτὸν ἀπήγαγον καὶ 2
⊣Ποντίῳ⊢ παρέδωκαν ⊤ Πειλάτῳ τῷ ἡγεμόνι. Τότε ἰδὼν 3
παραδιδοὺς Ἰούδας ὁ ⌜παραδοὺς⌝ αὐτὸν ὅτι κατεκρίθη μεταμεληθεὶς
ἔστρεψεν τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσιν καὶ πρε-
ἀθῷον σβυτέροις λέγων Ἥμαρτον παραδοὺς αἷμα ⌜δίκαιον⌝. οἱ 4
δὲ εἶπαν Τί πρὸς ἡμᾶς; σὺ ὄψῃ. καὶ ῥίψας τὰ ἀργύρια 5
εἰς τὸν ναὸν ἀνεχώρησεν, καὶ ἀπελθὼν ἀπήγξατο. Οἱ 6
δὲ ἀρχιερεῖς λαβόντες τὰ ἀργύρια εἶπαν Οὐκ ἔξεστιν
βαλεῖν αὐτὰ εἰς τὸν κορβανᾶν, ἐπεὶ τιμὴ αἵματός ἐστιν·
συμβούλιον δὲ λαβόντες ἠγόρασαν ἐξ αὐτῶν τὸν Ἀγρὸν 7
τοῦ Κεραμέως εἰς ταφὴν τοῖς ξένοις. διὸ ἐκλήθη ὁ ἀγρὸς 8
ἐκεῖνος Ἀγρὸς Αἵματος ἕως τῆς σήμερον. Τότε ἐπλη- 9
Ap. ρώθη τὸ ῥηθὲν διὰ Ἰερεμίου τοῦ προφήτου λέγοντος
Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν τιμὴν τοῦ
τετιμημένου ὃν ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραήλ, καὶ 10
ἔδωκα ⌜ἔδωκαν⌝ αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως, καθὰ
συνέταξέν μοι Κύριος. Ὁ δὲ Ἰησοῦς ἐστάθη 11
ἔμπροσθεν τοῦ ἡγεμόνος· καὶ ἐπηρώτησεν αὐτὸν ὁ ἡγεμὼν
λέγων Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ Ἰησοῦς
αὐτῷ | λέγεις; ἔφη ⊤ Σὺ ⌜λέγεις.⌝ καὶ ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ 12
τῶν ἀρχιερέων καὶ πρεσβυτέρων οὐδὲν ἀπεκρίνατο. τότε 13

into the porch, another *maid* saw him, and saith
unto them that were there, This man also was with
72 Jesus the Nazarene. And again he denied with
73 an oath, I know not the man. And after a little
while they that stood by came and said to Peter,
Of a truth thou also art *one* of them; for thy speech
74 bewrayeth thee. Then began he to curse and to
swear, I know not the man. And straightway the
75 cock crew. And Peter remembered the word which
Jesus had said, Before the cock crow, thou shalt
deny me thrice. And he went out, and wept bitterly.

27 Now when morning was come, all the chief priests
and the elders of the people took counsel against
2 Jesus to put him to death: and they bound him, and
led him away, and delivered him up to Pilate the
governor.

3 Then Judas, which betrayed him, when he saw
that he was condemned, repented himself, and
brought back the thirty pieces of silver to the chief
4 priests and elders, saying, I have sinned in that I be-
trayed [1]innocent blood. But they said, What is that
5 to us? see thou *to it*. And he cast down the pieces
of silver into the sanctuary, and departed; and he
6 went away and hanged himself. And the chief
priests took the pieces of silver, and said, It is not
lawful to put them into the [2]treasury, since it is the
7 price of blood. And they took counsel, and bought
with them the potter's field, to bury strangers in.
8 Wherefore that field was called, The field of blood,
9 unto this day. Then was fulfilled that which was
spoken [3]by Jeremiah the prophet, saying, And [4]they
took the thirty pieces of silver, the price of him that
was priced, [5]whom *certain* of the children of Israel
10 did price; and [6]they gave them for the potter's field,
as the Lord appointed me.

11 Now Jesus stood before the governor: and the
governor asked him, saying, Art thou the King of
the Jews? And Jesus said unto him, Thou sayest.
12 And when he was accused by the chief priests and
13 elders, he answered nothing. Then

1 Many ancient authorities read *righteous*.

2 Gr. *korbanas*, that is, *sacred treasury*. Compare Mark vii. 11.

3 Or, *through*

4 Or, *I took*

5 Or, *whom they priced on the part of the sons of Israel*

6 Some ancient authorities read *I gave*.

saith Pilate unto him, Hearest thou not how many
things they witness against thee? And he gave him 14
no answer, not even to one word: insomuch that
the governor marvelled greatly. Now at [1]the feast 15
the governor was wont to release unto the multi-
tude one prisoner, whom they would. And they 16
had then a notable prisoner, called Barabbas.
When therefore they were gathered together, Pi- 17
late said unto them, Whom will ye that I release
unto you? Barabbas, or Jesus which is called
Christ? For he knew that for envy they had de- 18
livered him up. And while he was sitting on the 19
judgement-seat, his wife sent unto him, saying,
Have thou nothing to do with that righteous man:
for I have suffered many things this day in a
dream because of him. Now the chief priests and 20
the elders persuaded the multitudes that they should
ask for Barabbas, and destroy Jesus. But the gov- 21
ernor answered and said unto them, Whether of the
twain will ye that I release unto you? And they
said, Barabbas. Pilate saith unto them, What then 22
shall I do unto Jesus which is called Christ? They
all say, Let him be crucified. And he said, Why, 23
what evil hath he done? But they cried out exceed-
ingly, saying, Let him be crucified. So when Pilate 24
saw that he prevailed nothing, but rather that a tu-
mult was arising, he took water, and washed his
hands before the multitude, saying, I am innocent
[2]of the blood of this righteous man: see ye *to it.*
And all the people answered and said, His blood *be* 25
on us, and on our children. Then released he unto 26
them Barabbas: but Jesus he scourged and delivered
to be crucified.

Then the soldiers of the governor took Jesus into 27
the [3]palace*, and gathered unto him the whole [4]band.
And they [5]stripped him, and put on him a scarlet 28
robe. And they plaited a crown of thorns and put 29
it upon his head, and a reed in his right hand: and
they kneeled down before him, and mocked him,
saying, Hail, King of the Jews! And they spat upon 30
him, and took the reed and smote him on the head.

1 Or, *a feast*

2 Some ancient authorities read *of this blood: see ye &c.*

3 Gr. *Prætorium.* See Mark xv. 16.

4 Or, *cohort*

5 Some ancient authorities read *clothed.*

* For "palace" read "Prætorium" with marg. Or, *palace* [as in Mark xv. 16] So in John xviii. 28, 33; xix. 9.—*Am. Com.*

λέγει αὐτῷ ὁ Πειλᾶτος Οὐκ ἀκούεις πόσα σου καταμαρ-
14 τυροῦσιν; καὶ οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲ ἓν ῥῆμα, ὥστε
15 θαυμάζειν τὸν ἡγεμόνα λίαν. Κατὰ δὲ ἑορτὴν εἰώθει
16 ὁ ἡγεμὼν ἀπολύειν ἕνα τῷ ὄχλῳ δέσμιον ὃν ἤθελον. εἶχον
17 δὲ τότε δέσμιον ἐπίσημον λεγόμενον Βαραββᾶν. συνη- *Ap.*
γμένων οὖν αὐτῶν εἶπεν αὐτοῖς ὁ Πειλᾶτος Τίνα θέλετε
ἀπολύσω ὑμῖν, [τὸν] Βαραββᾶν ἢ Ἰησοῦν τὸν λεγόμενον
18 Χριστόν; ᾔδει γὰρ ὅτι διὰ φθόνον παρέδωκαν αὐτόν.
19 Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ βήματος ἀπέστειλεν πρὸς
αὐτὸν ἡ γυνὴ αὐτοῦ λέγουσα Μηδὲν σοὶ καὶ τῷ δικαίῳ
ἐκείνῳ, πολλὰ γὰρ ἔπαθον σήμερον κατ' ὄναρ δι' αὐτόν.
20 Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἔπεισαν τοὺς ὄχλους
ἵνα αἰτήσωνται τὸν Βαραββᾶν τὸν δὲ Ἰησοῦν ἀπολέσωσιν.
21 ἀποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς Τίνα θέλετε ἀπὸ
τῶν δύο ἀπολύσω ὑμῖν; οἱ δὲ εἶπαν Τὸν Βαραββᾶν.
22 λέγει αὐτοῖς ὁ Πειλᾶτος Τί οὖν ποιήσω Ἰησοῦν τὸν λεγό-
23 μενον Χριστόν; λέγουσιν πάντες Σταυρωθήτω. ὁ δὲ ἔφη
Τί γὰρ κακὸν ἐποίησεν; οἱ δὲ περισσῶς ἔκραζον λέγοντες
24 Σταυρωθήτω. ἰδὼν δὲ ὁ Πειλᾶτος ὅτι οὐδὲν ὠφελεῖ ἀλλὰ
μᾶλλον θόρυβος γίνεται λαβὼν ὕδωρ ἀπενίψατο τὰς χεῖρας
⌜κατέναντι⌝ τοῦ ὄχλου λέγων Ἀθῷός εἰμι ἀπὸ τοῦ αἵμα- ἀπέναντι
25 τος⊤ τούτου· ὑμεῖς ὄψεσθε. καὶ ἀποκριθεὶς πᾶς ὁ λαὸς τοῦ δικαίου
εἶπεν Τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν.
26 τότε ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν φρα-
γελλώσας παρέδωκεν ἵνα σταυρωθῇ.

27 Τότε οἱ στρατιῶται τοῦ ἡγεμόνος παραλαβόντες τὸν
Ἰησοῦν εἰς τὸ πραιτώριον συνήγαγον ἐπ' αὐτὸν ὅλην τὴν
28 σπεῖραν. καὶ ⌜ἐκδύσαντες⌝ αὐτὸν χλαμύδα κοκκίνην περιέ- ἐνδύσαντες
29 θηκαν αὐτῷ, καὶ πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν
ἐπὶ τῆς κεφαλῆς αὐτοῦ καὶ κάλαμον ἐν τῇ δεξιᾷ αὐτοῦ, καὶ
γονυπετήσαντες ἔμπροσθεν αὐτοῦ ἐνέπαιξαν αὐτῷ λέγον-
30 τες Χαῖρε, ⌜βασιλεῦ⌝ τῶν Ἰουδαίων, καὶ ἐμπτύσαντες εἰς ὁ βασιλεὺς
αὐτὸν ἔλαβον τὸν κάλαμον καὶ ἔτυπτον εἰς τὴν κεφαλὴν

αὐτοῦ. καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν 31
χλαμύδα καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ, καὶ ἀπήγα-
γον αὐτὸν εἰς τὸ σταυρῶσαι. Ἐξερχόμενοι δὲ 32
⊣ εἰς ἀπάντησιν αὐτοῦ ⊢ εὗρον ἄνθρωπον Κυρηναῖον ⊤ ὀνόματι Σίμωνα· τοῦτον ἠγγά-
ρευσαν ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ. Καὶ ἐλθόντες εἰς τό- 33
πον λεγόμενον Γολγοθά, ὅ ἐστιν Κρανίου Τόπος λεγόμε-
Ap. νος, ἔδωκαν αὐτῷ πιεῖν οἶνον μετὰ χολῆς μεμιγμένον· 34
καὶ γευσάμενος οὐκ ἠθέλησεν πιεῖν. σταυρώσαντες δὲ 35
βαλόντες | *Ap.* αὐτὸν διεμερίσαντο τὰ ἱμάτια αὐτοῦ ⌜βάλλοντες⌝ κλῆρον,
καὶ καθήμενοι ἐτήρουν αὐτὸν ἐκεῖ. καὶ ἐπέθηκαν ἐπάνω 36 37
τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην ΟΥΤΟΣ
ΕΣΤΙΝ ΙΗΣΟΥΣ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ.
Ap. Τότε σταυροῦνται σὺν αὐτῷ δύο λῃσταί, εἷς ἐκ δεξιῶν καὶ 38
εἷς ἐξ εὐωνύμων. Οἱ δὲ παραπορευόμενοι ἐβλασφήμουν 39
αὐτὸν κινοῦντες τὰς κεφαλὰς αὐτῶν καὶ λέγοντες Ὁ 40
καταλύων τὸν ναὸν καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, σῶσον
θεοῦ εἶ σεαυτόν· εἰ υἱὸς ⌜εἶ τοῦ θεοῦ⌝, κατάβηθι ἀπὸ τοῦ σταυροῦ.
ὁμοίως [καὶ] οἱ ἀρχιερεῖς ἐμπαίζοντες μετὰ τῶν γραμματέων 41
καὶ πρεσβυτέρων ἔλεγον Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύνα- 42
ται σῶσαι· βασιλεὺς Ἰσραήλ ἐστιν, καταβάτω νῦν ἀπὸ
τοῦ σταυροῦ καὶ πιστεύσομεν ἐπ᾽ αὐτόν. πέποιθεν ἐπὶ 43
τῷ θεῷ ⌜τὸν θεόν⌝, ῥυσάσθω νῦν εἰ θέλει αὐτόν· εἶπεν γὰρ ὅτι
Θεοῦ εἰμὶ υἱός. τὸ δ᾽ αὐτὸ καὶ οἱ λῃσταὶ οἱ συνσταυρω- 44
θέντες σὺν αὐτῷ ὠνείδιζον αὐτόν. Ἀπὸ δὲ 45
Ap. ἕκτης ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν ἕως ὥρας
ἐνάτης. περὶ δὲ τὴν ἐνάτην ὥραν ἐβόησεν ὁ Ἰησοῦς φωνῇ 46
⊣ Ἠλεί ἠλεί λαμὰ ζαφθανεί ⊢ μεγάλῃ λέγων ⌜Ἐλωί ἐλωί λεμὰ σαβαχθανεί⌝;
τοῦτ᾽ ἔστιν Θεέ μου θεέ μου, ἵνα τί με ἐγκατέλιπες;
τινὲς δὲ τῶν ἐκεῖ ἑστηκότων ἀκούσαντες ἔλεγον ὅτι 47
Ἠλείαν φωνεῖ οὗτος. καὶ εὐθέως δραμὼν εἷς ἐξ αὐτῶν καὶ 48
λαβὼν σπόγγον πλήσας τε ὄξους καὶ περιθεὶς καλάμῳ
ἔλεγον ἐπότιζεν αὐτόν. οἱ δὲ λοιποὶ ⌜εἶπαν⌝ Ἄφες ἴδωμεν εἰ 49
ἔρχεται Ἠλείας σώσων αὐτόν. [ἄλλος δὲ λαβὼν λόγχην

31 And when they had mocked him, they took off from
him the robe, and put on him his garments, and led
him away to crucify him.
32 And as they came out, they found a man of Cy-
rene, Simon by name: him they [1]compelled to go
33 *with them*, that he might bear his cross. And when
they were come unto a place called Golgotha, that is
34 to say, The place of a skull, they gave him wine to
drink mingled with gall: and when he had tasted it,
35 he would not drink. And when they had crucified
him, they parted his garments among them, casting
36 lots: and they sat and watched him there. And
37 they set up over his head his accusation written,
38 THIS IS JESUS THE KING OF THE JEWS. Then are
there crucified with him two robbers, one on the
39 right hand, and one on the left. And they that
40 passed by railed on him, wagging their heads, and
saying, Thou that destroyest the [2]temple, and build-
est it in three days, save thyself: if thou art the Son
41 of God, come down from the cross. In like manner
also the chief priests mocking *him*, with the scribes
42 and elders, said, He saved others; [3]himself he cannot
save. He is the King of Israel; let him now come
down from the cross, and we will believe on him.
43 He trusteth on God; let him deliver him now, if he
desireth him: for he said, I am the Son of God.
44 And the robbers also that were crucified with him
cast upon him the same reproach.
45 Now from the sixth hour there was darkness over
46 all the [4]land until the ninth hour. And about the
ninth hour Jesus cried with a loud voice, saying, Eli,
Eli, lama sabachthani? that is, My God, my God,
47 [5]why hast thou forsaken me? And some of them
that stood there, when they heard it, said, This man
48 calleth Elijah. And straightway one of them ran,
and took a sponge, and filled it with vinegar, and
49 put it on a reed, and gave him to drink. And the
rest said, Let be; let us see whether Elijah cometh
to save him.[6]

1 Gr. *impressed.*

2 Or, *sanctuary*

3 Or, *can he not save himself?*

4 Or, *earth*

5 Or, *why didst thou forsake me?*

6 Many ancient authorities add *And another took a spear and pierced his side, and there came out water and blood.* See John xix. 34.

And Jesus cried again with a loud voice, and 50
yielded up his spirit. And behold, the veil of the 51
[1]temple was rent in twain from the top to the bot-
tom; and the earth did quake; and the rocks were
rent; and the tombs were opened; and many bodies 52
of the saints that had fallen asleep were raised;
and coming forth out of the tombs after his res- 53
urrection they entered into the holy city and ap-
peared unto many. Now the centurion, and they 54
that were with him watching Jesus, when they
saw the earthquake, and the things that were done,
feared exceedingly, saying, Truly this was [2]the Son
of God. And many women were there beholding 55
from afar, which had followed Jesus from Galilee,
ministering unto him: among whom was Mary 56
Magdalene, and Mary the mother of James and
Joses, and the mother of the sons of Zebedee.

And when even was come, there came a rich man 57
from Arimathæa, named Joseph, who also himself
was Jesus' disciple: this man went to Pilate, and 58
asked for the body of Jesus. Then Pilate command-
ed it to be given up. And Joseph took the body 59
and wrapped it in a clean linen cloth, and laid it in 60
his own new tomb, which he had hewn out in the
rock: and he rolled a great stone to the door of the
tomb, and departed. And Mary Magdalene was 61
there, and the other Mary, sitting over against the
sepulchre.

Now on the morrow, which is *the day* after the 62
Preparation, the chief priests and the Pharisees were
gathered together unto Pilate, saying, Sir, we remem- 63
ber that that deceiver said, while he was yet alive,
After three days I rise again. Command therefore 64
that the sepulchre be made sure until the third day,
lest haply his disciples come and steal him away, and
say unto the people, He is risen from the dead: and
the last error will be worse than the first. Pilate 65
said unto them, [3]Ye have a guard: go your way,
[4]make it *as* sure as

1 Or, *sanctuary*

2 Or, *a son of God*

3 Or, *Take a guard*

4 Gr. *make it sure, as ye know.*

ἔνυξεν αὐτοῦ τὴν πλευράν, καὶ ἐξῆλθεν ὕδωρ καὶ αἷμα.]]
50 ὁ δὲ Ἰησοῦς πάλιν κράξας φωνῇ μεγάλῃ ἀφῆκεν τὸ πνεῦμα.
51 Καὶ ἰδοὺ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη [ἀπ'] ἄνωθεν
ἕως κάτω εἰς δύο, καὶ ἡ γῆ ἐσείσθη, καὶ αἱ πέτραι ἐσχίσθη-
52 σαν, καὶ τὰ μνημεῖα ἀνεῴχθησαν καὶ πολλὰ σώματα τῶν
53 κεκοιμημένων ἁγίων ἠγέρθησαν, καὶ ἐξελθόντες ἐκ τῶν
μνημείων μετὰ τὴν ἔγερσιν αὐτοῦ εἰσῆλθον εἰς τὴν ἁγίαν
54 πόλιν καὶ ἐνεφανίσθησαν πολλοῖς. Ὁ δὲ ἑκατόνταρχος
καὶ οἱ μετ' αὐτοῦ τηροῦντες τὸν Ἰησοῦν ἰδόντες τὸν σεισμὸν
καὶ τὰ γινόμενα ἐφοβήθησαν σφόδρα, λέγοντες Ἀληθῶς
55 ⸀θεοῦ υἱὸς⸣ ἦν οὗτος. Ἦσαν δὲ ἐκεῖ γυναῖκες πολλαὶ ἀπὸ υἱὸς θεοῦ
μακρόθεν θεωροῦσαι, αἵτινες ἠκολούθησαν τῷ Ἰησοῦ ἀπὸ
56 τῆς Γαλιλαίας διακονοῦσαι αὐτῷ· ἐν αἷς ἦν ⸀Μαρία⸣ ἡ Μαριαμ
Μαγδαληνὴ καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ ⸀Ἰωσὴφ⸣ μήτηρ *Ap.* | Ἰωση
καὶ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου.

57 Ὀψίας δὲ γενομένης ἦλθεν ἄνθρωπος πλούσιος ἀπὸ
Ἁριμαθαίας, τοὔνομα Ἰωσήφ, ὃς καὶ αὐτὸς ⸀ἐμαθητεύθη⸣ τῷ ἐμαθήτευσε
58 Ἰησοῦ· οὗτος προσελθὼν τῷ Πειλάτῳ ᾐτήσατο τὸ σῶμα
59 τοῦ Ἰησοῦ. τότε ὁ Πειλᾶτος ἐκέλευσεν ἀποδοθῆναι. καὶ
λαβὼν τὸ σῶμα ὁ Ἰωσὴφ ἐνετύλιξεν αὐτὸ [ἐν] σινδόνι
60 καθαρᾷ, καὶ ἔθηκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ ὃ ἐλα-
τόμησεν ἐν τῇ πέτρᾳ, καὶ προσκυλίσας λίθον μέγαν τῇ
61 θύρᾳ τοῦ μνημείου ἀπῆλθεν. Ἦν δὲ ἐκεῖ Μαριὰμ ἡ
Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία καθήμεναι ἀπέναντι τοῦ
62 τάφου. Τῇ δὲ ἐπαύριον, ἥτις ἐστὶν μετὰ τὴν
παρασκευήν, συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι
63 πρὸς Πειλᾶτον λέγοντες Κύριε, ἐμνήσθημεν ὅτι ἐκεῖνος
ὁ πλάνος εἶπεν ἔτι ζῶν Μετὰ τρεῖς ἡμέρας ἐγείρομαι·
64 κέλευσον οὖν ἀσφαλισθῆναι τὸν τάφον ἕως τῆς τρίτης
ἡμέρας, μή ποτε ἐλθόντες οἱ μαθηταὶ ⸆ κλέψωσιν αὐτὸν αὐτοῦ
καὶ εἴπωσιν τῷ λαῷ Ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ ἔσται
65 ἡ ἐσχάτη πλάνη χείρων τῆς πρώτης. ἔφη ⸆ αὐτοῖς ὁ δὲ
Πειλᾶτος Ἔχετε κουστωδίαν· ὑπάγετε ἀσφαλίσασθε ὡς

οἴδατε. οἱ δὲ πορευθέντες ἠσφαλίσαντο τὸν τάφον σφρα- 65
γίσαντες τὸν λίθον μετὰ τῆς κουστωδίας.
Ὀψὲ δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων, 1
Μαριάμ ἦλθεν ⌜Μαρία⌝ ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία θεωρῆσαι
τὸν τάφον. καὶ ἰδοὺ σεισμὸς ἐγένετο μέγας· ἄγγελος γὰρ 2
Κυρίου καταβὰς ἐξ οὐρανοῦ καὶ προσελθὼν ἀπεκύλισε τὸν
λίθον καὶ ἐκάθητο ἐπάνω αὐτοῦ. ἦν δὲ ἡ εἰδέα αὐτοῦ ὡς 3
ἀστραπὴ καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὡς χιών. ἀπὸ δὲ τοῦ 4
φόβου αὐτοῦ ἐσείσθησαν οἱ τηροῦντες καὶ ἐγενήθησαν ὡς
νεκροί. ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπεν ταῖς γυναιξίν Μὴ 5
φοβεῖσθε ὑμεῖς, οἶδα γὰρ ὅτι Ἰησοῦν τὸν ἐσταυρωμένον
ζητεῖτε· οὐκ ἔστιν ὧδε, ἠγέρθη γὰρ καθὼς εἶπεν· δεῦτε 6
⊣ὁ κύριος⊢ ἴδετε τὸν τόπον ὅπου ἔκειτο ⊤· καὶ ταχὺ πορευθεῖσαι εἴπατε 7
τοῖς μαθηταῖς αὐτοῦ ὅτι Ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ
ἰδοὺ προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν, ἐκεῖ αὐτὸν ὄψεσθε·
Αp.† ἰδοὺ ⌜εἶπον⌝ ὑμῖν. καὶ ἀπελθοῦσαι ταχὺ ἀπὸ τοῦ μνημείου 8
μετὰ φόβου καὶ χαρᾶς μεγάλης ἔδραμον ἀπαγγεῖλαι τοῖς
μαθηταῖς αὐτοῦ. καὶ ἰδοὺ Ἰησοῦς ὑπήντησεν αὐταῖς λέγων 9
Χαίρετε· αἱ δὲ προσελθοῦσαι ἐκράτησαν αὐτοῦ τοὺς πόδας
καὶ προσεκύνησαν αὐτῷ. τότε λέγει αὐταῖς ὁ Ἰησοῦς Μὴ 10
φοβεῖσθε· ὑπάγετε ἀπαγγείλατε τοῖς ἀδελφοῖς μου ἵνα ἀπέλ-
θωσιν εἰς τὴν Γαλιλαίαν, κἀκεῖ με ὄψονται. Πο- 11
ρευομένων δὲ αὐτῶν ἰδού τινες τῆς κουστωδίας ἐλθόντες εἰς
τὴν πόλιν ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γενό-
μενα. καὶ συναχθέντες μετὰ τῶν πρεσβυτέρων συμβούλιόν 12
τε λαβόντες ἀργύρια ἱκανὰ ἔδωκαν τοῖς στρατιώταις λέγον- 13
τες Εἴπατε ὅτι Οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες
ἔκλεψαν αὐτὸν ἡμῶν κοιμωμένων· καὶ ἐὰν ἀκουσθῇ τοῦτο 14
ὑπὸ ⌜ἐπὶ⌝ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν καὶ ὑμᾶς ἀμερίμνους
τε ποιήσομεν. οἱ δὲ λαβόντες ⊤ ἀργύρια ἐποίησαν ὡς ἐδι- 15
ἐφημίσθη δάχθησαν. Καὶ ⌜διεφημίσθη⌝ ὁ λόγος οὗτος παρὰ Ἰουδαίοις
μέχρι τῆς σήμερον [ἡμέρας]. Οἱ δὲ ἕνδεκα 16
μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν εἰς τὸ ὄρος οὗ

66 ye can. So they went, and made the sepulchre sure,
sealing the stone, the guard being with them.

28 Now late on the sabbath day, as it began to dawn
toward the first *day* of the week, came Mary Magda-
2 lene and the other Mary to see the sepulchre. And
behold, there was a great earthquake; for an angel
of the Lord descended from heaven, and came and
3 rolled away the stone, and sat upon it. His appear-
ance was as lightning, and his raiment white as
4 snow: and for fear of him the watchers did quake,
5 and became as dead men. And the angel answered
and said unto the women, Fear not ye: for I know
6 that ye seek Jesus, which hath been crucified. He
is not here; for he is risen, even as he said. Come,
7 see the place [1]where the Lord lay. And go quickly,
and tell his disciples, He is risen from the dead; and
lo, he goeth before you into Galilee; there shall ye
8 see him: lo, I have told you. And they departed
quickly from the tomb with fear and great joy, and
9 ran to bring his disciples word. And behold, Jesus
met them, saying, All hail. And they came and
10 took hold of his feet, and worshipped him. Then
saith Jesus unto them, Fear not: go tell my brethren
that they depart into Galilee, and there shall they
see me.

11 Now while they were going, behold, some of the
guard came into the city, and told unto the chief
12 priests all the things that were come to pass. And
when they were assembled with the elders, and had
taken counsel, they gave large money unto the sol-
13 diers, saying, Say ye, His disciples came by night,
14 and stole him away while we slept. And if this
[2]come to the governor's ears, we will persuade him,
15 and rid you of care. So they took the money, and
did as they were taught: and this saying was spread
abroad among the Jews, *and continueth* until this
day.

16 But the eleven disciples went into Galilee, unto
the mountain where

[1] Many ancient authorities read *where he lay.*

[2] Or, *come to a hearing before the governor*

Jesus had appointed them. And when they saw 17
him, they worshipped *him*: but some doubted. And 18
Jesus came to them and spake unto them, saying,
All authority hath been given unto me in heaven
and on earth. Go ye therefore, and make disci- 19
ples of all the nations, baptizing them into the name
of the Father and of the Son and of the Holy
Ghost: teaching them to observe all things whatso- 20
ever I commanded you: and lo, I am with you
[1]alway, even unto [2]the end of the world.

1 Gr. *all the days.*
2 Or, *the consummation of the age*

17 ἐτάξατο αὐτοῖς ὁ Ἰησοῦς, καὶ ἰδόντες αὐτὸν προσεκύ-
18 νησαν, οἱ δὲ ἐδίστασαν. καὶ προσελθὼν ὁ Ἰησοῦς ἐλά-
λησεν αὐτοῖς λέγων Ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐ-
19 ρανῷ καὶ ἐπὶ [τῆς] γῆς· πορευθέντες οὖν μαθητεύσατε
πάντα τὰ ἔθνη, ⸀βαπτίζοντες⸣ αὐτοὺς εἰς τὸ ὄνομα τοῦ πα- βαπτίσαντε
20 τρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος, διδάσκοντες
αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν· καὶ ἰδοὺ ἐγὼ
μεθ' ὑμῶν εἰμὶ πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ
αἰῶνος.

ΚΑΤΑ ΜΑΡΚΟΝ

υἱοῦ θεοῦ *Ap.* ΑΡΧΗ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ ⸆. 1

Καθὼς γέγραπται ἐν τῷ Ἠσαίᾳ τῷ προφήτῃ 2
Ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου
σου,
ὃς κατασκευάσει τὴν ὁδόν σου·
Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ 3
Ἑτοιμάσατε τὴν ὁδὸν Κυρίου,
εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ,
ἐγένετο Ἰωάνης ὁ βαπτίζων ἐν τῇ ἐρήμῳ κηρύσσων βά- 4
πτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν. καὶ ἐξεπορεύ- 5
ετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα καὶ οἱ Ἰεροσολυ-
μεῖται πάντες, καὶ ἐβαπτίζοντο ὑπ᾿ αὐτοῦ ἐν τῷ Ἰορδάνῃ
ποταμῷ ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν. καὶ ἦν ὁ 6
Ἰωάνης ἐνδεδυμένος τρίχας καμήλου καὶ ζώνην δερματίνην
περὶ τὴν ὀσφὺν αὐτοῦ, καὶ ἔσθων ἀκρίδας καὶ μέλι ἄγριον.
καὶ ἐκήρυσσεν λέγων Ἔρχεται ὁ ἰσχυρότερός μου ὀπίσω 7
[μου], οὗ οὐκ εἰμὶ ἱκανὸς κύψας λῦσαι τὸν ἱμάντα τῶν ὑπο-
δημάτων αὐτοῦ· ἐγὼ ἐβάπτισα ὑμᾶς ὕδατι, αὐτὸς δὲ βα- 8
πτίσει ὑμᾶς πνεύματι ἁγίῳ.

Ἐγένετο ⸀ΚΑΙ ΕΓΕΝΕΤΟ⸀ ἐν ἐκείναις ταῖς ἡμέραις ἦλθεν 9
Ἰησοῦς ἀπὸ Ναζαρὲτ τῆς Γαλιλαίας καὶ ἐβαπτίσθη εἰς

THE GOSPEL

ACCORDING TO

S. MARK.

---

1 The beginning of the gospel of Jesus Christ, [1]the
Son of God.
2 Even as it is written [2]in Isaiah the prophet,
Behold, I send my messenger before thy face,
Who shall prepare thy way;
3 The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight;
4 John came, who baptized in the wilderness and
preached the baptism of repentance unto remission
5 of sins. And there went out unto him all the coun-
try of Judæa, and all they of Jerusalem; and they
were baptized of him in the river Jordan, confessing
6 their sins. And John was clothed with camel's hair,
and *had* a leathern girdle about his loins, and did eat
7 locusts and wild honey. And he preached, saying,
There cometh after me he that is mightier than I,
the latchet of whose shoes I am not [3]worthy to stoop
8 down and unloose. I baptized you [4]with water;
but he shall baptize you [4]with the [5]Holy Ghost.
9 And it came to pass in those days, that Jesus
came from Nazareth of Galilee, and was baptized

1 Some ancient authorities omit *the Son of God.*
2 Some ancient authorities read *in the prophets.*
3 Gr. *sufficient.*
4 Or, *in*
5 Or, *Holy Spirit*: and so throughout this book.

1 Gr. *into.*

of John [1]in the Jordan. And straightway coming up 10
out of the water, he saw the heavens rent asunder,
and the Spirit as a dove descending upon him: and a 11
voice came out of the heavens, Thou art my beloved
Son, in thee I am well pleased.

And straightway the Spirit driveth him forth into 12
the wilderness. And he was in the wilderness forty 13
days tempted of Satan; and he was with the wild
beasts; and the angels ministered unto him.

Now after that John was delivered up, Jesus came 14
into Galilee, preaching the gospel of God, and say- 15
ing, The time is fulfilled, and the kingdom of God
is at hand: repent ye, and believe in the gospel.

And passing along by the sea of Galilee, he saw 16
Simon and Andrew the brother of Simon casting a
net in the sea: for they were fishers. And Jesus 17
said unto them, Come ye after me, and I will make
you to become fishers of men. And straightway 18
they left the nets, and followed him. And going on 19
a little further, he saw James the *son* of Zebedee, and
John his brother, who also were in the boat mend-
ing the nets. And straightway he called them: and 20
they left their father Zebedee in the boat with the
hired servants, and went after him.

And they go into Capernaum; and straightway 21
on the sabbath day he entered into the synagogue
and taught. And they were astonished at his teach- 22
ing: for he taught them as having authority, and
not as the scribes. And straightway there was in 23
their synagogue a man with an unclean spirit; and
he cried out, saying, What have we to do with thee, 24
thou Jesus of Nazareth? art thou come to destroy
us? I know thee who thou art, the Holy One of
God. And Jesus rebuked [2]him, saying, Hold thy 25
peace, and come out of him. And the unclean spir- 26
it, [3]tearing him and crying with a loud voice, came
out of him.

2 Or, *it*

3 Or, *convulsing*

10 τὸν Ἰορδάνην ὑπὸ Ἰωάνου. καὶ εὐθὺς ἀναβαίνων ἐκ τοῦ
ὕδατος εἶδεν σχιζομένους τοὺς οὐρανοὺς καὶ τὸ πνεῦμα ὡς
11 περιστερὰν καταβαῖνον εἰς αὐτόν· καὶ φωνὴ [ἐγένετο] ἐκ
τῶν οὐρανῶν Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν σοὶ εὐδό-
12 κησα. Καὶ εὐθὺς τὸ πνεῦμα αὐτὸν ἐκβάλλει
13 εἰς τὴν ἔρημον. καὶ ἦν ἐν τῇ ἐρήμῳ τεσσεράκοντα ἡμέ-
ρας πειραζόμενος ὑπὸ τοῦ Σατανᾶ, καὶ ἦν μετὰ τῶν θηρί-
ων, καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ.

14 Καὶ μετὰ τὸ παραδοθῆναι τὸν Ἰωάνην ἦλθεν ὁ
Ἰησοῦς εἰς τὴν Γαλιλαίαν κηρύσσων τὸ εὐαγγέλιον
15 τοῦ θεοῦ [καὶ λέγων] ὅτι Πεπλήρωται ὁ καιρὸς καὶ
ἤγγικεν ἡ βασιλεία τοῦ θεοῦ· μετανοεῖτε καὶ πιστεύ-
16 ετε ἐν τῷ εὐαγγελίῳ. Καὶ παράγων παρὰ
τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν Σίμωνα καὶ Ἀν-
δρέαν τὸν ἀδελφὸν Σίμωνος ἀμφιβάλλοντας ἐν τῇ θα-
17 λάσσῃ, ἦσαν γὰρ ἁλεεῖς· καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς
Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς γενέσθαι ἁλεεῖς
18 ἀνθρώπων. καὶ εὐθὺς ἀφέντες τὰ δίκτυα ἠκολούθησαν
19 αὐτῷ. Καὶ προβὰς ὀλίγον εἶδεν Ἰάκωβον τὸν τοῦ Ζεβε-
δαίου καὶ Ἰωάνην τὸν ἀδελφὸν αὐτοῦ, καὶ αὐτοὺς ἐν τῷ
20 πλοίῳ καταρτίζοντας τὰ δίκτυα, καὶ εὐθὺς ἐκάλεσεν αὐτούς.
καὶ ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ
μετὰ τῶν μισθωτῶν ἀπῆλθον ὀπίσω αὐτοῦ.

21 Καὶ εἰσπορεύονται εἰς Καφαρναούμ. Καὶ εὐθὺς τοῖς
22 σάββασιν ⌜εἰσελθὼν εἰς τὴν συναγωγὴν ἐδίδασκεν⌝. καὶ ἐδίδασκεν εἰς τὴν συναγωγήν
ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ, ἦν γὰρ διδάσκων
23 αὐτοὺς ὡς ἐξουσίαν ἔχων καὶ οὐχ ὡς οἱ γραμματεῖς. καὶ
εὐθὺς ἦν ἐν τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν πνεύματι
24 ἀκαθάρτῳ, καὶ ἀνέκραξεν λέγων Τί ἡμῖν καὶ σοί, Ἰησοῦ
Ναζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς; ⌜οἶδα⌝ σε τίς εἶ, ὁ ἅγιος οἴδαμεν
25 τοῦ θεοῦ. καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς [λέγων] Φιμώ-
26 θητι καὶ ἔξελθε ἐξ αὐτοῦ. καὶ σπαράξαν αὐτὸν τὸ πνεῦμα
τὸ ἀκάθαρτον καὶ φωνῆσαν φωνῇ μεγάλῃ ἐξῆλθεν ἐξ αὐτοῦ.

πρὸς ἑαυτοὺς καὶ ἐθαμβήθησαν ἅπαντες, ὥστε συνζητεῖν ⌜αὐτοὺς⌝ λέγον- 27
τας Τί ἐστιν τοῦτο; διδαχὴ καινή· κατ' ἐξουσίαν καὶ τοῖς
πνεύμασι τοῖς ἀκαθάρτοις ἐπιτάσσει, καὶ ὑπακούουσιν αὐτῷ.
Καὶ ἐξῆλθεν ἡ ἀκοὴ αὐτοῦ εὐθὺς πανταχοῦ εἰς ὅλην τὴν 28
περίχωρον τῆς Γαλιλαίας. Καὶ εὐθὺς ἐκ τῆς 29
ἐξελθὼν ἦλθεν συναγωγῆς ⌜ἐξελθόντες ἦλθαν⌝ εἰς τὴν οἰκίαν Σίμωνος καὶ
Ἀνδρέου μετὰ Ἰακώβου καὶ Ἰωάνου. ἡ δὲ πενθερὰ Σίμωνος 30
κατέκειτο πυρέσσουσα, καὶ εὐθὺς λέγουσιν αὐτῷ περὶ αὐτῆς.
καὶ προσελθὼν ἤγειρεν αὐτὴν κρατήσας τῆς χειρός· καὶ ἀ- 31
φῆκεν αὐτὴν ὁ πυρετός, καὶ διηκόνει αὐτοῖς. Ὀ- 32
ψίας δὲ γενομένης, ὅτε ἔδυσεν ὁ ἥλιος, ἔφερον πρὸς αὐτὸν
πάντας τοὺς κακῶς ἔχοντας καὶ τοὺς δαιμονιζομένους· καὶ 33
ἦν ὅλη ἡ πόλις ἐπισυνηγμένη πρὸς τὴν θύραν. καὶ ἐθερά- 34
πευσεν πολλοὺς κακῶς ἔχοντας ποικίλαις νόσοις, καὶ δαι-
μόνια πολλὰ ἐξέβαλεν, καὶ οὐκ ἤφιεν λαλεῖν τὰ δαιμόνια,
ὅτι ᾔδεισαν αὐτὸν [Χριστὸν εἶναι]. Καὶ 35
πρωῒ ἔννυχα λίαν ἀναστὰς ἐξῆλθεν [καὶ ἀπῆλθεν] εἰς ἔρη-
μον τόπον κἀκεῖ προσηύχετο. καὶ κατεδίωξεν αὐτὸν Σίμων 36
καὶ οἱ μετ' αὐτοῦ, καὶ εὗρον αὐτὸν καὶ λέγουσιν αὐτῷ 37
ὅτι Πάντες ζητοῦσίν σε. καὶ λέγει αὐτοῖς Ἄγωμεν 38
ἀλλαχοῦ εἰς τὰς ἐχομένας κωμοπόλεις, ἵνα καὶ ἐκεῖ κηρύξω,
εἰς τοῦτο γὰρ ἐξῆλθον. καὶ ἦλθεν κηρύσσων εἰς τὰς 39
συναγωγὰς αὐτῶν εἰς ὅλην τὴν Γαλιλαίαν καὶ τὰ δαιμόνια
ἐκβάλλων.

Καὶ ἔρχεται πρὸς αὐτὸν λεπρὸς παρακαλῶν αὐτὸν 40
[καὶ γονυπετῶν] λέγων αὐτῷ ὅτι Ἐὰν θέλῃς δύνασαί
⊣ὀργισθεὶς⊢ με καθαρίσαι. καὶ ⌜σπλαγχνισθεὶς⌝ ἐκτείνας τὴν χεῖρα 41
αὐτοῦ ἥψατο καὶ λέγει αὐτῷ Θέλω, καθαρίσθητι· καὶ 42
εὐθὺς ἀπῆλθεν ἀπ' αὐτοῦ ἡ λέπρα, καὶ ἐκαθερίσθη. καὶ 43
ἐμβριμησάμενος αὐτῷ εὐθὺς ἐξέβαλεν αὐτόν, καὶ λέγει 44
αὐτῷ Ὅρα μηδενὶ μηδὲν εἴπῃς, ἀλλὰ ὕπαγε σεαυτὸν
ΔΕΙΞΟΝ ΤΩ͂Ι ἹΕΡΕΙ͂ καὶ προσένεγκε περὶ τοῦ καθαρισμοῦ σου
ἃ προσέταξεν Μωυσῆς εἰς μαρτύριον αὐτοῖς. ὁ δὲ ἐξελθὼν 45

27 And they were all amazed, insomuch that they ques-
tioned among themselves, saying, What is this? a
new teaching! with authority he commandeth even
28 the unclean spirits, and they obey him. And the re-
port of him went out straightway everywhere into
all the region of Galilee round about.
29 And straightway, [1]when they were come out of
the synagogue, they came into the house of Simon
30 and Andrew, with James and John. Now Simon's
wife's mother lay sick of a fever; and straightway
31 they tell him of her: and he came and took her by
the hand, and raised her up; and the fever left her,
and she ministered unto them.
32 And at even, when the sun did set, they brought
unto him all that were sick, and them that were [2]pos-
33 sessed with devils. And all the city was gathered
34 together at the door. And he healed many that
were sick with divers diseases, and cast out many
[3]devils; and he suffered not the [3]devils to speak, be-
cause they knew him[4].
35 And in the morning, a great while before day, he
rose up and went out, and departed into a desert
36 place, and there prayed. And Simon and they that
37 were with him followed after him; and they found
38 him, and say unto him, All are seeking thee. And
he saith unto them, Let us go elsewhere into the
next towns, that I may preach there also; for to this
39 end came I forth. And he went into their syna-
gogues throughout all Galilee, preaching and cast-
ing out [3]devils.
40 And there cometh to him a leper, beseeching him,
[5]and kneeling down to him, and saying unto him,
41 If thou wilt, thou canst make me clean. And be-
ing moved with compassion, he stretched forth his
hand, and touched him, and saith unto him, I will;
42 be thou made clean. And straightway the leprosy
43 departed from him, and he was made clean. And he
[6]strictly charged him, and straightway sent him out,
44 and saith unto him, See thou say nothing to any man:
but go thy way, shew thyself to the priest, and offer
for thy cleansing the things which Moses command-
45 ed, for a testimony unto them. But he went out, and

1 Some ancient authorities read *when he was come out of the synagogue, he came* &c.

2 Or, *demoniacs*

3 Gr. *demons.*

4 Many ancient authorities add *to be Christ.* See Luke iv. 41.

5 Some ancient authorities omit *and kneeling down to him.*

6 Or, *sternly*

began to publish it much, and to spread abroad the
[1]matter, insomuch that [2]Jesus could no more openly
enter into [3]a city, but was without in desert places:
and they came to him from every quarter.

1 Gr. *word.*
2 Gr. *he.*
3 Or, *the city*

And when he entered again into Capernaum after **2**
some days, it was noised that he was [4]in the house.
And many were gathered together, so that there 2
was no longer room *for them,* no, not even about
the door: and he spake the word unto them. And 3
they come, bringing unto him a man sick of the
palsy, borne of four. And when they could not 4
[5]come nigh unto him for the crowd, they uncovered
the roof where he was: and when they had broken
it up, they let down the bed* whereon the sick of the
palsy lay. And Jesus seeing their faith saith unto 5
the sick of the palsy, [6]Son, thy sins are forgiven.
But there were certain of the scribes sitting there, 6
and reasoning in their hearts, Why doth this man 7
thus speak? he blasphemeth: who can forgive sins
but one, *even* God? And straightway Jesus, per- 8
ceiving in his spirit that they so reasoned within
themselves, saith unto them, Why reason ye these
things in your hearts? Whether is easier, to say to 9
the sick of the palsy, Thy sins are forgiven; or to
say, Arise, and take up thy bed*, and walk? But 10
that ye may know that the Son of man hath [7]power
on earth to forgive sins (he saith to the sick of the
palsy), I say unto thee, Arise, take up thy bed*, and 11
go unto thy house. And he arose, and straightway 12
took up the bed*, and went forth before them all;
insomuch that they were all amazed, and glorified
God, saying, We never saw it on this fashion.

4 Or, *at home*
5 Many ancient authorities read *bring him unto him.*
6 Gr. *Child.*
7 Or, *authority*

And he went forth again by the sea side; and all 13
the multitude resorted unto him, and he taught them.
And as he passed by, he saw Levi the *son* of Alphæus 14
sitting at the place of toll, and he saith unto him,
Follow me. And he arose and followed him. And 15
it came to pass, that he was sitting at meat in his
house, and many [8]publicans and sin-

8 See marginal note on Matt. v. 46.

* "bed" add marg. Or, *pallet* So in vi. 55; John v. 8, 9, 10, 11, 12; Acts v. 15; ix. 33.—*Am. Com.*

ἤρξατο κηρύσσειν πολλὰ καὶ διαφημίζειν τὸν λόγον, ὥστε
μηκέτι αὐτὸν δύνασθαι ⸢φανερῶς εἰς πόλιν⸣ εἰσελθεῖν, ἀλλὰ εἰς πόλιν φανερῶς
ἔξω ἐπ' ἐρήμοις τόποις [ἦν]· καὶ ἤρχοντο πρὸς αὐτὸν
πάντοθεν.

1 Καὶ εἰσελθὼν πάλιν εἰς Καφαρναοὺμ δι' ἡμερῶν ἠκού-
2 σθη ὅτι ⸢ἐν οἴκῳ ἐστίν⸣· καὶ συνήχθησαν πολλοὶ ὥστε εἰς οἶκόν ἐστιν
μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν, καὶ ἐλάλει αὐτοῖς
3 τὸν λόγον. καὶ ἔρχονται φέροντες πρὸς αὐτὸν παραλυτικὸν
4 αἰρόμενον ὑπὸ τεσσάρων. καὶ μὴ δυνάμενοι προσενέγκαι
αὐτῷ διὰ τὸν ὄχλον ἀπεστέγασαν τὴν στέγην ὅπου ἦν, καὶ
ἐξορύξαντες χαλῶσι τὸν κράβαττον ὅπου ὁ παραλυτικὸς
5 κατέκειτο. καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν λέγει τῷ
6 παραλυτικῷ Τέκνον, ἀφίενταί σου αἱ ἁμαρτίαι. ἦσαν δέ
τινες τῶν γραμματέων ἐκεῖ καθήμενοι καὶ διαλογιζόμενοι ἐν
7 ταῖς καρδίαις αὐτῶν ⸢Τί⸣ οὗτος οὕτω λαλεῖ; βλασφημεῖ· Ὅτι
8 τίς δύναται ἀφιέναι ἁμαρτίας εἰ μὴ εἷς ὁ θεός; καὶ εὐθὺς
ἐπιγνοὺς ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ ὅτι [οὕτως] διαλογί-
ζονται ἐν ἑαυτοῖς λέγει [αὐτοῖς] Τί ταῦτα διαλογίζεσθε ἐν
9 ταῖς καρδίαις ὑμῶν; τί ἐστιν εὐκοπώτερον, εἰπεῖν τῷ παρα-
λυτικῷ Ἀφίενταί σου αἱ ἁμαρτίαι, ἢ εἰπεῖν Ἐγείρου
10 [καὶ] ἆρον τὸν κράβαττόν σου καὶ περιπάτει; ἵνα δὲ εἰδῆτε
ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ⸢ἀφιέναι ἁμαρτίας ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας
11 ἐπὶ τῆς γῆς⸣ —λέγει τῷ παραλυτικῷ Σοὶ λέγω, ἔγειρε
12 ἆρον τὸν κράβαττόν σου καὶ ὕπαγε εἰς τὸν οἶκόν σου. καὶ
ἠγέρθη καὶ εὐθὺς ἄρας τὸν κράβαττον ἐξῆλθεν ἔμπροσθεν
πάντων, ὥστε ἐξίστασθαι πάντας καὶ δοξάζειν τὸν θεὸν
[λέγοντας] ὅτι Οὕτως οὐδέποτε εἴδαμεν.

13 Καὶ ἐξῆλθεν πάλιν παρὰ τὴν θάλασσαν· καὶ πᾶς
14 ὁ ὄχλος ἤρχετο πρὸς αὐτόν, καὶ ἐδίδασκεν αὐτούς. Καὶ
παράγων εἶδεν ⸢Λευεὶν⸣ τὸν τοῦ Ἁλφαίου καθήμενον ἐπὶ ⊣Ἰάκωβον⊢
τὸ τελώνιον, καὶ λέγει αὐτῷ Ἀκολούθει μοι. καὶ ἀναστὰς
15 ἠκολούθησεν αὐτῷ. Καὶ γίνεται κατακεῖσθαι
αὐτὸν ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ ἁμαρτω-

λοὶ συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ,
ἦσαν γὰρ πολλοὶ καὶ ἠκολούθουν αὐτῷ. καὶ οἱ γραμμα- 16
τεῖς τῶν Φαρισαίων ἰδόντες ὅτι ἐσθίει μετὰ τῶν ἁμαρ-
τωλῶν καὶ τελωνῶν ἔλεγον τοῖς μαθηταῖς αὐτοῦ Ὅτι
καὶ πίνει μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει⊤; καὶ ἀκούσας 17
ὁ Ἰησοῦς λέγει αὐτοῖς [ὅτι] Οὐ χρείαν ἔχουσιν οἱ ἰσχύ-
οντες ἰατροῦ ἀλλ' οἱ κακῶς ἔχοντες· οὐκ ἦλθον καλέσαι
δικαίους ἀλλὰ ἁμαρτωλούς. Καὶ ἦσαν οἱ μα- 18
θηταὶ Ἰωάνου καὶ οἱ Φαρισαῖοι νηστεύοντες. καὶ ἔρχονται
καὶ λέγουσιν αὐτῷ Διὰ τί οἱ μαθηταὶ Ἰωάνου καὶ οἱ μα-
θηταὶ τῶν Φαρισαίων νηστεύουσιν, οἱ δὲ σοὶ [μαθηταὶ] οὐ
νηστεύουσιν; καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς Μὴ δύνανται 19
οἱ υἱοὶ τοῦ νυμφῶνος ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστὶν
νηστεύειν; ὅσον χρόνον ἔχουσιν τὸν νυμφίον μετ' αὐτῶν
οὐ δύνανται νηστεύειν· ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ 20
ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν ἐν ἐκείνῃ τῇ
ἡμέρᾳ. οὐδεὶς ἐπίβλημα ῥάκους ἀγνάφου ἐπιράπτει ἐπὶ 21
ἱμάτιον παλαιόν· εἰ δὲ μή, αἴρει τὸ πλήρωμα ἀπ' αὐτοῦ
τὸ καινὸν τοῦ παλαιοῦ, καὶ χεῖρον σχίσμα γίνεται. καὶ 22
οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μή,
ῥήξει ὁ οἶνος τοὺς ἀσκούς, καὶ ὁ οἶνος ἀπόλλυται καὶ
οἱ ἀσκοί· [ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινούς.]

παραπορεύεσθαι Καὶ ἐγένετο αὐτὸν ἐν τοῖς σάββασιν ⌜διαπορεύε- 23
σθαι⌝ διὰ τῶν σπορίμων, καὶ οἱ μαθηταὶ αὐτοῦ ἤρξαντο
ὁδοποιεῖν ⌜ὁδὸν ποιεῖν⌝ τίλλοντες τοὺς στάχυας. καὶ οἱ Φαρισαῖοι 24
ἔλεγον αὐτῷ Ἴδε τί ποιοῦσιν τοῖς σάββασιν ὃ οὐκ ἔξε-
στιν; καὶ λέγει αὐτοῖς Οὐδέποτε ἀνέγνωτε τί ἐποίησεν 25
Δαυεὶδ ὅτε χρείαν ἔσχεν καὶ ἐπείνασεν αὐτὸς καὶ
οἱ μετ' αὐτοῦ; [πῶς] εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ 26
ἐπὶ Ἀβιάθαρ ἀρχιερέως καὶ ΤΟΥΣ ἌΡΤΟΥΣ ΤΗΣ ΠΡΟΘΕΣΕΩΣ
ἔφαγεν, οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ τοὺς ἱερεῖς, καὶ
ἔδωκεν καὶ τοῖς σὺν αὐτῷ οὖσιν; καὶ ἔλεγεν αὐτοῖς Τὸ 27
σάββατον διὰ τὸν ἄνθρωπον ἐγένετο καὶ οὐχ ὁ ἄνθρωπος

ners sat down with Jesus and his disciples: for there
16 were many, and they followed him. And the scribes
[1]of the Pharisees, when they saw that he was eating
with the sinners and publicans, said unto his disci-
ples, [2]He eateth [3]and drinketh with publicans and
17 sinners. And when Jesus heard it, he saith unto
them, They that are [4]whole have no need of a physi-
cian, but they that are sick: I came not to call the
righteous, but sinners.
18 And John's disciples and the Pharisees were fast-
ing: and they come and say unto him, Why do
John's disciples and the disciples of the Pharisees
19 fast, but thy disciples fast not? And Jesus said
unto them, Can the sons of the bride-chamber fast,
while the bridegroom is with them? as long as they
have the bridegroom with them, they cannot fast.
20 But the days will come, when the bridegroom shall
be taken away from them, and then will they fast
21 in that day. No man seweth a piece of undressed
cloth on an old garment: else that which should fill
it up taketh from it, the new from the old, and a
22 worse rent is made. And no man putteth new wine
into old [5]wine-skins: else the wine will burst the
skins, and the wine perisheth, and the skins: but
they put new wine into fresh wine-skins.
23 And it came to pass, that he was going on the
sabbath day through the cornfields; and his disci-
ples [6]began, as they went, to pluck the ears of corn.
24 And the Pharisees said unto him, Behold, why do
they on the sabbath day that which is not lawful?
25 And he said unto them, Did ye never read what Da-
vid did, when he had need, and was an hungred,
26 he, and they that were with him? How he entered
into the house of God [7]when Abiathar was high
priest, and did eat the shewbread, which it is not
lawful to eat save for the priests, and gave also to
27 them that were with him? And he said unto them,
The sabbath was made for man, and not man

1 Some ancient authorities read *and the Pharisees.*

2 Or, How is it *that he eateth . . . sinners?*

3 Some ancient authorities omit *and drinketh.*

4 Gr. *strong.*

5 That is, *skins used as bottles.*

6 Gr. *began to make their way plucking.*

7 Some ancient authorities read *in the days of Abiathar the high priest.*

for the sabbath: so that the Son of man is lord even 28
of the sabbath.

And he entered again into the synagogue; and **3**
there was a man there which had his hand with-
ered. And they watched him, whether he would 2
heal him on the sabbath day; that they might ac-
cuse him. And he saith unto the man that had 3
his hand withered, [1]Stand forth. And he saith 4
unto them, Is it lawful on the sabbath day to do
good, or to do harm? to save a life, or to kill? But
they held their peace. And when he had looked 5
round about on them with anger, being grieved at
the hardening of their heart, he saith unto the man,
Stretch forth thy hand. And he stretched it forth:
and his hand was restored. And the Pharisees went 6
out, and straightway with the Herodians took coun-
sel against him, how they might destroy him.

And Jesus with his disciples withdrew to the sea: 7
and a great multitude from Galilee followed: and
from Judæa, and from Jerusalem, and from Idumæa, 8
and beyond Jordan, and about Tyre and Sidon, a
great multitude, hearing [2]what great things he did,
came unto him. And he spake to his disciples, that 9
a little boat should wait on him because of the
crowd, lest they should throng him: for he had 10
healed many; insomuch that as many as had
[3]plagues [4]pressed upon him that they might touch
him. And the unclean spirits, whensoever they be- 11
held him, fell down before him, and cried, saying,
Thou art the Son of God. And he charged them 12
much that they should not make him known.

And he goeth up into the mountain, and calleth 13
unto him whom he himself would: and they went
unto him. And he appointed twelve,[5] that they 14
might be with him, and that he might send them 15
forth to preach, and to have authority to cast out 16
[6]devils: [7]and Simon he surnamed Peter; and James 17
the *son* of Zebedee, and John the brother of James;

1 Gr. *Arise into the midst.*
2 Or, *all the things that he did*
3 Gr. *scourges.*
4 Gr. *fell.*
5 Some ancient authorities add *whom also he named apostles.* See Luke vi. 13.
6 Gr. *demons.*
7 Some ancient authorities insert *and he appointed twelve.*

28 διὰ τὸ σάββατον· ὥστε κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου
1 καὶ τοῦ σαββάτου. Καὶ εἰσῆλθεν πάλιν εἰς
συναγωγήν, καὶ ἦν ἐκεῖ ἄνθρωπος ἐξηραμμένην ἔχων τὴν
2 χεῖρα· καὶ παρετήρουν αὐτὸν εἰ τοῖς σάββασιν θεραπεύσει
3 αὐτόν, ἵνα κατηγορήσωσιν αὐτοῦ. καὶ λέγει τῷ ἀνθρώπῳ
4 τῷ τὴν χεῖρα ἔχοντι ξηράν Ἔγειρε εἰς τὸ μέσον. καὶ
λέγει αὐτοῖς Ἔξεστιν τοῖς σάββασιν ἀγαθοποιῆσαι ἢ
κακοποιῆσαι, ψυχὴν σῶσαι ἢ ἀποκτεῖναι; οἱ δὲ ἐσιώπων.
5 καὶ περιβλεψάμενος αὐτοὺς μετ᾽ ὀργῆς, συνλυπούμενος ἐπὶ
τῇ πωρώσει τῆς καρδίας αὐτῶν, λέγει τῷ ἀνθρώπῳ Ἔκτει-
νον τὴν ⸢χεῖρά σου⸣· καὶ ἐξέτεινεν, καὶ ἀπεκατεστάθη ἡ χεῖρα
6 χεὶρ αὐτοῦ. Καὶ ἐξελθόντες οἱ Φαρισαῖοι εὐθὺς μετὰ τῶν
Ἡρῳδιανῶν συμβούλιον ⸢ἐδίδουν⸣ κατ᾽ αὐτοῦ ὅπως αὐτὸν ἐποίησαν
ἀπολέσωσιν.
7 Καὶ ὁ Ἰησοῦς μετὰ τῶν μαθητῶν αὐτοῦ ἀνεχώρησεν
πρὸς τὴν θάλασσαν· καὶ πολὺ πλῆθος ἀπὸ τῆς Γαλιλαίας
8 ⸢ἠκολούθησεν, καὶ ἀπὸ τῆς Ἰουδαίας⸣ καὶ ἀπὸ Ἰεροσολύμων καὶ ἀπὸ τῆς Ἰουδαίας ἠκολούθησεν,
καὶ ἀπὸ τῆς Ἰδουμαίας καὶ πέραν τοῦ Ἰορδάνου καὶ περὶ
Τύρον καὶ ⸢Σιδῶνα,⸣ πλῆθος πολύ, ἀκούοντες ὅσα ⸢ποιεῖ⸣ Σιδῶνα,— | ἐποίει
9 ἦλθαν πρὸς αὐτόν. καὶ εἶπεν τοῖς μαθηταῖς αὐτοῦ ἵνα
πλοιάριον προσκαρτερῇ αὐτῷ διὰ τὸν ὄχλον ἵνα μὴ θλί-
10 βωσιν αὐτόν· πολλοὺς γὰρ ἐθεράπευσεν, ὥστε ἐπιπίπτειν
11 αὐτῷ ἵνα αὐτοῦ ἅψωνται ὅσοι εἶχον μάστιγας. καὶ τὰ
πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν ἐθεώρουν, προσέπιπτον
αὐτῷ καὶ ἔκραζον ⸢λέγοντα⸣ ὅτι Σὺ εἶ ὁ υἱὸς τοῦ θεοῦ. λέγοντες
12 καὶ πολλὰ ἐπετίμα αὐτοῖς ἵνα μὴ αὐτὸν φανερὸν ποιήσω-
13 σιν. Καὶ ἀναβαίνει εἰς τὸ ὄρος καὶ προσκα-
14 λεῖται οὓς ἤθελεν αὐτός, καὶ ἀπῆλθον πρὸς αὐτόν. καὶ
ἐποίησεν δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασεν, ἵνα ὦσιν
15 μετ᾽ αὐτοῦ καὶ ἵνα ἀποστέλλῃ αὐτοὺς κηρύσσειν καὶ ἔχειν
ἐξουσίαν ἐκβάλλειν τὰ δαιμόνια· καὶ ἐποίησεν τοὺς δώ-
16 δεκα (καὶ ἐπέθηκεν ὄνομα τῷ Σίμωνι) Πέτρον, καὶ Ἰάκωβον
17 τὸν τοῦ Ζεβεδαίου καὶ Ἰωάνην τὸν ἀδελφὸν τοῦ Ἰακώβου

ὀνόματα (καὶ ἐπέθηκεν αὐτοῖς ⌜ὄνομα⌝ Βοανηργές, ὅ ἐστιν Υἱοὶ
Βροντῆς), καὶ Ἀνδρέαν καὶ Φίλιππον καὶ Βαρθολομαῖον 18
καὶ Μαθθαῖον καὶ Θωμᾶν καὶ Ἰάκωβον τὸν τοῦ Ἁλφαίου
⊣ Λεββαῖον ⊢ καὶ ⌜Θαδδαῖον⌝ καὶ Σίμωνα τὸν Καναναῖον καὶ Ἰούδαν Ἰσκα- 19
ριώθ, ὃς καὶ παρέδωκεν αὐτόν.

Καὶ ἔρχεται εἰς οἶκον· καὶ συνέρχεται πάλιν [ὁ] ὄχλος, 20
ὥστε μὴ δύνασθαι αὐτοὺς μηδὲ ἄρτον φαγεῖν. καὶ ἀκού- 21
σαντες οἱ παρ' αὐτοῦ ἐξῆλθον κρατῆσαι αὐτόν, ἔλεγον γὰρ
ὅτι ἐξέστη. καὶ οἱ γραμματεῖς οἱ ἀπὸ Ἰεροσολύμων κατα- 22
βάντες ἔλεγον ὅτι Βεεζεβοὺλ ἔχει, καὶ ὅτι ἐν τῷ ἄρχοντι
τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια. καὶ προσκαλεσάμενος 23
αὐτοὺς ἐν παραβολαῖς ἔλεγεν αὐτοῖς Πῶς δύναται Σατανᾶς
Σατανᾶν ἐκβάλλειν; καὶ ἐὰν βασιλεία ἐφ' ἑαυτὴν μερισθῇ, 24
οὐ δύναται σταθῆναι ἡ βασιλεία ἐκείνη· καὶ ἐὰν οἰκία 25
ἐφ' ἑαυτὴν μερισθῇ, οὐ δυνήσεται ἡ οἰκία ἐκείνη στῆναι·
καὶ εἰ ὁ Σατανᾶς ἀνέστη ἐφ' ἑαυτὸν καὶ ἐμερίσθη, οὐ δύ- 26
ναται στῆναι ἀλλὰ τέλος ἔχει. ἀλλ' οὐ δύναται οὐδεὶς 27
εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ εἰσελθὼν τὰ σκεύη αὐτοῦ διαρ-
πάσαι ἐὰν μὴ πρῶτον τὸν ἰσχυρὸν δήσῃ, καὶ τότε τὴν
οἰκίαν αὐτοῦ διαρπάσει. Ἀμὴν λέγω ὑμῖν ὅτι πάντα 28
ἀφεθήσεται τοῖς υἱοῖς τῶν ἀνθρώπων, τὰ ἁμαρτήματα καὶ
αἱ βλασφημίαι ὅσα ἐὰν βλασφημήσωσιν· ὃς δ' ἂν βλα- 29
σφημήσῃ εἰς τὸ πνεῦμα τὸ ἅγιον, οὐκ ἔχει ἄφεσιν εἰς τὸν
Αρ. αἰῶνα, ἀλλὰ ἔνοχός ἐστιν αἰωνίου ἁμαρτήματος. ὅτι 30
ἔλεγον Πνεῦμα ἀκάθαρτον ἔχει. Καὶ ἔρχονται 31
ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ καὶ ἔξω στήκοντες
ἀπέστειλαν πρὸς αὐτὸν καλοῦντες αὐτόν. καὶ ἐκάθητο 32
περὶ αὐτὸν ὄχλος, καὶ λέγουσιν αὐτῷ Ἰδοὺ ἡ μήτηρ σου
⊣ καὶ αἱ ἀδελφαί σου ⊢ καὶ οἱ ἀδελφοί σου ⸆ ἔξω ζητοῦσίν σε. καὶ ἀποκριθεὶς 33
αὐτοῖς λέγει Τίς ἐστιν ἡ μήτηρ μου καὶ οἱ ἀδελφοί; καὶ 34
περιβλεψάμενος τοὺς περὶ αὐτὸν κύκλῳ καθημένους λέ-
γὰρ γει Ἴδε ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου· ὃς ⸆ ἂν ποι- 35
τὰ θελήματα ήσῃ ⌜τὸ θέλημα⌝ τοῦ θεοῦ, οὗτος ἀδελφός μου καὶ ἀδελφὴ

and them he surnamed Boanerges, which is, Sons of
18 thunder: and Andrew, and Philip, and Bartholo-
mew, and Matthew, and Thomas, and James the *son*
of Alphæus, and Thaddæus, and Simon the [1]Cana- [1] Or, *Zealot.* See Luke vi. 15; Acts i. 13.
19 næan, and Judas Iscariot, which also betrayed
him.
20 And he cometh [2]into a house. And the multitude [2] Or, *home*
cometh together again, so that they could not so
21 much as eat bread. And when his friends heard it,
they went out to lay hold on him: for they said, He
22 is beside himself. And the scribes which came down
from Jerusalem said, He hath Beelzebub, and, [3]By [3] Or, *In*
the prince of the [4]devils casteth he out the [4]devils. [4] Gr. *demons.*
23 And he called them unto him, and said unto them
24 in parables, How can Satan cast out Satan? And if
a kingdom be divided against itself, that kingdom
25 cannot stand. And if a house be divided against
26 itself, that house will not be able to stand. And if
Satan hath risen up against himself, and is divided,
27 he cannot stand, but hath an end. But no one can
enter into the house of the strong *man*, and spoil
his goods, except he first bind the strong *man*; and
28 then he will spoil his house. Verily I say unto you,
All their sins shall be forgiven unto the sons of men,
and their blasphemies wherewith soever they shall
29 blaspheme: but whosoever shall blaspheme against
the Holy Spirit hath never forgiveness, but is guilty
30 of an eternal sin: because they said, He hath an un-
clean spirit.
31 And there come his mother and his brethren; and,
standing without, they sent unto him, calling him.
32 And a multitude was sitting about him; and they
say unto him, Behold, thy mother and thy brethren
33 without seek for thee. And he answereth them, and
34 saith, Who is my mother and my brethren? And
looking round on them which sat round about him,
35 he saith, Behold, my mother and my brethren! For
whosoever shall do the will of God, the same is my
brother, and sister,

and mother.

And again he began to teach by the sea side. And 4
there is gathered unto him a very great multitude,
so that he entered into a boat, and sat in the sea;
and all the multitude were by the sea on the land.
And he taught them many things in parables, and 2
said unto them in his teaching, Hearken: Behold, 3
the sower went forth to sow: and it came to pass, as 4
he sowed, some *seed* fell by the way side, and the
birds came and devoured it. And other fell on the 5
rocky *ground*, where it had not much earth; and
straightway it sprang up, because it had no deep-
ness of earth: and when the sun was risen, it was 6
scorched; and because it had no root, it withered
away. And other fell among the thorns, and the 7
thorns grew up, and choked it, and it yielded no
fruit. And others fell into the good ground, and 8
yielded fruit, growing up and increasing; and
brought forth, thirtyfold, and sixtyfold, and a hun-
dredfold. And he said, Who hath ears to hear, let 9
him hear.

And when he was alone, they that were about 10
him with the twelve asked of him the parables.
And he said unto them, Unto you is given the mys- 11
tery of the kingdom of God: but unto them that
are without, all things are done in parables: that 12
seeing they may see, and not perceive; and hearing
they may hear, and not understand; lest haply they
should turn again, and it should be forgiven them.
And he saith unto them, Know ye not this parable? 13
and how shall ye know all the parables? The sow- 14
er soweth the word. And these are they by the way 15
side, where the word is sown; and when they have
heard, straightway cometh Satan, and taketh away
the word which hath been sown in them. And 16
these in like manner are they that are sown upon
the rocky *places*, who, when they have heard the
word, straightway receive it with joy; and they 17
have no root in themselves, but

καὶ μήτηρ ἐστίν.
1 Καὶ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν. καὶ
συνάγεται πρὸς αὐτὸν ὄχλος πλεῖστος, ὥστε αὐτὸν εἰς
πλοῖον ἐμβάντα καθῆσθαι ἐν τῇ θαλάσσῃ, καὶ πᾶς ὁ ὄ-
2 χλος πρὸς τὴν θάλασσαν ἐπὶ τῆς γῆς ἦσαν. καὶ ἐδίδασκεν
αὐτοὺς ἐν παραβολαῖς πολλά, καὶ ἔλεγεν αὐτοῖς ἐν τῇ
3 διδαχῇ αὐτοῦ Ἀκούετε. ἰδοὺ ἐξῆλθεν ὁ σπείρων σπεῖ-
4 ραι. καὶ ἐγένετο ἐν τῷ σπείρειν ὃ μὲν ἔπεσεν παρὰ τὴν
5 ὁδόν, καὶ ἦλθεν τὰ πετεινὰ καὶ κατέφαγεν αὐτό. καὶ ἄλλο
ἔπεσεν ἐπὶ τὸ πετρῶδες [καὶ] ὅπου οὐκ εἶχεν γῆν πολλήν,
6 καὶ εὐθὺς ἐξανέτειλεν διὰ τὸ μὴ ἔχειν βάθος γῆς· καὶ ὅτε
ἀνέτειλεν ὁ ἥλιος ⌜ἐκαυματίσθη⌝ καὶ διὰ τὸ μὴ ἔχειν ἐκαυματίσθησαν
7 ῥίζαν ἐξηράνθη. καὶ ἄλλο ἔπεσεν εἰς τὰς ἀκάνθας, καὶ
ἀνέβησαν αἱ ἄκανθαι καὶ συνέπνιξαν αὐτό, καὶ καρπὸν
8 οὐκ ἔδωκεν. καὶ ἄλλα ἔπεσεν εἰς τὴν γῆν τὴν καλήν, καὶ
ἐδίδου καρπὸν ἀναβαίνοντα καὶ αὐξανόμενα, καὶ ἔφερεν
9 εἰς τριάκοντα καὶ ⌜ἐν ἑξήκοντα καὶ ἐν⌝ ἑκατόν. Καὶ ἔλε- εἰς…εἰς v. ἐν…ἐν
10 γεν Ὃς ἔχει ὦτα ἀκούειν ἀκουέτω⊤. Καὶ ὅτε ⊣καὶ ὁ συνίων συνιέτω⊢
ἐγένετο κατὰ μόνας, ἠρώτων αὐτὸν οἱ περὶ αὐτὸν σὺν τοῖς
11 δώδεκα τὰς παραβολάς. καὶ ἔλεγεν αὐτοῖς Ὑμῖν τὸ
μυστήριον δέδοται τῆς βασιλείας τοῦ θεοῦ· ἐκείνοις δὲ
12 τοῖς ⌜ἔξω⌝ ἐν παραβολαῖς τὰ πάντα γίνεται, ἵνα ἔξωθεν.
βλέποντες βλέπωσι καὶ μὴ ἴδωσιν,
καὶ ἀκούοντες ἀκούωσι καὶ μὴ συνίωσιν,
μή ποτε ἐπιστρέψωσιν καὶ ἀφεθῇ αὐτοῖς.
13 καὶ λέγει αὐτοῖς Οὐκ οἴδατε τὴν παραβολὴν ταύτην,
14 καὶ πῶς πάσας τὰς παραβολὰς γνώσεσθε; Ὁ σπείρων τὸν
15 λόγον σπείρει. οὗτοι δέ εἰσιν οἱ παρὰ τὴν ὁδὸν ὅπου
σπείρεται ὁ λόγος, καὶ ὅταν ἀκούσωσιν εὐθὺς ἔρχεται ὁ
Σατανᾶς καὶ αἴρει τὸν λόγον τὸν ἐσπαρμένον εἰς αὐτούς.
16 καὶ οὗτοί εἰσιν ὁμοίως οἱ ἐπὶ τὰ πετρώδη σπειρόμενοι,
οἳ ὅταν ἀκούσωσιν τὸν λόγον εὐθὺς μετὰ χαρᾶς λαμβά-
17 νουσιν αὐτόν, καὶ οὐκ ἔχουσιν ῥίζαν ἐν ἑαυτοῖς ἀλλὰ

πρόσκαιροί εἰσιν, εἶτα γενομένης θλίψεως ἢ διωγμοῦ διὰ
τὸν λόγον εὐθὺς σκανδαλίζονται. καὶ ἄλλοι εἰσὶν οἱ εἰς 18
τὰς ἀκάνθας σπειρόμενοι· οὗτοί εἰσιν οἱ τὸν λόγον ἀκού-
σαντες, καὶ αἱ μέριμναι τοῦ αἰῶνος καὶ ἡ ἀπάτη τοῦ πλού- 19
του καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι εἰσπορευόμεναι συνπνί-
γουσιν τὸν λόγον, καὶ ἄκαρπος γίνεται. καὶ ἐκεῖνοί εἰσιν 20
οἱ ἐπὶ τὴν γῆν τὴν καλὴν σπαρέντες, οἵτινες ἀκούουσιν τὸν
ἐν ..[ἐν]...[ἐν] λόγον καὶ παραδέχονται καὶ καρποφοροῦσιν ⌜ἐν τριάκοντα
καὶ [ἐν] ἑξήκοντα καὶ [ἐν]⌝ ἑκατόν. Καὶ ἔλεγεν 21
αὐτοῖς ὅτι Μήτι ἔρχεται ὁ λύχνος ἵνα ὑπὸ τὸν μόδιον
MSS. ὑπὸ *Ap.* τεθῇ ἢ ὑπὸ τὴν κλίνην, οὐχ ἵνα †ἐπὶ† τὴν λυχνίαν τεθῇ; οὐ 22
γάρ ἐστίν τι ⌜γὰρ ἔστιν⌝ κρυπτὸν ἐὰν μὴ ἵνα φανερωθῇ, οὐδὲ ἐγένετο
ἀπόκρυφον ἀλλ' ἵνα ἔλθῃ εἰς φανερόν. Εἴ τις ἔχει ὦτα 23
ἀκούειν ἀκουέτω. Καὶ ἔλεγεν αὐτοῖς Βλέπετε 24
τί ἀκούετε. ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν καὶ
προστεθήσεται ὑμῖν. ὃς γὰρ ἔχει, δοθήσεται αὐτῷ· καὶ ὃς 25
οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ. Καὶ 26
ἔλεγεν Οὕτως ἐστὶν ἡ βασιλεία τοῦ θεοῦ ὡς ἄνθρωπος
βάλῃ τὸν σπόρον ἐπὶ τῆς γῆς καὶ καθεύδῃ καὶ ἐγείρηται 27
νύκτα καὶ ἡμέραν, καὶ ὁ σπόρος βλαστᾷ καὶ μηκύνηται ὡς
οὐκ οἶδεν αὐτός. αὐτομάτη ἡ γῆ καρποφορεῖ, πρῶτον 28
Ap.† χόρτον, εἶτεν στάχυν, εἶτεν ⌜πλήρη σῖτον⌝ ἐν τῷ στάχυϊ.
ὅταν δὲ παραδοῖ ὁ καρπός, εὐθὺς ἀποστέλλει τὸ δρέ- 29
πανον, ὅτι παρέστηκεν ὁ θερισμός. Καὶ 30
ἔλεγεν Πῶς ὁμοιώσωμεν τὴν βασιλείαν τοῦ θεοῦ, ἢ ἐν
τίνι αὐτὴν παραβολῇ θῶμεν; ὡς κόκκῳ σινάπεως, ὃς ὅταν 31
σπαρῇ ἐπὶ τῆς γῆς, μικρότερον ὂν πάντων τῶν σπερμάτων
τῶν ἐπὶ τῆς γῆς—καὶ ὅταν σπαρῇ, ἀναβαίνει καὶ γίνεται 32
μεῖζον πάντων τῶν λαχάνων καὶ ποιεῖ κλάδους μεγάλους,
ὥστε δύνασθαι ὑπὸ τὴν σκιὰν αὐτοῦ τὰ πετεινὰ τοῦ
οὐρανοῦ κατασκηνοῖν. Καὶ τοιαύταις παρα- 33
βολαῖς πολλαῖς ἐλάλει αὐτοῖς τὸν λόγον, καθὼς ἠδύναντο
ἀκούειν· χωρὶς δὲ παραβολῆς οὐκ ἐλάλει αὐτοῖς, κατ' ἰδίαν 34

endure for a while; then, when tribulation or perse-
cution ariseth because of the word, straightway they
18 stumble. And others are they that are sown among
the thorns; these are they that have heard the word,
19 and the cares of the [1]world, and the deceitfulness of 1 Or, age
riches, and the lusts of other things entering in, choke
20 the word, and it becometh unfruitful. And those are
they that were sown upon the good ground; such as
hear the word, and accept it, and bear fruit, thirty-
fold, and sixty fold, and a hundredfold.

21 And he said unto them, Is the lamp brought to be
put under the bushel, or under the bed, *and* not to
22 be put on the stand? For there is nothing hid, save
that it should be manifested; neither was *anything*
23 made secret, but that it should come to light. If
24 any man hath ears to hear, let him hear. And he
said unto them, Take heed what ye hear: with what
measure ye mete it shall be measured unto you: and
25 more shall be given unto you. For he that hath, to
him shall be given: and he that hath not, from him
shall be taken away even that which he hath.

26 And he said, So is the kingdom of God, as if a
27 man should cast seed upon the earth; and should
sleep and rise night and day, and the seed should
28 spring up and grow, he knoweth not how. The
earth [2]beareth fruit of herself; first the blade, then 2 Or, *yieldeth*
29 the ear, then the full corn in the ear. But when the
fruit [3]is ripe, straightway he [4]putteth forth the sickle, 3 Or, *alloweth* 4 Or, *sendeth forth*
because the harvest is come.

30 And he said, How shall we liken the kingdom of
31 God? or in what parable shall we set it forth? [5]It 5 Gr. *As unto.*
is like a grain of mustard seed, which, when it is
sown upon the earth, though it be less than all the
32 seeds that are upon the earth, yet when it is sown,
groweth up, and becometh greater than all the
herbs, and putteth out great branches; so that the
birds of the heaven can lodge under the shadow
thereof.

33 And with many such parables spake he the word
34 unto them, as they were able to hear it: and without
a parable spake he not unto them: but privately

to his own disciples he expounded all things.
And on that day, when even was come, he saith 35
unto them, Let us go over unto the other side. And 36
leaving the multitude, they take him with them,
even as he was, in the boat. And other boats were
with him. And there ariseth a great storm of wind, 37
and the waves beat into the boat, insomuch that the
boat was now filling. And he himself was in the 38
stern, asleep on the cushion: and they awake him,
and say unto him, [1]Master, carest thou not that we
perish? And he awoke, and rebuked the wind, and 39
said unto the sea, Peace, be still. And the wind
ceased, and there was a great calm. And he said 40
unto them, Why are ye fearful? have ye not yet
faith? And they feared exceedingly, and said one 41
to another, Who then is this, that even the wind
and the sea obey him?

[1] Or, *Teacher*

And they came to the other side of the sea, into the **5**
country of the Gerasenes. And when he was come 2
out of the boat, straightway there met him out of
the tombs a man with an unclean spirit, who had his 3
dwelling in the tombs: and no man could any more
bind him, no, not with a chain; because that he had 4
been often bound with fetters and chains, and the
chains had been rent asunder by him, and the fet-
ters broken in pieces: and no man had strength to
tame him. And always, night and day, in the tombs 5
and in the mountains, he was crying out, and cut-
ting himself with stones. And when he saw Jesus 6
from afar, he ran and worshipped him; and crying 7
out with a loud voice, he saith, What have I to do
with thee, Jesus, thou Son of the Most High God?
I adjure thee by God, torment me not. For he said 8
unto him, Come forth, thou unclean spirit, out of
the man. And he asked him, What is thy name? 9
And he saith unto him, My name is Legion; for we
are many. And he besought him much that he 10
would not send them away out of the country. Now 11
there was there on the mountain side a great herd of
swine feeding. And they besought him, saying, Send 12

δὲ τοῖς ἰδίοις μαθηταῖς ἐπέλυεν πάντα.
35 Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ ἡμέρᾳ ὀψίας γενομένης
36 Διέλθωμεν εἰς τὸ πέραν. καὶ ἀφέντες τὸν ὄχλον παραλαμ-
βάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ, καὶ ἄλλα πλοῖα ἦν
37 μετ' αὐτοῦ. καὶ γίνεται λαῖλαψ μεγάλη ἀνέμου, καὶ τὰ
κύματα ἐπέβαλλεν εἰς τὸ πλοῖον, ὥστε ἤδη γεμίζεσθαι τὸ
38 πλοῖον. καὶ αὐτὸς ἦν ἐν τῇ πρύμνῃ ἐπὶ τὸ προσκεφάλαιον
καθεύδων· καὶ ἐγείρουσιν αὐτὸν καὶ λέγουσιν αὐτῷ Διδά-
39 σκαλε, οὐ μέλει σοι ὅτι ἀπολλύμεθα; καὶ διεγερθεὶς ἐπε-
τίμησεν τῷ ἀνέμῳ καὶ εἶπεν τῇ θαλάσσῃ Σιώπα, πεφίμωσο.
40 καὶ ἐκόπασεν ὁ ἄνεμος, καὶ ἐγένετο γαλήνη μεγάλη. καὶ
41 εἶπεν αὐτοῖς Τί δειλοί ἐστε; οὔπω ἔχετε πίστιν; καὶ ἐφο-
βήθησαν φόβον μέγαν, καὶ ἔλεγον πρὸς ἀλλήλους Τίς
ἄρα οὗτός ἐστιν ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακούει
1 αὐτῷ; Καὶ ἦλθον εἰς τὸ πέραν τῆς θαλάσσης
2 εἰς τὴν χώραν τῶν Γερασηνῶν. καὶ ἐξελθόντος αὐτοῦ ἐκ Ap.
τοῦ πλοίου [εὐθὺς] ὑπήντησεν αὐτῷ ἐκ τῶν μνημείων
3 ἄνθρωπος ἐν πνεύματι ἀκαθάρτῳ, ὃς τὴν κατοίκησιν εἶχεν
ἐν τοῖς μνήμασιν, καὶ οὐδὲ ἁλύσει οὐκέτι οὐδεὶς ἐδύνατο
4 αὐτὸν δῆσαι διὰ τὸ αὐτὸν πολλάκις πέδαις καὶ ἁλύσεσι
δεδέσθαι καὶ διεσπάσθαι ὑπ' αὐτοῦ τὰς ἁλύσεις καὶ τὰς
5 πέδας συντετρῖφθαι, καὶ οὐδεὶς ἴσχυεν αὐτὸν δαμάσαι· καὶ
διὰ παντὸς νυκτὸς καὶ ἡμέρας ἐν τοῖς μνήμασιν καὶ ἐν τοῖς
6 ὄρεσιν ἦν κράζων καὶ κατακόπτων ἑαυτὸν λίθοις. καὶ ἰδὼν
τὸν Ἰησοῦν ἀπὸ μακρόθεν ἔδραμεν καὶ προσεκύνησεν αὐτόν,
7 καὶ κράξας φωνῇ μεγάλῃ λέγει Τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ
τοῦ θεοῦ τοῦ ὑψίστου; ὁρκίζω σε τὸν θεόν, μή με βασανί-
8 σῃς. ἔλεγεν γὰρ αὐτῷ Ἔξελθε τὸ πνεῦμα τὸ ἀκάθαρτον
9 ἐκ τοῦ ἀνθρώπου. καὶ ἐπηρώτα αὐτόν Τί ὄνομά σοι; καὶ
10 λέγει αὐτῷ Λεγιὼν ὄνομά ⌜μοι⌝, ὅτι πολλοί ἐσμεν· καὶ μοί ἐστιν
παρεκάλει αὐτὸν πολλὰ ἵνα μὴ αὐτὰ ἀποστείλῃ ἔξω τῆς
11 χώρας. Ἦν δὲ ἐκεῖ πρὸς τῷ ὄρει ἀγέλη χοίρων μεγάλη
12 βοσκομένη· καὶ παρεκάλεσαν αὐτὸν λέγοντες Πέμψον

ἡμᾶς εἰς τοὺς χοίρους, ἵνα εἰς αὐτοὺς εἰσέλθωμεν. καὶ ἐπέ- 13
τρεψεν αὐτοῖς. καὶ ἐξελθόντα τὰ πνεύματα τὰ ἀκάθαρτα
εἰσῆλθον εἰς τοὺς χοίρους, καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ
κρημνοῦ εἰς τὴν θάλασσαν, ὡς δισχίλιοι, καὶ ἐπνίγοντο ἐν
τῇ θαλάσσῃ. Καὶ οἱ βόσκοντες αὐτοὺς ἔφυγον καὶ ἀπήγ- 14
γειλαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς· καὶ ἦλθον ἰδεῖν
τί ἐστιν τὸ γεγονός. καὶ ἔρχονται πρὸς τὸν Ἰησοῦν, καὶ 15
θεωροῦσιν τὸν δαιμονιζόμενον καθήμενον ἱματισμένον καὶ
σωφρονοῦντα, τὸν ἐσχηκότα τὸν λεγιῶνα, καὶ ἐφοβήθησαν.
καὶ διηγήσαντο αὐτοῖς οἱ ἰδόντες πῶς ἐγένετο τῷ δαιμονι- 16
ζομένῳ καὶ περὶ τῶν χοίρων. καὶ ἤρξαντο παρακαλεῖν 17
αὐτὸν ἀπελθεῖν ἀπὸ τῶν ὁρίων αὐτῶν. Καὶ ἐμβαίνοντος 18
αὐτοῦ εἰς τὸ πλοῖον παρεκάλει αὐτὸν ὁ δαιμονισθεὶς ἵνα
μετ' αὐτοῦ ᾖ. καὶ οὐκ ἀφῆκεν αὐτόν, ἀλλὰ λέγει αὐτῷ 19
Ὕπαγε εἰς τὸν οἶκόν σου πρὸς τοὺς σούς, καὶ ἀπάγγειλον
αὐτοῖς ὅσα ὁ κύριός σοι πεποίηκεν καὶ ἠλέησέν σε. καὶ 20
ἀπῆλθεν καὶ ἤρξατο κηρύσσειν ἐν τῇ Δεκαπόλει ὅσα ἐποίη-
σεν αὐτῷ ὁ Ἰησοῦς, καὶ πάντες ἐθαύμαζον.

Καὶ διαπεράσαντος τοῦ Ἰησοῦ ἐν τῷ πλοίῳ πάλιν εἰς 21
τὸ πέραν συνήχθη ὄχλος πολὺς ἐπ' αὐτόν, καὶ ἦν παρὰ τὴν
θάλασσαν. Καὶ ἔρχεται εἷς τῶν ἀρχισυναγώγων, ὀνόματι 22
Ἰάειρος, καὶ ἰδὼν αὐτὸν πίπτει πρὸς τοὺς πόδας αὐτοῦ καὶ 23
παρεκάλει ⌈παρακαλεῖ⌉ αὐτὸν πολλὰ λέγων ὅτι Τὸ θυγάτριόν μου
ἐσχάτως ἔχει, ἵνα ἐλθὼν ἐπιθῇς τὰς χεῖρας αὐτῇ ἵνα σωθῇ
καὶ ζήσῃ. καὶ ἀπῆλθεν μετ' αὐτοῦ. Καὶ ἠκολούθει αὐτῷ 24
ὄχλος πολύς, καὶ συνέθλιβον αὐτόν. καὶ γυνὴ οὖσα ἐν 25
ῥύσει αἵματος δώδεκα ἔτη καὶ πολλὰ παθοῦσα ὑπὸ πολλῶν 26
ἑαυτῆς ἰατρῶν καὶ δαπανήσασα τὰ παρ' ⌈αὐτῆς⌉ πάντα καὶ μηδὲν
ὠφεληθεῖσα ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἐλθοῦσα, ἀκού- 27
σασα τὰ περὶ τοῦ Ἰησοῦ, ἐλθοῦσα ἐν τῷ ὄχλῳ ὄπισθεν
ἥψατο τοῦ ἱματίου αὐτοῦ· ἔλεγεν γὰρ ὅτι Ἐὰν ἅψωμαι 28
κἂν τῶν ἱματίων αὐτοῦ σωθήσομαι. καὶ εὐθὺς ἐξηράνθη 29
ἡ πηγὴ τοῦ αἵματος αὐτῆς, καὶ ἔγνω τῷ σώματι ὅτι ἴαται

us into the swine, that we may enter into them.
13 And he gave them leave. And the unclean spir-
its came out, and entered into the swine: and the
herd rushed down the steep into the sea, *in number*
about two thousand; and they were choked in the
14 sea. And they that fed them fled, and told it in
the city, and in the country. And they came to
15 see what it was that had come to pass. And they
come to Jesus, and behold [1]him that was possessed [1] Or, *the demoniac*
with devils sitting, clothed and in his right mind,
even him that had the legion: and they were afraid.
16 And they that saw it declared unto them how it be-
fell [1]him that was possessed with devils, and con-
17 cerning the swine. And they began to beseech him
18 to depart from their borders. And as he was entering
into the boat, he that had been possessed with [2]devils [2] Gr. *demons.*
19 besought him that he might be with him. And
he suffered him not, but saith unto him, Go to thy
house unto thy friends, and tell them how great
things the Lord hath done for thee, and *how* he had
20 mercy on thee. And he went his way, and began
to publish in Decapolis how great things Jesus had
done for him: and all men did marvel.
21 And when Jesus had crossed over again in the
boat unto the other side, a great multitude was gath-
22 ered unto him: and he was by the sea. And there
cometh one of the rulers of the synagogue, Jaïrus
23 by name; and seeing him, he falleth at his feet, and
beseecheth him much, saying, My little daughter is
at the point of death: *I pray thee*, that thou come
and lay thy hands on her, that she may be [3]made [3] Or, *saved*
24 whole, and live. And he went with him; and a
great multitude followed him, and they thronged
him.
25 And a woman, which had an issue of blood twelve
26 years, and had suffered many things of many phy-
sicians, and had spent all that she had, and was
27 nothing bettered, but rather grew worse, having
heard the things concerning Jesus, came in the
28 crowd behind, and touched his garment. For she
said, If I touch but his garments, I shall be [3]made
29 whole. And straightway the fountain of her blood
was dried up; and she felt in her body that she was
healed

of her [1]plague. And straightway Jesus, perceiv- 30
ing in himself that the power *proceeding* from him
had gone forth, turned him about in the crowd,
and said, Who touched my garments? And his 31
disciples said unto him, Thou seest the multitude
thronging thee, and sayest thou, Who touched me?
And he looked round about to see her that had done 32
this thing. But the woman fearing and trembling, 33
knowing what had been done to her, came and fell
down before him, and told him all the truth. And 34
he said unto her, Daughter, thy faith hath [2]made
thee whole; go in peace, and be whole of thy
[1]plague.

While he yet spake, they come from the ruler of 35
the synagogue's *house*, saying, Thy daughter is dead:
why troublest thou the [3]Master any further? But 36
Jesus, [4]not heeding the word spoken, saith unto the
ruler of the synagogue, Fear not, only believe. And 37
he suffered no man to follow with him, save Peter,
and James, and John the brother of James. And 38
they come to the house of the ruler of the synagogue;
and he beholdeth a tumult, and *many* weeping and
wailing greatly. And when he was entered in, he 39
saith unto them, Why make ye a tumult, and weep?
the child is not dead, but sleepeth. And they laugh- 40
ed him to scorn. But he, having put them all forth,
taketh the father of the child and her mother and
them that were with him, and goeth in where the
child was. And taking the child by the hand, he 41
saith unto her, Talitha cumi; which is, being in-
terpreted, Damsel, I say unto thee, Arise. And 42
straightway the damsel rose up, and walked; for
she was twelve years old. And they were amazed
straightway with a great amazement. And he 43
charged them much that no man should know
this: and he commanded that *something* should be
given her to eat.

And he went out from thence; and he cometh 6
into his own country; and his disciples follow him.
And when the sabbath was come, he began to teach 2
in the synagogue: and [5]many hearing him were as-
tonished, saying, Whence hath this man these things?
and, What is the wisdom that is given unto this
man, and *what mean* such [6]mighty works

1 Gr. *scourge.*
2 Or, *saved thee*
3 Or, *Teacher*
4 Or, *overhearing*
5 Some ancient authorities insert *the.*
6 Gr. *powers.*

30 ἀπὸ τῆς μάστιγος. καὶ εὐθὺς ὁ Ἰησοῦς ἐπιγνοὺς ἐν ἑαυτῷ
τὴν ἐξ αὐτοῦ δύναμιν ἐξελθοῦσαν ἐπιστραφεὶς ἐν τῷ ὄχλῳ
31 ἔλεγεν Τίς μου ἥψατο τῶν ἱματίων; καὶ ἔλεγον αὐτῷ οἱ
μαθηταὶ αὐτοῦ Βλέπεις τὸν ὄχλον συνθλίβοντά σε, καὶ
32 λέγεις Τίς μου ἥψατο; καὶ περιεβλέπετο ἰδεῖν τὴν τοῦτο
33 ποιήσασαν. ἡ δὲ γυνὴ φοβηθεῖσα καὶ τρέμουσα⊤, εἰδυῖα ⊣διο πεποιήκει λάθρᾳ⊢
ὃ γέγονεν αὐτῇ, ἦλθεν καὶ προσέπεσεν αὐτῷ καὶ εἶπεν
34 αὐτῷ πᾶσαν τὴν ἀλήθειαν. ὁ δὲ εἶπεν αὐτῇ Θυγάτηρ,
ἡ πίστις σου σέσωκέν σε· ὕπαγε εἰς εἰρήνην, καὶ ἴσθι
35 ὑγιὴς ἀπὸ τῆς μάστιγός σου. Ἔτι αὐτοῦ λαλοῦντος ἔρχον-
ται ἀπὸ τοῦ ἀρχισυναγώγου λέγοντες ὅτι Ἡ θυγάτηρ
36 σου ἀπέθανεν· τί ἔτι σκύλλεις τὸν διδάσκαλον; ὁ δὲ Ἰησοῦς
παρακούσας τὸν λόγον λαλούμενον λέγει τῷ ἀρχισυναγώγῳ
37 Μὴ φοβοῦ, μόνον πίστευε. καὶ οὐκ ἀφῆκεν οὐδένα με-
τ᾽ αὐτοῦ συνακολουθῆσαι εἰ μὴ τὸν Πέτρον καὶ Ἰάκωβον
38 καὶ Ἰωάνην τὸν ἀδελφὸν Ἰακώβου. καὶ ἔρχονται εἰς τὸν
οἶκον τοῦ ἀρχισυναγώγου, καὶ θεωρεῖ θόρυβον καὶ κλαίον-
39 τας καὶ ἀλαλάζοντας πολλά, καὶ εἰσελθὼν λέγει αὐτοῖς
Τί θορυβεῖσθε καὶ κλαίετε; τὸ παιδίον οὐκ ἀπέθανεν ἀλλὰ
40 καθεύδει. καὶ κατεγέλων αὐτοῦ. αὐτὸς δὲ ἐκβαλὼν πάν-
τας παραλαμβάνει τὸν πατέρα τοῦ παιδίου καὶ τὴν μητέρα
καὶ τοὺς μετ᾽ αὐτοῦ, καὶ εἰσπορεύεται ὅπου ἦν τὸ παιδίον·
41 καὶ κρατήσας τῆς χειρὸς τοῦ παιδίου λέγει αὐτῇ Ταλειθά
κούμ, ὅ ἐστιν μεθερμηνευόμενον Τὸ κοράσιον, σοὶ λέγω,
42 ἔγειρε. καὶ εὐθὺς ἀνέστη τὸ κοράσιον καὶ περιεπάτει, ἦν
γὰρ ἐτῶν δώδεκα. καὶ ἐξέστησαν εὐθὺς ἐκστάσει μεγάλῃ.
43 καὶ διεστείλατο αὐτοῖς πολλὰ ἵνα μηδεὶς γνοῖ τοῦτο, καὶ
εἶπεν δοθῆναι αὐτῇ φαγεῖν.

1 Καὶ ἐξῆλθεν ἐκεῖθεν, καὶ ἔρχεται εἰς τὴν πατρίδα αὐτοῦ,
2 καὶ ἀκολουθοῦσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ. Καὶ γενομένου
σαββάτου ἤρξατο διδάσκειν ἐν τῇ συναγωγῇ· καὶ οἱ πολλοὶ
ἀκούοντες ἐξεπλήσσοντο λέγοντες Πόθεν τούτῳ ταῦτα,
καὶ τίς ἡ σοφία ἡ δοθεῖσα τούτῳ, καὶ αἱ δυνάμεις τοιαῦται

Ἀρ. διὰ τῶν χειρῶν αὐτοῦ γινόμεναι; οὐχ οὗτός ἐστιν ὁ τέκτων, 3
Ἀρ. ὁ υἱὸς τῆς Μαρίας καὶ ἀδελφὸς Ἰακώβου καὶ Ἰωσῆτος καὶ
Ἰούδα καὶ Σίμωνος; καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὧδε
πρὸς ἡμᾶς; καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. καὶ ἔλεγεν 4
αὐτοῖς ὁ Ἰησοῦς ὅτι Οὐκ ἔστιν προφήτης ἄτιμος εἰ μὴ ἐν
τῇ πατρίδι αὐτοῦ καὶ ἐν τοῖς συγγενεῦσιν αὐτοῦ καὶ ἐν τῇ
οἰκίᾳ αὐτοῦ. Καὶ οὐκ ἐδύνατο ἐκεῖ ποιῆσαι οὐδεμίαν 5
δύναμιν, εἰ μὴ ὀλίγοις ἀρρώστοις ἐπιθεὶς τὰς χεῖρας ἐθερά-
ἐθαύμαζεν πευσεν· καὶ ⌜ἐθαύμασεν⌝ διὰ τὴν ἀπιστίαν αὐτῶν. 6

Καὶ περιῆγεν τὰς κώμας κύκλῳ διδάσκων. Καὶ προσ- 7
καλεῖται τοὺς δώδεκα, καὶ ἤρξατο αὐτοὺς ἀποστέλλειν δύο
δύο, καὶ ἐδίδου αὐτοῖς ἐξουσίαν τῶν πνευμάτων τῶν ἀκαθάρ-
των, καὶ παρήγγειλεν αὐτοῖς ἵνα μηδὲν αἴρωσιν εἰς ὁδὸν εἰ 8
μὴ ῥάβδον μόνον, μὴ ἄρτον, μὴ πήραν, μὴ εἰς τὴν ζώνην
Μὴ ἐνδύσησθε χαλκόν, ἀλλὰ ὑποδεδεμένους σανδάλια, καὶ ⌜μὴ ἐνδύσα- 9
σθαι⌝ δύο χιτῶνας. καὶ ἔλεγεν αὐτοῖς Ὅπου ἐὰν εἰσέλ- 10
θητε εἰς οἰκίαν, ἐκεῖ μένετε ἕως ἂν ἐξέλθητε ἐκεῖθεν. καὶ ὃς 11
ἂν τόπος μὴ δέξηται ὑμᾶς μηδὲ ἀκούσωσιν ὑμῶν, ἐκπορευό-
μενοι ἐκεῖθεν ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω τῶν ποδῶν
ὑμῶν εἰς μαρτύριον αὐτοῖς. Καὶ ἐξελθόντες ἐκήρυξαν ἵνα 12
μετανοῶσιν, καὶ δαιμόνια πολλὰ ἐξέβαλλον, καὶ ἤλειφον 13
ἐλαίῳ πολλοὺς ἀρρώστους καὶ ἐθεράπευον.

Καὶ ἤκουσεν ὁ βασιλεὺς Ἡρῴδης, φανερὸν γὰρ ἐγένετο 14
ἔλεγεν τὸ ὄνομα αὐτοῦ, καὶ ⌜ἔλεγον⌝ ὅτι Ἰωάνης ὁ βαπτίζων ἐγή-
γερται ἐκ νεκρῶν, καὶ διὰ τοῦτο ἐνεργοῦσιν αἱ δυνάμεις ἐν
αὐτῷ· ἄλλοι δὲ ἔλεγον ὅτι Ἠλείας ἐστίν· ἄλλοι δὲ ἔλεγον 15
ὅτι προφήτης ὡς εἷς τῶν προφητῶν. ἀκούσας δὲ ὁ Ἡρῴ- 16
δης ἔλεγεν Ὃν ἐγὼ ἀπεκεφάλισα Ἰωάνην, οὗτος ἠγέρθη.
Αὐτὸς γὰρ ὁ Ἡρῴδης ἀποστείλας ἐκράτησεν τὸν Ἰωά- 17
νην καὶ ἔδησεν αὐτὸν ἐν φυλακῇ διὰ Ἡρῳδιάδα τὴν γυ-
ναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, ὅτι αὐτὴν ἐγάμησεν·
ἔλεγεν γὰρ ὁ Ἰωάνης τῷ Ἡρῴδῃ ὅτι Οὐκ ἔξεστίν σοι 18
ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ σου. ἡ δὲ Ἡρῳδιὰς ἐνεῖχεν 19

3 wrought by his hands? Is not this the carpenter,
the son of Mary, and brother of James, and Joses,
and Judas, and Simon? and are not his sisters here
4 with us? And they were [1]offended in him. And
Jesus said unto them, A prophet is not without hon-
our, save in his own country, and among his own
5 kin, and in his own house. And he could there do
no [2]mighty work, save that he laid his hands upon a
6 few sick folk, and healed them. And he marvelled
because of their unbelief.
And he went round about the villages teaching.
7 And he called unto him the twelve, and began to
send them forth by two and two; and he gave them
8 authority over the unclean spirits; and he charged
them that they should take nothing for *their* journey,
save a staff only; no bread, no wallet, no [3]money in
9 their [4]purse; but *to go* shod with sandals: and, *said*
10 *he*, put not on two coats. And he said unto them,
Wheresoever ye enter into a house, there abide till
11 ye depart thence. And whatsoever place shall not
receive you, and they hear you not, as ye go forth
thence, shake off the dust that is under your feet
12 for a testimony unto them. And they went out, and
13 preached that *men* should repent. And they cast
out many [5]devils, and anointed with oil many that
were sick, and healed them.
14 And king Herod heard *thereof*; for his name had
become known: and [6]he said, John [7]the Baptist is
risen from the dead, and therefore do these powers
15 work in him. But others said, It is Elijah. And
others said, *It is* a prophet, *even* as one of the proph-
16 ets. But Herod, when he heard *thereof*, said, John,
17 whom I beheaded, he is risen. For Herod himself
had sent forth and laid hold upon John, and bound
him in prison for the sake of Herodias, his brother
18 Philip's wife: for he had married her. For John
said unto Herod, It is not lawful for thee to have
19 thy brother's wife. And Herodias set herself against

[1] Gr. *caused to stumble.*
[2] Gr. *power.*
[3] Gr. *brass.*
[4] Gr. *girdle.*
[5] Gr. *demons.*
[6] Some ancient authorities read *they.*
[7] Gr. *the Baptizer.*

him, and desired to kill him; and she could not;
for Herod feared John, knowing that he was a 20
righteous man and a holy, and kept him safe. And
when he heard him, he [1]was much perplexed; and
he heard him gladly. And when a convenient day 21
was come, that Herod on his birthday made a sup-
per to his lords, and the [2]high captains, and the
chief men of Galilee; and when [3]the daughter of 22
Herodias herself came in and danced, [4]she pleased
Herod and them that sat at meat with him; and
the king said unto the damsel, Ask of me whatso-
ever thou wilt, and I will give it thee. And he 23
sware unto her, Whatsoever thou shalt ask of me,
I will give it thee, unto the half of my kingdom.
And she went out, and said unto her mother, What 24
shall I ask? And she said, The head of John [5]the
Baptist. And she came in straightway with haste 25
unto the king, and asked, saying, I will that thou
forthwith give me in a charger the head of John
[5]the Baptist. And the king was exceeding sorry; 26
but for the sake of his oaths, and of them that sat
at meat, he would not reject her. And straightway 27
the king sent forth a soldier of his guard, and com-
manded to bring his head: and he went and be-
headed him in the prison, and brought his head in 28
a charger, and gave it to the damsel; and the dam-
sel gave it to her mother. And when his disciples 29
heard *thereof*, they came and took up his corpse,
and laid it in a tomb.

And the apostles gather themselves together unto 30
Jesus; and they told him all things, whatsoever they
had done, and whatsoever they had taught. And 31
he saith unto them, Come ye yourselves apart into
a desert place, and rest a while. For there were
many coming and going, and they had no leisure so
much as to eat. And they went away in the boat to 32
a desert place apart. And *the people* saw them going, 33
and many knew *them*, and they ran there together
[6]on foot from all the cities, and outwent

1 Many ancient authorities read *did many things.*
2 Or, *military tribunes* Gr. *chiliarchs.*
3 Some ancient authorities read *his daughter Herodias.*
4 Or, *it*
5 Gr. *the Baptizer.*
6 Or, *by land*

20 αὐτῷ καὶ ἤθελεν αὐτὸν ἀποκτεῖναι, καὶ οὐκ ἠδύνατο· ὁ γὰρ
Ἡρῴδης ἐφοβεῖτο τὸν Ἰωάνην, εἰδὼς αὐτὸν ἄνδρα δίκαιον
καὶ ἅγιον, καὶ συνετήρει αὐτόν, καὶ ἀκούσας αὐτοῦ πολλὰ
21 ἠπόρει, καὶ ἡδέως αὐτοῦ ἤκουεν. Καὶ γενομένης ἡμέρας Ap.
εὐκαίρου ὅτε Ἡρῴδης τοῖς γενεσίοις αὐτοῦ δεῖπνον ἐποίησεν
τοῖς μεγιστᾶσιν αὐτοῦ καὶ τοῖς χιλιάρχοις καὶ τοῖς πρώτοις
22 τῆς Γαλιλαίας, καὶ εἰσελθούσης τῆς θυγατρὸς αὐτοῦ Ἡρῳ-
διάδος καὶ ὀρχησαμένης, ἤρεσεν τῷ Ἡρῴδῃ καὶ τοῖς συ-
νανακειμένοις. ὁ δὲ βασιλεὺς εἶπεν τῷ κορασίῳ Αἴτησόν
23 με ὃ ἐὰν θέλῃς, καὶ δώσω σοι· καὶ ὤμοσεν αὐτῇ ⸀Ὅτι⸀ ὅτι Ὃ
⸀ἐάν με⸀ αἰτήσῃς δώσω σοι ἕως ἡμίσους τῆς βασιλείας μου. ἐὰν
24 καὶ ἐξελθοῦσα εἶπεν τῇ μητρὶ αὐτῆς Τί αἰτήσωμαι; ἡ δὲ
25 εἶπεν Τὴν κεφαλὴν Ἰωάνου τοῦ βαπτίζοντος. καὶ εἰσελ-
θοῦσα εὐθὺς μετὰ σπουδῆς πρὸς τὸν βασιλέα ᾐτήσατο
λέγουσα Θέλω ἵνα ἐξαυτῆς δῷς μοι ἐπὶ πίνακι τὴν κεφα-
26 λὴν Ἰωάνου τοῦ βαπτιστοῦ. καὶ περίλυπος γενόμενος
ὁ βασιλεὺς διὰ τοὺς ὅρκους καὶ τοὺς ἀνακειμένους οὐκ ἠθέ-
27 λησεν ἀθετῆσαι αὐτήν· καὶ εὐθὺς ἀποστείλας ὁ βασιλεὺς
28 σπεκουλάτορα ἐπέταξεν ἐνέγκαι τὴν κεφαλὴν αὐτοῦ. καὶ
ἀπελθὼν ἀπεκεφάλισεν αὐτὸν ἐν τῇ φυλακῇ καὶ ἤνεγκεν
τὴν κεφαλὴν αὐτοῦ ἐπὶ πίνακι καὶ ἔδωκεν αὐτὴν τῷ κο-
ρασίῳ, καὶ τὸ κοράσιον ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς.
29 καὶ ἀκούσαντες οἱ μαθηταὶ αὐτοῦ ἦλθαν καὶ ἦραν τὸ πτῶμα
αὐτοῦ καὶ ἔθηκαν αὐτὸ ἐν μνημείῳ.

30 Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν, καὶ
ἀπήγγειλαν αὐτῷ πάντα ὅσα ἐποίησαν καὶ ὅσα ἐδίδαξαν.
31 καὶ λέγει αὐτοῖς Δεῦτε ὑμεῖς αὐτοὶ κατ' ἰδίαν εἰς ἔρημον
τόπον καὶ ἀναπαύσασθε ὀλίγον. ἦσαν γὰρ οἱ ἐρχόμενοι
32 καὶ οἱ ὑπάγοντες πολλοί, καὶ οὐδὲ φαγεῖν εὐκαίρουν. καὶ
33 ἀπῆλθον ἐν τῷ πλοίῳ εἰς ἔρημον τόπον κατ' ἰδίαν. καὶ
εἶδαν αὐτοὺς ὑπάγοντας καὶ ⸀ἔγνωσαν⸀ πολλοί, καὶ πεζῇ ἐπέγνωσαν
ἀπὸ πασῶν τῶν πόλεων συνέδραμον ἐκεῖ ⸀καὶ προῆλθον ⸆καὶ συνῆλθ[ον] αὐτοῦ⸆

αὐτούς⌉. Καὶ ἐξελθὼν εἶδεν πολὺν ὄχλον, καὶ ἐσπλαγ- 34
χνίσθη ἐπ' αὐτοὺς ὅτι ἦσαν ὡς πρόβατα μὴ ἔχοντα ποι-
μένα, καὶ ἤρξατο διδάσκειν αὐτοὺς πολλά. Καὶ ἤδη 35
γινομένης ὥρας πολλῆς ⌈γενομένης⌉ προσελθόντες αὐτῷ οἱ μαθηταὶ
αὐτοῦ ἔλεγον ὅτι Ἔρημός ἐστιν ὁ τόπος, καὶ ἤδη ὥρα
⊣ἔγγιστα⊢ πολλή· ἀπόλυσον αὐτούς, ἵνα ἀπελθόντες εἰς τοὺς ⌈κύκλῳ⌉ 36
ἀγροὺς καὶ κώμας ἀγοράσωσιν ἑαυτοῖς τί φάγωσιν. ὁ δὲ 37
ἀποκριθεὶς εἶπεν αὐτοῖς Δότε αὐτοῖς ὑμεῖς φαγεῖν. καὶ
λέγουσιν αὐτῷ Ἀπελθόντες ἀγοράσωμεν δηναρίων δια-
κοσίων ἄρτους καὶ δώσομεν αὐτοῖς φαγεῖν; ὁ δὲ λέγει 38
αὐτοῖς Πόσους ἔχετε ἄρτους; ὑπάγετε ἴδετε. καὶ γνόν-
τες λέγουσιν Πέντε, καὶ δύο ἰχθύας. καὶ ἐπέταξεν αὐτοῖς 39
ἀνακλῖναι ⌈ἀνακλιθῆναι⌉ πάντας συμπόσια συμπόσια ἐπὶ τῷ χλωρῷ
χόρτῳ. καὶ ἀνέπεσαν πρασιαὶ πρασιαὶ κατὰ ἑκατὸν καὶ 40
κατὰ πεντήκοντα. καὶ λαβὼν τοὺς πέντε ἄρτους καὶ 41
τοὺς δύο ἰχθύας ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν
καὶ κατέκλασεν τοὺς ἄρτους καὶ ἐδίδου τοῖς μαθηταῖς
ἵνα παρατιθῶσιν αὐτοῖς, καὶ τοὺς δύο ἰχθύας ἐμέρισεν
πᾶσιν. καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν· καὶ ἦραν 42 43
κλάσματα δώδεκα κοφίνων πληρώματα καὶ ἀπὸ τῶν
ἰχθύων. καὶ ἦσαν οἱ φαγόντες τοὺς ἄρτους πεντακισχί- 44
λιοι ἄνδρες. Καὶ εὐθὺς ἠνάγκασεν τοὺς μα- 45
θητὰς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον καὶ προάγειν εἰς τὸ
πέραν πρὸς Βηθσαιδάν, ἕως αὐτὸς ἀπολύει τὸν ὄχλον. καὶ 46
ἀποταξάμενος αὐτοῖς ἀπῆλθεν εἰς τὸ ὄρος προσεύξα-
⊣πάλαι⊢ σθαι. καὶ ὀψίας γενομένης ἦν ⸆ τὸ πλοῖον ἐν μέσῳ τῆς 47
θαλάσσης, καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς. καὶ ἰδὼν αὐτοὺς 48
βασανιζομένους ἐν τῷ ἐλαύνειν, ἦν γὰρ ὁ ἄνεμος ἐναντίος
αὐτοῖς, περὶ τετάρτην φυλακὴν τῆς νυκτὸς ἔρχεται πρὸς
αὐτοὺς περιπατῶν ἐπὶ τῆς θαλάσσης· καὶ ἤθελεν παρελ-
θεῖν αὐτούς. οἱ δὲ ἰδόντες αὐτὸν ἐπὶ τῆς θαλάσσης περι- 49
πατοῦντα ἔδοξαν ὅτι φάντασμά ἐστιν καὶ ἀνέκραξαν, πάν- 50
τες γὰρ αὐτὸν εἶδαν καὶ ἐταράχθησαν. ὁ δὲ εὐθὺς ἐλάλησεν

34 them. And he came forth and saw a great multitude,
and he had compassion on them, because they were as
sheep not having a shepherd: and he began to teach
35 them many things. And when the day was now
far spent, his disciples came unto him, and said,
The place is desert, and the day is now far spent:
36 send them away, that they may go into the country
and villages round about, and buy themselves some-
37 what to eat. But he answered and said unto them,
Give ye them to eat. And they say unto him, Shall
we go and buy two hundred [1]pennyworth of bread,
38 and give them to eat? And he saith unto them, How
many loaves have ye? go *and* see. And when they
39 knew, they say, Five, and two fishes. And he com-
manded them that all should [2]sit down by compa-
40 nies upon the green grass. And they sat down in
41 ranks, by hundreds, and by fifties. And he took
the five loaves and the two fishes, and looking up
to heaven, he blessed, and brake the loaves; and
he gave to the disciples to set before them; and the
42 two fishes divided he among them all. And they
43 did all eat, and were filled. And they took up
broken pieces, twelve basketfuls, and also of the
44 fishes. And they that ate the loaves were five
thousand men.

45 And straightway he constrained his disciples to
enter into the boat, and to go before *him* unto the
other side to Bethsaida, while he himself sendeth
46 the multitude away. And after he had taken leave
of them, he departed into the mountain to pray.
47 And when even was come, the boat was in the
48 midst of the sea, and he alone on the land. And
seeing them distressed in rowing, for the wind was
contrary unto them, about the fourth watch of the
night he cometh unto them, walking on the sea;
49 and he would have passed by them: but they,
when they saw him walking on the sea, supposed
50 that it was an apparition, and cried out: for they
all saw him, and were troubled. But he straight-
way spake

1 See marginal note on Matt. xviii. 28.

2 Gr. *recline.*

with them, and saith unto them, Be of good cheer:
it is I; be not afraid. And he went up unto them 51
into the boat; and the wind ceased: and they were
sore amazed in themselves; for they understood 52
not concerning the loaves, but their heart was hard-
ened.
And when they had [1]crossed over, they came to 53
the land unto Gennesaret, and moored to the shore.
And when they were come out of the boat, straight- 54
way *the people* knew him, and ran round about that 55
whole region, and began to carry about on their
beds those that were sick, where they heard he was.
And wheresoever he entered, into villages, or into 56
cities, or into the country, they laid the sick in the
marketplaces, and besought him that they might
touch if it were but the border of his garment: and
as many as touched [2]him were made whole.

And there are gathered together unto him the Pha- 7
risees, and certain of the scribes, which had come
from Jerusalem, and had seen that some of his disci- 2
ples ate their bread with [3]defiled, that is, unwashen,
hands. For the Pharisees, and all the Jews, except 3
they wash their hands [4]diligently, eat not, holding
the tradition of the elders: and *when they come* from 4
the marketplace, except they [5]wash* themselves,
they eat not: and many other things there be, which
they have received to hold, [6]washings of cups, and
pots, and brasen vessels[7]. And the Pharisees and 5
the scribes ask him, Why walk not thy disciples ac-
cording to the tradition of the elders, but eat their
bread with [3]defiled hands? And he said unto them, 6
Well did Isaiah prophesy of you hypocrites, as it is
written,

This people honoureth me with their lips,
But their heart is far from me.
But in vain do they worship me, 7
Teaching *as their* doctrines the precepts of men.

Ye leave the commandment of God, and hold fast the 8
tradition of men. And he said unto them, Full well 9
do ye reject the

1 Or, *crossed over to the land, they came unto Gennesaret*

2 Or, *it*

3 Or, *common*

4 Or, *up to the elbow* Gr. *with the fist.*

5 Gr. *baptize.* Some ancient authorities read *sprinkle themselves.*

6 Gr. *baptizings.*

7 Many ancient authorities add *and couches.*

* For "wash" read "bathe" [comp. Luke xi. 38.]—*Am. Com.*

μετ' αὐτῶν, καὶ λέγει αὐτοῖς Θαρσεῖτε, ἐγώ εἰμι, μὴ
51 φοβεῖσθε. καὶ ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον, καὶ
52 ἐκόπασεν ὁ ἄνεμος. καὶ λίαν ἐν ἑαυτοῖς ἐξίσταντο, οὐ γὰρ
συνῆκαν ἐπὶ τοῖς ἄρτοις, ἀλλ' ἦν αὐτῶν ἡ καρδία πεπω-
53 ρωμένη. Καὶ διαπεράσαντες ἐπὶ τὴν γῆν ἦλθον
54 εἰς Γεννησαρὲτ καὶ προσωρμίσθησαν. καὶ ἐξελθόντων
55 αὐτῶν ἐκ τοῦ πλοίου εὐθὺς ἐπιγνόντες αὐτὸν περιέδραμον
ὅλην τὴν χώραν ἐκείνην καὶ ἤρξαντο ἐπὶ τοῖς κραβάττοις
56 τοὺς κακῶς ἔχοντας περιφέρειν ὅπου ἤκουον ὅτι ἐστίν. καὶ
ὅπου ἂν εἰσεπορεύετο εἰς κώμας ἢ εἰς πόλεις ἢ εἰς ἀγροὺς
ἐν ταῖς ⌜ἀγοραῖς⌝ ἐτίθεσαν τοὺς ἀσθενοῦντας, καὶ παρεκά- ⊣πλατείαις
λουν αὐτὸν ἵνα κἂν τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ
ἅψωνται· καὶ ὅσοι ἂν ἥψαντο αὐτοῦ ἐσώζοντο.

1 Καὶ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι καί τινες τῶν
2 γραμματέων ἐλθόντες ἀπὸ Ἱεροσολύμων καὶ ἰδόντες τινὰς
τῶν μαθητῶν αὐτοῦ ὅτι κοιναῖς χερσίν, τοῦτ' ἔστιν ἀνί-
3 πτοις, ἐσθίουσιν τοὺς ἄρτους,—οἱ γὰρ Φαρισαῖοι καὶ πάν-
τες οἱ Ἰουδαῖοι ἐὰν μὴ πυγμῇ νίψωνται τὰς χεῖρας οὐκ ἐ- Ἀρ.
σθίουσιν, κρατοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων,
4 καὶ ἀπ' ἀγορᾶς ἐὰν μὴ ⌜ῥαντίσωνται⌝ οὐκ ἐσθίουσιν, καὶ βαπτίσωνται
ἄλλα πολλά ἐστιν ἃ παρέλαβον κρατεῖν, βαπτισμοὺς
5 ποτηρίων καὶ ξεστῶν καὶ χαλκίων ⊤.—καὶ ἐπερωτῶσιν ⊣καὶ κλινῶν
αὐτὸν οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς Διὰ τί οὐ περιπα-
τοῦσιν οἱ μαθηταί σου κατὰ τὴν παράδοσιν τῶν πρεσβυ-
6 τέρων, ἀλλὰ κοιναῖς χερσὶν ἐσθίουσιν τὸν ἄρτον; ὁ δὲ
εἶπεν αὐτοῖς Καλῶς ἐπροφήτευσεν Ἠσαίας περὶ ὑμῶν
τῶν ὑποκριτῶν, ὡς γέγραπται ὅτι

⌜Οὗτος ὁ λαὸς⌝ τοῖς χείλεσίν με ⌜τιμᾷ⌝, Ὁ λαὸς οὗτος ⊣ἀγαπᾷ⊢
ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ·
7 μάτην δὲ σέβονταί με,
διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων·

8 ἀφέντες τὴν ἐντολὴν τοῦ θεοῦ κρατεῖτε τὴν παράδοσιν
9 τῶν ἀνθρώπων. καὶ ἔλεγεν αὐτοῖς Καλῶς ἀθετεῖτε τὴν

⊣ στήσητε ⊢ ἐντολὴν τοῦ θεοῦ, ἵνα τὴν παράδοσιν ὑμῶν ⌜τηρήσητε⌝·
Μωυσῆς γὰρ εἶπεν Τίμα τὸν πατέρα σου καὶ τὴν 10
μητέρα σου, καί Ὁ κακολογῶν πατέρα ἢ μητέρα
θανάτῳ τελευτάτω· ὑμεῖς δὲ λέγετε Ἐὰν εἴπῃ ἄνθρω- 11
πος τῷ πατρὶ ἢ τῇ μητρί Κορβάν, ὅ ἐστιν Δῶρον, ὃ ἐὰν
ἐξ ἐμοῦ ὠφεληθῇς, οὐκέτι ἀφίετε αὐτὸν οὐδὲν ποιῆσαι τῷ 12
πατρὶ ἢ τῇ μητρί, ἀκυροῦντες τὸν λόγον τοῦ θεοῦ τῇ παρα- 13
⊣ τῇ μωρᾷ ⊢ δόσει ὑμῶν ⊤ ᾗ παρεδώκατε· καὶ παρόμοια τοιαῦτα πολλὰ
ποιεῖτε. Καὶ προσκαλεσάμενος πάλιν τὸν ὄχλον ἔλεγεν 14
αὐτοῖς Ἀκούσατέ μου πάντες καὶ σύνετε. οὐδὲν ἔστιν 15
ἔξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτὸν ὃ δύναται
κοινῶσαι αὐτόν· ἀλλὰ τὰ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενά
ἐστιν τὰ κοινοῦντα τὸν ἄνθρωπον. Καὶ ὅτε εἰσῆλθεν εἰς 17
οἶκον ἀπὸ τοῦ ὄχλου, ἐπηρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ
τὴν παραβολήν. καὶ λέγει αὐτοῖς Οὕτως καὶ ὑμεῖς ἀσύ- 18
νετοί ἐστε; οὐ νοεῖτε ὅτι πᾶν τὸ ἔξωθεν εἰσπορευόμενον εἰς
τὸν ἄνθρωπον οὐ δύναται αὐτὸν κοινῶσαι, ὅτι οὐκ εἰσπο- 19
ρεύεται αὐτοῦ εἰς τὴν καρδίαν ἀλλ' εἰς τὴν κοιλίαν, καὶ
⊣ ὀχετὸν ⊢ εἰς τὸν ⌜ἀφεδρῶνα⌝ ἐκπορεύεται; —καθαρίζων πάντα τὰ
βρώματα. ἔλεγεν δὲ ὅτι Τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευό- 20
μενον ἐκεῖνο κοινοῖ τὸν ἄνθρωπον· ἔσωθεν γὰρ ἐκ τῆς 21
καρδίας τῶν ἀνθρώπων οἱ διαλογισμοὶ οἱ κακοὶ ἐκπορεύ-
ονται, πορνεῖαι, κλοπαί, φόνοι, μοιχεῖαι, πλεονεξίαι, πονη- 22
ρίαι, δόλος, ἀσέλγεια, ὀφθαλμὸς πονηρός, βλασφημία,
ὑπερηφανία, ἀφροσύνη· πάντα ταῦτα τὰ πονηρὰ ἔσωθεν 23
ἐκπορεύεται καὶ κοινοῖ τὸν ἄνθρωπον.

Ἐκεῖθεν δὲ ἀναστὰς ἀπῆλθεν εἰς τὰ ὅρια Τύρου [καὶ 24
Σιδῶνος]. Καὶ εἰσελθὼν εἰς οἰκίαν οὐδένα ἤθελεν γνῶναι,
καὶ οὐκ ἠδυνάσθη λαθεῖν· ἀλλ' εὐθὺς ἀκούσασα γυνὴ περὶ 25
αὐτοῦ, ἧς εἶχεν τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον,
ἐλθοῦσα προσέπεσεν πρὸς τοὺς πόδας αὐτοῦ· ἡ δὲ γυνὴ 26
Σύρα Φοινίκισσα ἦν Ἑλληνίς, ⌜Συροφοινίκισσα⌝ τῷ γένει· καὶ ἠρώτα αὐτὸν
ἵνα τὸ δαιμόνιον ἐκβάλῃ ἐκ τῆς θυγατρὸς αὐτῆς. καὶ 27

commandment of God, that ye may keep your tra-
10 dition. For Moses said, Honour thy father and thy
mother; and, He that speaketh evil of father or
11 mother, let him [1]die the death: but ye say, If a man
shall say to his father or his mother, That where-
with thou mightest have been profited by me is Cor-
12 ban, that is to say, Given *to God*; ye no longer suf-
fer him to do aught for his father or his mother;
13 making void the word of God by your tradition,
which ye have delivered: and many such like things
14 ye do. And he called to him the multitude again,
and said unto them, Hear me all of you, and under-
15 stand: there is nothing from without the man, that
going into him can defile him: but the things which
proceed out of the man are those that defile the man.[2]
17 And when he was entered into the house from the
multitude, his disciples asked of him the parable.
18 And he saith unto them, Are ye so without under-
standing also? Perceive ye not, that whatsoever
from without goeth into the man, *it* cannot defile
19 him; because it goeth not into his heart, but into his
belly, and goeth out into the draught? *This he said*,
20 making all meats clean. And he said, That which
proceedeth out of the man, that defileth the man.
21 For from within, out of the heart of men, [3]evil
22 thoughts proceed, fornications, thefts, murders, adul-
teries, covetings, wickednesses, deceit, lascivious-
23 ness, an evil eye, railing, pride, foolishness: all these
evil things proceed from within, and defile the man.
24 And from thence he arose, and went away into the
borders of Tyre [4]and Sidon. And he entered into a
house, and would have no man know it: and he could
25 not be hid. But straightway a woman, whose little
daughter had an unclean spirit, having heard of him,
26 came and fell down at his feet. Now the woman was
a [5]Greek, a Syrophœnician by race. And she be-
sought him that he would cast forth the [6]devil out
27 of her daughter. And

1 Or, *surely die*

2 Many ancient authorities insert ver. 16 *If any man hath ears to hear, let him hear.*

3 Gr. *thoughts that are evil.*

4 Some ancient authorities omit *and Sidon.*

5 Or, *Gentile*

6 Gr. *demon.*

he said unto her, Let the children first be filled: for
it is not meet to take the children's [1]bread and cast it
to the dogs. But she answered and saith unto him, 28
Yea, Lord: even the dogs under the table eat of the
children's crumbs. And he said unto her, For this 29
saying go thy way; the [2]devil is gone out of thy
daughter. And she went away unto her house, and 30
found the child laid upon the bed, and the [2]devil
gone out.

And again he went out from the borders of Tyre, 31
and came through Sidon unto the sea of Galilee,
through the midst of the borders of Decapolis. And 32
they bring unto him one that was deaf, and had an
impediment in his speech; and they beseech him to
lay his hand upon him. And he took him aside from 33
the multitude privately, and put his fingers into his
ears, and he spat, and touched his tongue; and look- 34
ing up to heaven, he sighed, and saith unto him, Eph-
phatha, that is, Be opened. And his ears were open- 35
ed, and the bond of his tongue was loosed, and he
spake plain. And he charged them that they should 36
tell no man: but the more he charged them, so much
the more a great deal they published it. And they 37
were beyond measure astonished, saying, He hath
done all things well: he maketh even the deaf to
hear, and the dumb to speak.

In those days, when there was again a great multi- **8**
tude, and they had nothing to eat, he called unto him
his disciples, and saith unto them, I have compassion 2
on the multitude, because they continue with me now
three days, and have nothing to eat: and if I send 3
them away fasting to their home, they will faint in
the way; and some of them are come from far. And 4
his disciples answered him, Whence shall one be able
to fill these men with [3]bread here in a desert place?
And he asked them, How many loaves have ye? And 5
they said, Seven. And he commandeth the multi- 6
tude to sit down on the ground:

[1] Or, *loaf*

[2] Gr. *demon.*

[3] Gr. *loaves.*

ἔλεγεν αὐτῇ Ἄφες πρῶτον χορτασθῆναι τὰ τέκνα, οὐ
γάρ ἐστιν καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ τοῖς
28 κυναρίοις βαλεῖν. ἡ δὲ ἀπεκρίθη καὶ λέγει αὐτῷ ⌜Ναί, ⊣ Κύριε, ἀλλὰ
κύριε,⌝ καὶ τὰ κυνάρια ὑποκάτω τῆς τραπέζης ἐσθίουσιν
29 ἀπὸ τῶν ψιχίων τῶν παιδίων. καὶ εἶπεν αὐτῇ Διὰ τοῦ-
τον τὸν λόγον ὕπαγε, ἐξελήλυθεν ἐκ τῆς θυγατρός σου τὸ
30 δαιμόνιον. καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς εὗρεν τὸ
παιδίον βεβλημένον ἐπὶ τὴν κλίνην καὶ τὸ δαιμόνιον ἐξε-
31 ληλυθός. Καὶ πάλιν ἐξελθὼν ἐκ τῶν ὁρίων
Τύρου ἦλθεν διὰ Σιδῶνος εἰς τὴν θάλασσαν τῆς Γαλιλαίας
32 ἀνὰ μέσον τῶν ὁρίων Δεκαπόλεως. Καὶ φέρουσιν αὐτῷ κω-
φὸν καὶ μογιλάλον, καὶ παρακαλοῦσιν αὐτὸν ἵνα ἐπιθῇ αὐ-
33 τῷ τὴν χεῖρα. καὶ ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ ὄχλου κα-
τ' ἰδίαν ἔβαλεν τοὺς δακτύλους αὐτοῦ εἰς τὰ ὦτα αὐτοῦ καὶ
34 πτύσας ἥψατο τῆς γλώσσης αὐτοῦ, καὶ ἀναβλέψας εἰς τὸν οὐ-
ρανὸν ἐστέναξεν, καὶ λέγει αὐτῷ Ἐφφαθά, ὅ ἐστιν Δια-
35 νοίχθητι· καὶ ἠνοίγησαν αὐτοῦ αἱ ἀκοαί, καὶ ἐλύθη ὁ
36 δεσμὸς τῆς γλώσσης αὐτοῦ, καὶ ἐλάλει ὀρθῶς· καὶ διε-
στείλατο αὐτοῖς ἵνα μηδενὶ λέγωσιν· ὅσον δὲ αὐτοῖς διε-
37 στέλλετο, αὐτοὶ μᾶλλον περισσότερον ἐκήρυσσον. καὶ
ὑπερπερισσῶς ἐξεπλήσσοντο λέγοντες Καλῶς πάντα πε-
ποίηκεν, ⊤ καὶ τοὺς κωφοὺς ποιεῖ ἀκούειν καὶ ἀλάλους λα- ὡς
λεῖν.

1 Ἐν ἐκείναις ταῖς ἡμέραις πάλιν πολλοῦ ὄχλου ὄντος
καὶ μὴ ἐχόντων τί φάγωσιν, προσκαλεσάμενος τοὺς μαθη-
2 τὰς λέγει αὐτοῖς Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον ὅτι ἤδη
⌜ἡμέραι τρεῖς⌝ ⌜προσμένουσίν μοι⌝ καὶ οὐκ ἔχουσιν τί ἡμέραις τρισὶν προσμένουσιν
3 φάγωσιν· καὶ ἐὰν ἀπολύσω αὐτοὺς νήστεις εἰς οἶκον αὐτῶν,
ἐκλυθήσονται ἐν τῇ ὁδῷ· καί τινες αὐτῶν ἀπὸ μακρόθεν
4 εἰσίν. καὶ ἀπεκρίθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ ὅτι Πό-
θεν τούτους δυνήσεταί τις ὧδε χορτάσαι ἄρτων ἐπ' ἐρημίας;
5 καὶ ἠρώτα αὐτούς Πόσους ἔχετε ἄρτους; οἱ δὲ εἶπαν
6 Ἑπτά. καὶ παραγγέλλει τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τῆς γῆς·

καὶ λαβὼν τοὺς ἑπτὰ ἄρτους εὐχαριστήσας ἔκλασεν καὶ
ἐδίδου τοῖς μαθηταῖς αὐτοῦ ἵνα παρατιθῶσιν καὶ παρέθη-
καν τῷ ὄχλῳ. καὶ εἶχαν ἰχθύδια ὀλίγα· καὶ εὐλογήσας 7
αὐτὰ εἶπεν καὶ ταῦτα παρατιθέναι. καὶ ἔφαγον καὶ ἐχορτά- 8
σθησαν, καὶ ἦραν περισσεύματα κλασμάτων ἑπτὰ σφυρί-
δας. ἦσαν δὲ ὡς τετρακισχίλιοι. καὶ ἀπέλυσεν αὐτούς. 9
αὐτὸς Καὶ εὐθὺς ἐμβὰς ⊤ εἰς τὸ πλοῖον μετὰ τῶν μαθητῶν αὐτοῦ 10
ἦλθεν εἰς τὰ μέρη Δαλμανουθά.

Καὶ ἐξῆλθον οἱ Φαρισαῖοι καὶ ἤρξαντο συνζητεῖν αὐτῷ, 11
ζητοῦντες παρ' αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ, πειράζον-
τες αὐτόν. καὶ ἀναστενάξας τῷ πνεύματι αὐτοῦ λέγει 12
ὑμῖν Τί ἡ γενεὰ αὕτη ζητεῖ σημεῖον; ἀμὴν λέγω ⊤, εἰ δοθή-
σεται τῇ γενεᾷ ταύτῃ σημεῖον. καὶ ἀφεὶς αὐτοὺς πά- 13
λιν ἐμβὰς ἀπῆλθεν εἰς τὸ πέραν. Καὶ ἐπε- 14
λάθοντο λαβεῖν ἄρτους, καὶ εἰ μὴ ἕνα ἄρτον οὐκ εἶχον
μεθ' ἑαυτῶν ἐν τῷ πλοίῳ. καὶ διεστέλλετο αὐτοῖς λέγων 15
Ὁρᾶτε, βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ τῆς
ζύμης Ἡρῴδου. καὶ διελογίζοντο πρὸς ἀλλήλους ὅτι 16
ἄρτους οὐκ ἔχουσιν. καὶ γνοὺς λέγει αὐτοῖς Τί διαλογί- 17
ζεσθε ὅτι ἄρτους οὐκ ἔχετε; οὔπω νοεῖτε οὐδὲ συνίετε;
πεπωρωμένην ἔχετε τὴν καρδίαν ὑμῶν; ὀφθαλμοὺς ἔχον- 18
τες οὐ βλέπετε καὶ ὦτα ἔχοντες οὐκ ἀκούετε; καὶ
οὐ μνημονεύετε ὅτε τοὺς πέντε ἄρτους ἔκλασα εἰς τοὺς 19
πεντακισχιλίους, πόσους κοφίνους κλασμάτων πλήρεις
καί ἤρατε; λέγουσιν αὐτῷ Δώδεκα. ὅτε ⊤ τοὺς ἑπτὰ εἰς τοὺς 20
τετρακισχιλίους, πόσων σφυρίδων πληρώματα κλασμάτων
ἤρατε; καὶ λέγουσιν αὐτῷ Ἑπτά. καὶ ἔλεγεν αὐτοῖς 21
Οὔπω συνίετε;

⊣Βηθανίαν⊢ Καὶ ἔρχονται εἰς ⌜Βηθσαιδάν⌝. Καὶ φέρουσιν αὐτῷ 22
τυφλὸν καὶ παρακαλοῦσιν αὐτὸν ἵνα αὐτοῦ ἅψηται. καὶ 23
ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ ἐξήνεγκεν αὐτὸν ἔξω
τῆς κώμης, καὶ πτύσας εἰς τὰ ὄμματα αὐτοῦ, ἐπιθεὶς τὰς
αὐτὸν εἴ τι βλέπει. χεῖρας αὐτῷ, ἐπηρώτα ⌜αὐτόν Εἴ τι βλέπεις;⌝ καὶ ἀναβλέ- 24

and he took the seven loaves, and having given
thanks, he brake, and gave to his disciples, to set before
them; and they set them before the multitude.
7 And they had a few small fishes: and having blessed
them, he commanded to set these also before them.
8 And they did eat, and were filled: and they took up,
of broken pieces that remained over, seven baskets.
9 And they were about four thousand: and he sent
10 them away. And straightway he entered into the
boat with his disciples, and came into the parts of
Dalmanutha.
11 And the Pharisees came forth, and began to question
with him, seeking of him a sign from heaven,
12 tempting him. And he sighed deeply in his spirit,
and saith, Why doth this generation seek a sign?
verily I say unto you, There shall no sign be given
13 unto this generation. And he left them, and again
entering into *the boat* departed to the other side.
14 And they forgot to take bread; and they had not
15 in the boat with them more than one loaf. And
he charged them, saying, Take heed, beware of the
leaven of the Pharisees and the leaven of Herod.
16 And they reasoned one with another, [1]saying, [2]We
17 have no bread. And Jesus perceiving it saith unto
them, Why reason ye, because ye have no bread?
do ye not yet perceive, neither understand? have
18 ye your heart hardened? Having eyes, see ye not?
and having ears, hear ye not? and do ye not remem-
19 ber? When I brake the five loaves among the five
thousand, how many [3]baskets full of broken pieces
20 took ye up? They say unto him, Twelve. And
when the seven among the four thousand, how many
[3]basketfuls of broken pieces took ye up? And they
21 say unto him, Seven. And he said unto them, Do
ye not yet understand?
22 And they come unto Bethsaida. And they bring
to him a blind man, and beseech him to touch him.
23 And he took hold of the blind man by the hand,
and brought him out of the village; and when he
had spit on his eyes, and laid his hands upon him,
24 he asked him, Seest thou aught? And he looked

1 Some ancient authorities read *because they had no bread.*

2 Or, It is *because we have no bread*

3 *Basket* in ver. 19 and 20 represents different Greek words.

up, and said, I see men; for I behold *them* as trees,
walking. Then again he laid his hands upon his 25
eyes; and he looked stedfastly, and was restored,
and saw all things clearly. And he sent him away 26
to his home, saying, Do not even enter into the village.

And Jesus went forth, and his disciples, into the 27
villages of Cæsarea Philippi: and in the way he
asked his disciples, saying unto them, Who do men
say that I am? And they told him, saying, John the 28
Baptist: and others, Elijah; but others, One of the
prophets. And he asked them, But who say ye that 29
I am? Peter answereth and saith unto him, Thou
art the Christ. And he charged them that they 30
should tell no man of him. And he began to teach 31
them, that the Son of man must suffer many things,
and be rejected by the elders, and the chief priests,
and the scribes, and be killed, and after three days
rise again. And he spake the saying openly. And 32
Peter took him, and began to rebuke him. But he 33
turning about, and seeing his disciples, rebuked Peter, and saith, Get thee behind me, Satan: for thou
mindest not the things of God, but the things of
men. And he called unto him the multitude with 34
his disciples, and said unto them, If any man would
come after me, let him deny himself, and take up his
cross, and follow me. For whosoever would save 35
his [1]life shall lose it; and whosoever shall lose his
[1]life for my sake and the gospel's shall save it. For 36
what doth it profit a man, to gain the whole world,
and forfeit his [1]life? For what should a man give 37
in exchange for his [1]life? For whosoever shall be 38
ashamed of me and of my words in this adulterous
and sinful generation, the Son of man also shall be
ashamed of him, when he cometh in

1 Or, *soul*

ψας ἔλεγεν Βλέπω τοὺς ἀνθρώπους ὅτι ὡς δένδρα ὁρῶ
25 περιπατοῦντας. εἶτα πάλιν ἔθηκεν τὰς χεῖρας ἐπὶ τοὺς
ὀφθαλμοὺς αὐτοῦ, καὶ διέβλεψεν, καὶ ἀπεκατέστη, καὶ ἐνέ-
26 βλεπεν ⌜τηλαυγῶς⌝ ἅπαντα. καὶ ἀπέστειλεν αὐτὸν εἰς δηλαυγῶς
οἶκον αὐτοῦ λέγων ⌜Μηδὲ εἰς τὴν κώμην εἰσέλθῃς⌝. ⌟Μηδενὶ εἴπῃς τὴν κώμην⊦
27 Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὰς
κώμας Καισαρίας τῆς Φιλίππου· καὶ ἐν τῇ ὁδῷ ἐπηρώτα
τοὺς μαθητὰς αὐτοῦ λέγων αὐτοῖς Τίνα με λέγουσιν οἱ
28 ἄνθρωποι εἶναι; οἱ δὲ εἶπαν αὐτῷ λέγοντες ὅτι Ἰωάνην
τὸν βαπτιστήν, καὶ ἄλλοι Ἠλείαν, ἄλλοι δὲ ὅτι εἷς τῶν
29 προφητῶν. καὶ αὐτὸς ἐπηρώτα αὐτούς Ὑμεῖς δὲ τίνα με
λέγετε εἶναι; ἀποκριθεὶς ὁ Πέτρος λέγει αὐτῷ Σὺ εἶ ὁ
30 χριστός. καὶ ἐπετίμησεν αὐτοῖς ἵνα μηδενὶ λέγωσιν περὶ
31 αὐτοῦ. Καὶ ἤρξατο διδάσκειν αὐτοὺς ὅτι δεῖ
τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμα-
σθῆναι ὑπὸ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ τῶν
γραμματέων καὶ ἀποκτανθῆναι καὶ μετὰ τρεῖς ἡμέρας ἀνα-
32 στῆναι· καὶ παρρησίᾳ τὸν λόγον ἐλάλει. καὶ προσλαβό-
33 μενος ὁ Πέτρος αὐτὸν ἤρξατο ἐπιτιμᾶν αὐτῷ. ὁ δὲ
ἐπιστραφεὶς καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ ἐπετίμησεν
Πέτρῳ καὶ λέγει Ὕπαγε ὀπίσω μου, Σατανᾶ, ὅτι οὐ φρο-
34 νεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων. Καὶ
προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ
εἶπεν αὐτοῖς Εἴ τις θέλει ὀπίσω μου ἐλθεῖν, ἀπαρνη-
σάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολου-
35 θείτω μοι. ὃς γὰρ ἐὰν θέλῃ τὴν ⌜ἑαυτοῦ ψυχὴν⌝ σῶσαι ψυχὴν αὐτοῦ
ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσει τὴν ψυχὴν αὐτοῦ ἕνεκεν
36 [ἐμοῦ καὶ] τοῦ εὐαγγελίου σώσει αὐτήν. τί γὰρ ⌜ὠφελεῖ ὠφελήσει τὸν ἄνθρωπον
ἄνθρωπον⌝ κερδῆσαι τὸν κόσμον ὅλον καὶ ζημιωθῆναι
37 τὴν ψυχὴν αὐτοῦ; τί γὰρ δοῖ ἄνθρωπος ἀντάλλαγμα τῆς
38 ψυχῆς αὐτοῦ; ὃς γὰρ ἐὰν ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς
λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἁμαρτωλῷ, καὶ
ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται αὐτὸν ὅταν ἔλθῃ ἐν

τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν ἁγίων.
καὶ ἔλεγεν αὐτοῖς Ἀμὴν λέγω ὑμῖν ὅτι εἰσίν τινες ὧδε 1
τῶν ἑστηκότων οἵτινες οὐ μὴ γεύσωνται θανάτου ἕως ἂν
ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ ἐληλυθυῖαν ἐν δυνάμει.

Καὶ μετὰ ἡμέρας ἓξ παραλαμβάνει ὁ Ἰησοῦς τὸν 2
τὸν — Πέτρον καὶ τὸν Ἰάκωβον καὶ ⸆ Ἰωάνην, καὶ ἀναφέρει αὐ-
τοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν μόνους. καὶ μετεμορφώθη
ἔμπροσθεν αὐτῶν, καὶ τὰ ἱμάτια αὐτοῦ ἐγένετο στίλβοντα 3
λευκὰ λίαν οἷα γναφεὺς ἐπὶ τῆς γῆς οὐ δύναται οὕτως
λευκᾶναι. καὶ ὤφθη αὐτοῖς Ἠλείας σὺν Μωυσεῖ, καὶ ἦσαν 4
συνλαλοῦντες τῷ Ἰησοῦ. καὶ ἀποκριθεὶς ὁ Πέτρος λέγει 5
τῷ Ἰησοῦ Ῥαββεί, καλόν ἐστιν ἡμᾶς ὧδε εἶναι, καὶ
ποιήσωμεν τρεῖς σκηνάς, σοὶ μίαν καὶ Μωυσεῖ μίαν καὶ
Ἠλείᾳ μίαν. οὐ γὰρ ᾔδει τί ἀποκριθῇ, ἔκφοβοι γὰρ 6
ἐγένοντο. καὶ ἐγένετο νεφέλη ἐπισκιάζουσα αὐτοῖς, καὶ 7
ἐγένετο φωνὴ ἐκ τῆς νεφέλης Οὗτός ἐστιν ὁ υἱός μου ὁ
ἀγαπητός, ἀκούετε αὐτοῦ. καὶ ἐξάπινα περιβλεψάμενοι 8
ἀλλὰ τὸν Ἰησοῦν μόνον μεθ' ἑαυτῶν — οὐκέτι οὐδένα εἶδον ⸂μεθ' ἑαυτῶν εἰ μὴ τὸν Ἰησοῦν μόνον⸃.
ἀπὸ — Καὶ καταβαινόντων αὐτῶν ⸂ἐκ⸃ τοῦ ὄρους διεστείλατο 9
αὐτοῖς ἵνα μηδενὶ ἃ εἶδον διηγήσωνται, εἰ μὴ ὅταν ὁ υἱὸς
τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ. καὶ τὸν λόγον ἐκρά- 10
τησαν πρὸς ἑαυτοὺς συνζητοῦντες τί ἐστιν τὸ ἐκ νεκρῶν
ἀναστῆναι. καὶ ἐπηρώτων αὐτὸν λέγοντες Ὅτι λέγουσιν οἱ 11
γραμματεῖς ὅτι Ἠλείαν δεῖ ἐλθεῖν πρῶτον; ὁ δὲ ἔφη αὐτοῖς 12
Ἠλείας μὲν ἐλθὼν πρῶτον ἀποκατιστάνει πάντα, καὶ
πῶς γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου ἵνα πολλὰ πάθῃ
καὶ ἐξουδενηθῇ; ἀλλὰ λέγω ὑμῖν ὅτι καὶ Ἠλείας ἐλήλυθεν, 13
καὶ ἐποίησαν αὐτῷ ὅσα ἤθελον, καθὼς γέγραπται ἐπ' αὐτόν.

Καὶ ἐλθόντες πρὸς τοὺς μαθητὰς εἶδαν ὄχλον πολὺν 14
περὶ αὐτοὺς καὶ γραμματεῖς συνζητοῦντας πρὸς αὐτούς.
καὶ εὐθὺς πᾶς ὁ ὄχλος ἰδόντες αὐτὸν ἐξεθαμβήθησαν, καὶ 15
προστρέχοντες ἠσπάζοντο αὐτόν. καὶ ἐπηρώτησεν αὐτούς 16
Τί συνζητεῖτε πρὸς αὐτούς; καὶ ἀπεκρίθη αὐτῷ εἷς ἐκ τοῦ 17

9 the glory of his Father with the holy angels. And
he said unto them, Verily I say unto you, There be
some here of them that stand *by*, which shall in no
wise taste of death, till they see the kingdom of
God come with power.
2 And after six days Jesus taketh with him Peter,
and James, and John, and bringeth them up into a
high mountain apart by themselves: and he was
3 transfigured before them: and his garments became
glistering, exceeding white; so as no fuller on earth
4 can whiten them. And there appeared unto them
Elijah with Moses: and they were talking with Jesus.
5 And Peter answereth and saith to Jesus, Rabbi, it
is good for us to be here: and let us make three
[1]tabernacles; one for thee, and one for Moses, and [1] Or, *booths*
6 one for Elijah. For he wist not what to answer;
7 for they became sore afraid. And there came a
cloud overshadowing them: and there came a voice
out of the cloud, This is my beloved Son: hear ye
8 him. And suddenly looking round about, they saw
no one any more, save Jesus only with themselves.
9 And as they were coming down from the mountain,
he charged them that they should tell no man
what things they had seen, save when the Son of
10 man should have risen again from the dead. And
they kept the saying, questioning among themselves
what the rising again from the dead should mean.
11 And they asked him, saying, [2]The scribes say that [2] Or, How is it *that the scribes say . . . come?*
12 Elijah must first come. And he said unto them,
Elijah indeed cometh first, and restoreth all things:
and how is it written of the Son of man, that he
should suffer many things and be set at nought?
13 But I say unto you, that Elijah is come, and they
have also done unto him whatsoever they listed,
even as it is written of him.
14 And when they came to the disciples, they saw
a great multitude about them, and scribes question-
15 ing with them. And straightway all the multitude,
when they saw him, were greatly amazed, and run-
16 ning to him saluted him. And he asked them,
17 What question ye with them? And one of the
multitude answered him, .

[1]Master, I brought unto thee my son, which hath a
dumb spirit; and wheresoever it taketh him, it [2]dash- 18
eth him down: and he foameth, and grindeth his
teeth, and pineth away: and I spake to thy disciples
that they should cast it out; and they were not able.
And he answereth them and saith, O faithless gen- 19
eration, how long shall I be with you? how long
shall I bear with you? bring him unto me. And 20
they brought him unto him: and when he saw him,
straightway the spirit [3]tare him grievously; and he
fell on the ground, and wallowed foaming. And he 21
asked his father, How long time is it since this hath
come unto him? And he said, From a child. And 22
oft-times it hath cast him both into the fire and into
the waters, to destroy him: but if thou canst do any-
thing, have compassion on us, and help us. And 23
Jesus said unto him, If thou canst! All things are
possible to him that believeth. Straightway the fa- 24
ther of the child cried out, and said[4], I believe; help
thou mine unbelief. And when Jesus saw that a 25
multitude came running together, he rebuked the
unclean spirit, saying unto him, Thou dumb and
deaf spirit, I command thee, come out of him, and
enter no more into him. And having cried out, 26
and [3]torn him much, he came out: and *the child*
became as one dead; insomuch that the more part
said, He is dead. But Jesus took him by the hand, 27
and raised him up; and he arose. And when he 28
was come into the house, his disciples asked him
privately, [5]*saying*, We could not cast it out. And 29
he said unto them, This kind can come out by noth-
ing, save by prayer[6].

And they went forth from thence, and passed 30
through Galilee; and he would not that any man
should know it. For he taught his disciples, and 31
said unto them, The Son of man is delivered up
into the hands of men, and they shall kill him; and
when he is killed, after three days he shall rise
again. But they understood not the saying, and 32
were afraid to ask him.

And they came to Capernaum: and when he was 33
in the house

1 Or, *Teacher*
2 Or, *rendeth him*
3 Or, *convulsed*
4 Many ancient authorities add *with tears.*
5 Or, How is it *that we could not cast it out?*
6 Many ancient authorities add *and fasting.*

ὄχλου Διδάσκαλε, ἤνεγκα τὸν υἱόν μου πρὸς σέ, ἔχοντα πνεῦ-
18 μα ἄλαλον· καὶ ὅπου ἐὰν αὐτὸν καταλάβῃ ῥήσσει αὐτόν,
καὶ ἀφρίζει καὶ τρίζει τοὺς ὀδόντας καὶ ξηραίνεται· καὶ εἶπα
τοῖς μαθηταῖς σου ἵνα αὐτὸ ἐκβάλωσιν, καὶ οὐκ ἴσχυσαν.
19 ὁ δὲ ἀποκριθεὶς αὐτοῖς λέγει Ὦ γενεὰ ἄπιστος, ἕως
πότε πρὸς ὑμᾶς ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; φέρετε
20 αὐτὸν πρός με. καὶ ἤνεγκαν αὐτὸν πρὸς αὐτόν. καὶ ἰδὼν
αὐτὸν τὸ πνεῦμα εὐθὺς συνεσπάραξεν αὐτόν, καὶ πεσὼν
21 ἐπὶ τῆς γῆς ἐκυλίετο ἀφρίζων. καὶ ἐπηρώτησεν τὸν
πατέρα αὐτοῦ Πόσος χρόνος ἐστὶν ὡς τοῦτο γέγονεν
22 αὐτῷ; ὁ δὲ εἶπεν Ἐκ παιδιόθεν· καὶ πολλάκις καὶ εἰς
πῦρ αὐτὸν ἔβαλεν καὶ εἰς ὕδατα ἵνα ἀπολέσῃ αὐτόν·
ἀλλ' εἴ τι δύνῃ, βοήθησον ἡμῖν σπλαγχνισθεὶς ἐφ' ἡμᾶς.
23 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ ⸂Τό⸃ Εἰ δύνῃ, πάντα δυνατὰ τῷ τό
24 πιστεύοντι. εὐθὺς κράξας ὁ πατὴρ τοῦ παιδίου ⸆ ἔλεγεν ⸆μετὰ δακρύων
25 Πιστεύω· βοήθει μου τῇ ἀπιστίᾳ. ἰδὼν δὲ ὁ Ἰησοῦς
ὅτι ἐπισυντρέχει ὄχλος ἐπετίμησεν τῷ πνεύματι τῷ ἀκα-
θάρτῳ λέγων αὐτῷ Τὸ ἄλαλον καὶ κωφὸν πνεῦμα, ἐγὼ
ἐπιτάσσω σοι, ἔξελθε ἐξ αὐτοῦ καὶ μηκέτι εἰσέλθῃς εἰς
26 αὐτόν. καὶ κράξας καὶ πολλὰ σπαράξας ἐξῆλθεν· καὶ
ἐγένετο ὡσεὶ νεκρὸς ὥστε τοὺς πολλοὺς λέγειν ὅτι ἀπέ-
27 θανεν. ὁ δὲ Ἰησοῦς κρατήσας τῆς χειρὸς αὐτοῦ ἤγειρεν
28 αὐτόν, καὶ ἀνέστη. καὶ εἰσελθόντος αὐτοῦ εἰς οἶκον οἱ
μαθηταὶ αὐτοῦ κατ' ἰδίαν ἐπηρώτων αὐτόν Ὅτι ἡμεῖς
29 οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό; καὶ εἶπεν αὐτοῖς Τοῦτο
τὸ γένος ἐν οὐδενὶ δύναται ἐξελθεῖν εἰ μὴ ἐν προσευχῇ ⸆. ⸆καὶ νηστείᾳ
30 Κἀκεῖθεν ἐξελθόντες ⸂ἐπορεύοντο⸃ διὰ τῆς Γαλιλαίας, παρεπορεύοντο
31 καὶ οὐκ ἤθελεν ἵνα τις γνοῖ· ἐδίδασκεν γὰρ τοὺς μαθη-
τὰς αὐτοῦ καὶ ἔλεγεν [αὐτοῖς] ὅτι Ὁ υἱὸς τοῦ ἀνθρώ-
που παραδίδοται εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν
αὐτόν, καὶ ἀποκτανθεὶς μετὰ τρεῖς ἡμέρας ἀναστήσεται.
32 οἱ δὲ ἠγνόουν τὸ ῥῆμα, καὶ ἐφοβοῦντο αὐτὸν ἐπερωτῆσαι.
33 Καὶ ἦλθον εἰς Καφαρναούμ. Καὶ ἐν τῇ οἰκίᾳ γενόμε-

νος ἐπηρώτα αὐτούς Τί ἐν τῇ ὁδῷ διελογίζεσθε; οἱ δὲ 34
ἐσιώπων, πρὸς ἀλλήλους γὰρ διελέχθησαν ἐν τῇ ὁδῷ τίς
μείζων. καὶ καθίσας ἐφώνησεν τοὺς δώδεκα καὶ λέγει 35
αὐτοῖς Εἴ τις θέλει πρῶτος εἶναι ἔσται πάντων ἔσχατος
καὶ πάντων διάκονος. καὶ λαβὼν παιδίον ἔστησεν αὐτὸ ἐν 36
μέσῳ αὐτῶν καὶ ἐναγκαλισάμενος αὐτὸ εἶπεν αὐτοῖς Ὃς 37
ἂν [ἓν] τῶν τοιούτων παιδίων δέξηται ἐπὶ τῷ ὀνόματί μου,
ἐμὲ δέχεται· καὶ ὃς ἂν ἐμὲ δέχηται, οὐκ ἐμὲ δέχεται ἀλλὰ
τὸν ἀποστείλαντά με. Ἔφη αὐτῷ ὁ Ἰωάνης 38
Διδάσκαλε, εἴδαμέν τινα ἐν τῷ ὀνόματί σου ἐκβάλλοντα
⊣ὃς οὐκ ἀκολουθεῖ μεθ' ἡμῶν, καὶ ἐκωλύομεν αὐτόν.⊢
δαιμόνια, ⸀καὶ ἐκωλύομεν αὐτόν, ὅτι οὐκ ἠκολούθει ἡμῖν.⸃
ὁ δὲ Ἰησοῦς εἶπεν Μὴ κωλύετε αὐτόν, οὐδεὶς γάρ ἐστιν ὃς 39
ποιήσει δύναμιν ἐπὶ τῷ ὀνόματί μου καὶ δυνήσεται ταχὺ
κακολογῆσαί με· ὃς γὰρ οὐκ ἔστιν καθ' ἡμῶν, ὑπὲρ ἡμῶν 40
ἐστίν. Ὃς γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον ὕδατος ἐν ὀνό- 41
ματι ὅτι Χριστοῦ ἐστέ, ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ ἀπολέσῃ
τὸν μισθὸν αὐτοῦ. Καὶ ὃς ἂν σκανδαλίσῃ ἕνα τῶν μικρῶν 42
τούτων τῶν πιστευόντων, καλόν ἐστιν αὐτῷ μᾶλλον εἰ
περίκειται μύλος ὀνικὸς περὶ τὸν τράχηλον αὐτοῦ καὶ
σκανδαλίζῃ
βέβληται εἰς τὴν θάλασσαν. Καὶ ἐὰν ⸀σκανδαλίσῃ⸃ σε ἡ 43
χείρ σου, ἀπόκοψον αὐτήν· καλόν ἐστίν σε κυλλὸν εἰσελ-
θεῖν εἰς τὴν ζωὴν ἢ τὰς δύο χεῖρας ἔχοντα ἀπελθεῖν εἰς τὴν
γέενναν, εἰς τὸ πῦρ τὸ ἄσβεστον. καὶ ἐὰν ὁ πούς σου 45
σκανδαλίζῃ σε, ἀπόκοψον αὐτόν· καλόν ἐστίν σε εἰσελθεῖν
εἰς τὴν ζωὴν χωλὸν ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς
τὴν γέενναν. καὶ ἐὰν ὁ ὀφθαλμός σου σκανδαλίζῃ σε, 47
ἔκβαλε αὐτόν· καλόν σέ ἐστιν μονόφθαλμον εἰσελθεῖν εἰς
τὴν βασιλείαν τοῦ θεοῦ ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι
τὴν
εἰς ⸆ γέενναν, ὅπου ὁ ΣΚΩΛΗΞ ΑΥΤΩΝ ΟΥ ΤΕΛΕΥΤᾼ ΚΑΙ 48
⊣πᾶσα γὰρ θυσία ἁλὶ ἁλισθήσεται.⊢
ΤΟ ΠΥΡ ΟΥ ΣΒΕΝΝΥΤΑΙ· ⸀πᾶς γὰρ πυρὶ ἁλισθήσεται.⸃ 49
Καλὸν τὸ ἅλας· ἐὰν δὲ τὸ ἅλας ἄναλον γένηται, ἐν τίνι 50
αὐτὸ ἀρτύσετε; ἔχετε ἐν ἑαυτοῖς ἅλα, καὶ εἰρηνεύετε ἐν
ἀλλήλοις.

he asked them, What were ye reasoning in the
34 way? But they held their peace: for they had
disputed one with another in the way, who *was*
35 the [1]greatest. And he sat down, and called the
twelve; and he saith unto them, If any man would
be first, he shall be last of all, and minister of
36 all. And he took a little child, and set him in the
midst of them: and taking him in his arms, he said
37 unto them, Whosoever shall receive one of such little children in my name, receiveth me: and whosoever receiveth me, receiveth not me, but him that
sent me.
38 John said unto him, [2]Master, we saw one casting
out [3]devils in thy name: and we forbade him, be-
39 cause he followed not us. But Jesus said, Forbid
him not: for there is no man which shall do a
[4]mighty work in my name, and be able quickly to
40 speak evil of me. For he that is not against us is
41 for us. For whosoever shall give you a cup of wa-
ter to drink, [5]because ye are Christ's, verily I say
42 unto you, he shall in no wise lose his reward. And
whosoever shall cause one of these little ones that
believe [6]on me to stumble, it were better for him if
[7]a great millstone were hanged about his neck, and
43 he were cast into the sea. And if thy hand cause
thee to stumble, cut it off: it is good for thee to en-
ter into life maimed, rather than having thy two
hands to go into [8]hell, into the unquenchable fire.[9]
45 And if thy foot cause thee to stumble, cut it off: it is
good for thee to enter into life halt, rather than hav-
47 ing thy two feet to be cast into [8]hell. And if thine
eye cause thee to stumble, cast it out: it is good for
thee to enter into the kingdom of God with one eye,
48 rather than having two eyes to be cast into [8]hell;
49 where their worm dieth not, and the fire is not quench-
50 ed. For every one shall be salted with fire[10]. Salt is
good: but if the salt have lost its saltness, where-
with will ye season it? Have salt in yourselves, and
be at peace one with another.

1 Gr. *greater.*
2 Or, *Teacher*
3 Gr. *demons.*
4 Gr. *power.*
5 Gr. *in name that ye are.*
6 Many ancient authorities omit *on me.*
7 Gr. *a millstone turned by an ass.*
8 Gr. *Gehenna.*
9 Ver. 44 and 46 (which are identical with ver. 48) are omitted by the best ancient authorities.
10 Many ancient authorities add *and every sacrifice shall be salted with salt.* See Lev. ii. 13.

10 And he arose from thence, and cometh into the
borders of Judæa and beyond Jordan: and multi-
tudes come together unto him again; and, as he was
wont, he taught them again. And there came unto 2
him Pharisees, and asked him, Is it lawful for a man
to put away *his* wife? tempting him. And he an- 3
swered and said unto them, What did Moses com-
mand you? And they said, Moses suffered to write 4
a bill of divorcement, and to put her away. But 5
Jesus said unto them, For your hardness of heart he
wrote you this commandment. But from the be- 6
ginning of the creation, Male and female made he
them. For this cause shall a man leave his father 7
and mother, [1]and shall cleave to his wife; and the 8
twain shall become one flesh: so that they are no
more twain, but one flesh. What therefore God 9
hath joined together, let not man put asunder. And 10
in the house the disciples asked him again of this
matter. And he saith unto them, Whosoever shall 11
put away his wife, and marry another, committeth
adultery against her: and if she herself shall put 12
away her husband, and marry another, she commit-
teth adultery.

And they brought* unto him little children, that 13
he should touch them: and the disciples rebuked
them. But when Jesus saw it, he was moved with 14
indignation, and said unto them, Suffer the little
children to come unto me; forbid them not: for of
such is the kingdom of God. Verily I say unto 15
you, Whosoever shall not receive the kingdom of
God as a little child, he shall in no wise enter there-
in. And he took them in his arms, and blessed 16
them, laying his hands upon them.

And as he was going forth [2]into the way, there ran 17
one to him, and kneeled to him, and asked him, Good
[3]Master, what shall I do that I may inherit eternal
life? And Jesus said unto him, Why callest thou 18
me good? none is good save one, *even* God. Thou 19
knowest the commandments, Do not kill, Do not
commit adultery, Do not steal, Do not bear false wit-
ness, Do not defraud, Honor thy father and mother.
And he said unto him, 20

1 Some ancient authorities omit *and shall cleave to his wife.*

2 Or, *on his way*

3 Or, *Teacher*

* For "brought" read "were bringing" So in Luke xviii. 15.—*Am. Com.*

1 Καὶ ἐκεῖθεν ἀναστὰς ἔρχεται εἰς τὰ ὅρια τῆς Ἰουδαίας
καὶ πέραν τοῦ Ἰορδάνου, καὶ συνπορεύονται πάλιν ὄχλοι
2 πρὸς αὐτόν, καὶ ὡς εἰώθει πάλιν ἐδίδασκεν αὐτούς. Καὶ
[προσελθόντες Φαρισαῖοι] ἐπηρώτων αὐτὸν εἰ ἔξεστιν ἀνδρὶ
3 γυναῖκα ἀπολῦσαι, πειράζοντες αὐτόν. ὁ δὲ ἀποκριθεὶς
4 εἶπεν αὐτοῖς Τί ὑμῖν ἐνετείλατο Μωυσῆς; οἱ δὲ εἶπαν
Ἐπέτρεψεν Μωυσῆς βιβλίον ἀποστασίου γράψαι καὶ
5 ἀπολῦσαι. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Πρὸς τὴν σκλη-
6 ροκαρδίαν ὑμῶν ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύτην· ἀπὸ
δὲ ἀρχῆς κτίσεως ἄρσεν καὶ θῆλυ ἐποίησεν [αὐτούς]·
7 ἕνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐ-
8 τοῦ καὶ τὴν μητέρα, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν·
9 ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ μία σάρξ· ὃ οὖν ὁ θεὸς συνέ-
10 ζευξεν ἄνθρωπος μὴ χωριζέτω. Καὶ εἰς τὴν οἰκίαν πάλιν
11 οἱ μαθηταὶ περὶ τούτου ἐπηρώτων αὐτόν. καὶ λέγει αὐ-
τοῖς Ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ καὶ γαμήσῃ
12 ἄλλην μοιχᾶται ἐπ᾽ αὐτήν, καὶ ἐὰν αὐτὴ ἀπολύσασα τὸν
ἄνδρα αὐτῆς γαμήσῃ ἄλλον μοιχᾶται.

13 Καὶ προσέφερον αὐτῷ παιδία ἵνα αὐτῶν ἅψηται· οἱ δὲ
14 μαθηταὶ ἐπετίμησαν αὐτοῖς. ἰδὼν δὲ ὁ Ἰησοῦς ἠγα-
νάκτησεν καὶ εἶπεν αὐτοῖς Ἄφετε τὰ παιδία ἔρχεσθαι
πρός με, μὴ κωλύετε αὐτά, τῶν γὰρ τοιούτων ἐστὶν ἡ
15 βασιλεία τοῦ θεοῦ. ἀμὴν λέγω ὑμῖν, ὃς ἂν μὴ δέξηται τὴν
βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.
16 καὶ ἐναγκαλισάμενος αὐτὰ κατευλόγει τιθεὶς τὰς χεῖρας
ἐπ᾽ αὐτά.

17 Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδὸν προσδραμὼν εἷς καὶ
γονυπετήσας αὐτὸν ἐπηρώτα αὐτόν Διδάσκαλε ἀγαθέ, τί
18 ποιήσω ἵνα ζωὴν αἰώνιον κληρονομήσω; ὁ δὲ Ἰησοῦς εἶπεν
αὐτῷ Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεός.
19 τὰς ἐντολὰς οἶδας ⌜Μὴ φονεύσῃς, Μὴ μοιχεύσῃς,⌝ ⊣ Μὴ μοιχεύσῃς, Μὴ πορνεύσῃς
Μὴ κλέψῃς, Μὴ ψευδομαρτυρήσῃς, Μὴ ἀποστερήσῃς,
20 Τίμα τὸν πατέρα σου καὶ τὴν μητέρα. ὁ δὲ ἔφη αὐτῷ

Διδάσκαλε, ταῦτα πάντα ἐφυλαξάμην ἐκ νεότητός μου.
ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ ἠγάπησεν αὐτὸν καὶ εἶπεν 21
αὐτῷ Ἕν σε ὑστερεῖ· ὕπαγε ὅσα ἔχεις πώλησον καὶ δὸς
[τοῖς] πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ, καὶ δεῦρο
ἀκολούθει μοι. ὁ δὲ στυγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθεν 22
λυπούμενος, ἦν γὰρ ἔχων κτήματα πολλά. Καὶ 23
περιβλεψάμενος ὁ Ἰησοῦς λέγει τοῖς μαθηταῖς αὐτοῦ
Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασι-
λείαν τοῦ θεοῦ εἰσελεύσονται. οἱ δὲ μαθηταὶ ἐθαμ- 24
βοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ. ὁ δὲ Ἰησοῦς πάλιν
Ap. ἀποκριθεὶς λέγει αὐτοῖς Τέκνα, πῶς δύσκολόν ἐστιν
εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν· εὐκοπώτερόν ἐστιν 25
τῆς τρυμαλιᾶς τῆς κάμηλον διὰ ⌈τρυμαλιᾶς⌉ ῥαφίδος διελθεῖν ἢ πλού-
σιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν. οἱ δὲ 26
περισσῶς ἐξεπλήσσοντο λέγοντες πρὸς αὐτόν Καὶ τίς
δύναται σωθῆναι; ἐμβλέψας αὐτοῖς ὁ Ἰησοῦς λέγει 27
⊣ ἀδύνατόν ἐστιν παρὰ δὲ τῷ θεῷ δυνατόν ⊢ Παρὰ ἀνθρώποις ⌈ἀδύνατον ἀλλ' οὐ παρὰ θεῷ, ΠΑΝΤΑ γὰρ
ΔΥΝΑΤΑ ΠΑΡΑ [ΤΩ] ΘΕΩ⌉. Ἤρξατο λέγειν ὁ 28
Πέτρος αὐτῷ Ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολου-
θήκαμέν σοι. ἔφη ὁ Ἰησοῦς Ἀμὴν λέγω ὑμῖν, οὐδείς 29
ἐστιν ὃς ἀφῆκεν οἰκίαν ἢ ἀδελφοὺς ἢ ἀδελφὰς ἢ μητέρα ἢ
πατέρα ἢ τέκνα ἢ ἀγροὺς ἕνεκεν ἐμοῦ καὶ [ἕνεκεν] τοῦ
εὐαγγελίου, ἐὰν μὴ λάβῃ ἑκατονταπλασίονα νῦν ἐν τῷ 30
* καιρῷ τούτῳ ⌈οἰκίας καὶ ἀδελφοὺς καὶ ἀδελφὰς καὶ
μητέρα ⌈μητέρας⌉ καὶ τέκνα καὶ ἀγροὺς μετὰ διωγμῶν, καὶ ἐν τῷ
αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον.⌉ πολλοὶ δὲ ἔσονται 31
πρῶτοι ἔσχατοι καὶ [οἱ] ἔσχατοι πρῶτοι.

Ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱεροσόλυμα, καὶ 32
ἦν προάγων αὐτοὺς ὁ Ἰησοῦς, καὶ ἐθαμβοῦντο, οἱ δὲ
ἀκολουθοῦντες ἐφοβοῦντο. καὶ παραλαβὼν πάλιν τοὺς

* ⊣ ὃς δὲ ἀφῆκεν οἰκίαν καὶ ἀδελφὰς καὶ ἀδελφοὺς καὶ μητέρα καὶ τέκνα καὶ ἀγροὺς μετὰ διωγμοῦ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον λήμψεται.⊢

[1]Master, all these things have I observed from my 1 Or, *Teacher*
21 youth. And Jesus looking upon him loved him, and
said unto him, One thing thou lackest: go, sell what-
soever thou hast, and give to the poor, and thou
shalt have treasure in heaven: and come, follow me.
22 But his countenance fell at the saying, and he went
away sorrowful: for he was one that had great pos-
sessions.
23 And Jesus looked round about, and saith unto his
disciples, How hardly shall they that have riches en-
24 ter into the kingdom of God! And the disciples were
amazed at his words. But Jesus answereth again, 2 Some ancient authorities omit *for them that trust in riches.*
and saith unto them, Children, how hard is it [2]for
them that trust in riches to enter into the kingdom
25 of God! It is easier for a camel to go through a nee-
dle's eye, than for a rich man to enter into the king-
26 dom of God. And they were astonished exceeding- 3 Many ancient authorities read *among them-selves.*
27 ly, saying [3]unto him, Then who can be saved? Jesus
looking upon them saith, With men it is impossible,
but not with God: for all things are possible with
28 God. Peter began to say unto him, Lo, we have left
29 all, and have followed thee. Jesus said, Verily I say
unto you, There is no man that hath left house, or
brethren, or sisters, or mother, or father, or children,
30 or lands, for my sake, and for the gospel's sake, but
he shall receive a hundredfold now in this time,
houses, and brethren, and sisters, and mothers, and
children, and lands, with persecutions; and in the
31 [4]world to come eternal life. But many *that are* first 4 Or, *age*
shall be last; and the last first.
32 And they were in the way, going up to Jerusalem;
and Jesus was going before them: and they were 5 Or, *but some as they followed were afraid*
amazed; [5]and they that followed* were afraid. And
he took again the

* "and they that followed" etc. omit the marg.—*Am. Com.*

twelve, and began to tell them the things that were to
happen unto him, *saying*, Behold, we go up to Jeru- 33
salem; and the Son of man shall be delivered unto the
chief priests and the scribes; and they shall condemn
him to death, and shall deliver him unto the Gentiles:
and they shall mock him, and shall spit upon him, 34
and shall scourge him, and shall kill him; and after
three days he shall rise again.

And there come near unto him James and John, 35
the sons of Zebedee, saying unto him, [1]Master, we
would that thou shouldest do for us whatsoever we
shall ask of thee. And he said unto them, What 36
would ye that I should do for you? And they said 37
unto him, Grant unto us that we may sit, one on thy
right hand, and one on *thy* left hand, in thy glory.
But Jesus said unto them, Ye know not what ye ask. 38
Are ye able to drink the cup that I drink? or to be
baptized with the baptism that I am baptized with?
And they said unto him, We are able. And Jesus 39
said unto them, The cup that I drink ye shall drink;
and with the baptism that I am baptized withal shall
ye be baptized: but to sit on my right hand or on *my* 40
left hand is not mine to give: but *it is for them* for
whom it hath been prepared. And when the ten 41
heard it, they began to be moved with indignation
concerning James and John. And Jesus called them 42
to him, and saith unto them, Ye know that they
which are accounted to rule over the Gentiles lord it
over them; and their great ones exercise authority
over them. But it is not so among you: but who- 43
soever would become great among you, shall be your
[2]minister: and whosoever would be first among you, 44
shall be [3]servant of all. For verily* the Son of man 45
came not to be ministered unto, but to minister, and
to give his life a ransom for many.

And they come to Jericho: and as he went out 46
from Jericho, with his disciples and a great multi-
tude, the son of Timæus, Bartimæus, a blind beggar,
was sitting by the way side. And when he heard 47
that it was Jesus of Nazareth,

1 Or, *Teacher*

2 Or, *servant*

3 Gr. *bondservant*.

* For "For verily" etc. read "For the Son of man also" etc.—*Am. Com.*

δώδεκα ἤρξατο αὐτοῖς λέγειν τὰ μέλλοντα αὐτῷ συμβαίνειν
33 ὅτι Ἰδοὺ ἀναβαίνομεν εἰς Ἰεροσόλυμα, καὶ ὁ υἱὸς τοῦ
ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ τοῖς γραμ-
ματεῦσιν, καὶ κατακρινοῦσιν αὐτὸν θανάτῳ καὶ παραδώ-
34 σουσιν αὐτὸν τοῖς ἔθνεσιν καὶ ἐμπαίξουσιν αὐτῷ καὶ ἐμπτύ-
σουσιν αὐτῷ καὶ μαστιγώσουσιν αὐτὸν καὶ ἀποκτενοῦ-
σιν, καὶ μετὰ τρεῖς ἡμέρας ἀναστήσεται.
35 Καὶ προσπορεύονται αὐτῷ Ἰάκωβος καὶ Ἰωάνης οἱ
[δύο] υἱοὶ Ζεβεδαίου λέγοντες αὐτῷ Διδάσκαλε, θέλομεν
36 ἵνα ὃ ἐὰν αἰτήσωμέν σε ποιήσῃς ἡμῖν. ὁ δὲ εἶπεν αὐτοῖς
37 Τί ⌜θέλετε⌝ ποιήσω ὑμῖν; οἱ δὲ εἶπαν αὐτῷ Δὸς ἡμῖν θέλετέ με
ἵνα εἷς σου ἐκ δεξιῶν καὶ εἷς ἐξ ἀριστερῶν καθίσωμεν ἐν
38 τῇ δόξῃ σου. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Οὐκ οἴδατε τί
αἰτεῖσθε· δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ πίνω, ἢ τὸ
39 βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι; οἱ δὲ εἶπαν
αὐτῷ Δυνάμεθα. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Τὸ ποτή-
ριον ὃ ἐγὼ πίνω πίεσθε καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτί-
40 ζομαι βαπτισθήσεσθε, τὸ δὲ καθίσαι ἐκ δεξιῶν μου ἢ
ἐξ εὐωνύμων οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται.
41 καὶ ἀκούσαντες οἱ δέκα ἤρξαντο ἀγανακτεῖν περὶ Ἰακώ-
42 βου καὶ Ἰωάνου. καὶ προσκαλεσάμενος αὐτοὺς ὁ Ἰησοῦς
λέγει αὐτοῖς Οἴδατε ὅτι οἱ δοκοῦντες ἄρχειν τῶν ἐθνῶν
κατακυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι αὐτῶν κατεξουσιά-
43 ζουσιν αὐτῶν. οὐχ οὕτως δέ ἐστιν ἐν ὑμῖν· ἀλλ' ὃς ἂν
θέλῃ μέγας γενέσθαι ἐν ὑμῖν, ⌜ἔσται⌝ ὑμῶν διάκονος, ἔστω
44 καὶ ὃς ἂν θέλῃ ἐν ὑμῖν εἶναι πρῶτος, ἔσται πάντων
45 δοῦλος· καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακο-
νηθῆναι ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ
λύτρον ἀντὶ πολλῶν.
46 Καὶ ἔρχονται εἰς Ἰερειχώ. Καὶ ἐκπορευομένου αὐτοῦ
ἀπὸ Ἰερειχὼ καὶ τῶν μαθητῶν αὐτοῦ καὶ ὄχλου ἱκανοῦ
ὁ υἱὸς Τιμαίου Βαρτίμαιος τυφλὸς προσαίτης ἐκάθητο
47 παρὰ τὴν ὁδόν. καὶ ἀκούσας ὅτι Ἰησοῦς ⌜ὁ Ναζαρηνός ἐστὶν ὁ Ναζαρηνὸ

ἐστιν⌉ ἤρξατο κράζειν καὶ λέγειν Υἱὲ Δαυεὶδ Ἰησοῦ, ἐλέη-
σόν με. καὶ ἐπετίμων αὐτῷ πολλοὶ ἵνα σιωπήσῃ· ὁ δὲ 48
πολλῷ μᾶλλον ἔκραζεν Υἱὲ Δαυείδ, ἐλέησόν με. καὶ 49
στὰς ὁ Ἰησοῦς εἶπεν Φωνήσατε αὐτόν. καὶ φωνοῦσι τὸν
τυφλὸν λέγοντες αὐτῷ Θάρσει, ἔγειρε, φωνεῖ σε. ὁ δὲ 50
ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ ἀναπηδήσας ἦλθεν πρὸς
τὸν Ἰησοῦν. καὶ ἀποκριθεὶς αὐτῷ ὁ Ἰησοῦς εἶπεν Τί 51
⊣Κύριε ῥαββεί⊢ σοι θέλεις ποιήσω; ὁ δὲ τυφλὸς εἶπεν αὐτῷ ⌈Ῥαββου-
νεί⌉, ἵνα ἀναβλέψω. καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ Ὕπαγε, 52
ἡ πίστις σου σέσωκέν σε. καὶ εὐθὺς ἀνέβλεψεν, καὶ
ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ.

καὶ εἰς Καὶ ὅτε ἐγγίζουσιν εἰς Ἰεροσόλυμα ⌈εἰς Βηθφαγὴ 1
τὸ καὶ⌉ Βηθανίαν πρὸς τὸ Ὄρος ⌈τῶν⌉ Ἐλαιῶν, ἀποστέλλει
δύο τῶν μαθητῶν αὐτοῦ καὶ λέγει αὐτοῖς Ὑπάγετε εἰς 2
τὴν κώμην τὴν κατέναντι ὑμῶν, καὶ εὐθὺς εἰσπορευόμενοι
εἰς αὐτὴν εὑρήσετε πῶλον δεδεμένον ἐφ' ὃν οὐδεὶς οὔπω
ἀνθρώπων ἐκάθισεν· λύσατε αὐτὸν καὶ φέρετε. καὶ ἐάν 3
τις ὑμῖν εἴπῃ Τί ποιεῖτε τοῦτο; εἴπατε Ὁ κύριος αὐτοῦ
αποστέλλει πάλιν αὐτὸν χρείαν ἔχει· καὶ εὐθὺς ⌈αὐτὸν ἀποστέλλει πάλιν⌉ ὧδε.
καὶ ἀπῆλθον καὶ εὗρον πῶλον δεδεμένον πρὸς θύραν ἔξω 4
ἐπὶ τοῦ ἀμφόδου, καὶ λύουσιν αὐτόν. καί τινες τῶν ἐκεῖ 5
ἑστηκότων ἔλεγον αὐτοῖς Τί ποιεῖτε λύοντες τὸν πῶλον;
οἱ δὲ εἶπαν αὐτοῖς καθὼς εἶπεν ὁ Ἰησοῦς· καὶ ἀφῆκαν 6
αὐτούς. καὶ φέρουσιν τὸν πῶλον πρὸς τὸν Ἰησοῦν, καὶ 7
ἑαυτῶν ἐπιβάλλουσιν αὐτῷ τὰ ἱμάτια ⌈αὐτῶν⌉, καὶ ἐκάθισεν ἐπ' αὐ-
τόν. καὶ πολλοὶ τὰ ἱμάτια αὐτῶν ἔστρωσαν εἰς τὴν 8
ὁδόν, ἄλλοι δὲ στιβάδας κόψαντες ἐκ τῶν ἀγρῶν. καὶ οἱ 9
προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον

Ὡσαννά·
ΕΥΛΟΓΗΜΕΝΟΣ Ὁ ἘΡΧΟΜΕΝΟΣ ἘΝ ὈΝΟΜΑΤΙ ΚΥΡΙΟΥ·
Εὐλογημένη ἡ ἐρχομένη βασιλεία τοῦ πατρὸς ἡμῶν 10
Δαυείδ·
Ὡσαννὰ ἐν τοῖς ὑψίστοις.

he began to cry out, and say, Jesus, thou son of Da-
48 vid, have mercy on me. And many rebuked him,
that he should hold his peace: but he cried out the
more a great deal, Thou son of David, have mercy
49 on me. And Jesus stood still, and said, Call ye him.
And they call the blind man, saying unto him, Be of
50 good cheer: rise, he calleth thee. And he, casting
away his garment, sprang up, and came to Jesus.
51 And Jesus answered him, and said, What wilt thou
that I should do unto thee? And the blind man
said unto him, [1]Rabboni, that I may receive my sight. [1] See John xx. 16.
52 And Jesus said unto him, Go thy way; thy faith hath
[2]made thee whole. And straightway he received his [2] Or, *saved thee*
sight, and followed him in the way.

11 And when they draw nigh unto Jerusalem, unto
Bethphage and Bethany, at the mount of Olives, he
2 sendeth two of his disciples, and saith unto them, Go
your way into the village that is over against you:
and straightway as ye enter into it, ye shall find a
colt tied, whereon no man ever yet sat; loose him,
3 and bring him. And if any one say unto you, Why
do ye this? say ye, The Lord hath need of him; and
4 straightway he [3]will send him [4]back hither. And [3] Gr. *sendeth.* [4] Or, *again*
they went away, and found a colt tied at the door
5 without in the open street; and they loose him. And
certain of them that stood there said unto them, What
6 do ye, loosing the colt? And they said unto them
7 even as Jesus had said: and they let them go. And
they bring the colt unto Jesus, and cast on him their
8 garments; and he sat upon him. And many spread
their garments upon the way; and others [5]branches, [5] Gr. *layers of leaves.*
9 which they had cut from the fields. And they that
went before, and they that followed, cried, Hosanna;
Blessed *is* he that cometh in the name of the Lord:
10 Blessed *is* the kingdom that cometh, *the kingdom* of
our father David: Hosanna in the highest.

And he entered into Jerusalem, into the temple; 11
and when he had looked round about upon all things,
it being now eventide, he went out unto Bethany
with the twelve.

And on the morrow, when they were come out 12
from Bethany, he hungered. And seeing a fig tree 13
afar off having leaves, he came, if haply he might
find anything thereon: and when he came to it, he
found nothing but leaves; for it was not the season
of figs. And he answered and said unto it, No man 14
eat fruit from thee henceforward for ever. And his
disciples heard it.

And they come to Jerusalem: and he entered into 15
the temple, and began to cast out them that sold and
them that bought in the temple, and overthrew the
tables of the money-changers, and the seats of them
that sold the doves; and he would not suffer that 16
any man should carry a vessel through the temple.
And he taught, and said unto them, Is it not written, 17
My house shall be called a house of prayer for all
the nations? but ye have made it a den of robbers.
And the chief priests and the scribes heard it, and 18
sought how they might destroy him: for they feared
him, for all the multitude was astonished at his
teaching.

And [1]every evening [2]he went forth out of the 19
city.

And as they passed by in the morning, they saw 20
the fig tree withered away from the roots. And 21
Peter calling to remembrance saith unto him, Rabbi,
behold, the fig tree which thou cursedst is withered
away. And Jesus answering saith unto them, 22
Have faith in God. Verily I say unto you, Whoso- 23
ever shall say unto this mountain, Be thou taken up
and cast into the sea; and shall not doubt in his
heart, but shall believe that what he saith cometh
to pass; he shall have it. Therefore I say unto you, 24
All things whatsoever ye pray and ask for, believe
that ye have received* them, and ye shall have them.
And whensoever ye stand praying, forgive, if ye 25
have aught against any one; that your Father also
which is in heaven may forgive you your trespasses.[3]

1 Gr. *whenever evening came.*

2 Some ancient authorities read *they.*

3 Many ancient authorities add ver. 26 *But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.*

* For "have received" read "receive" with marg. Gr. *received.*—*Am. Com.*

11 Καὶ εἰσῆλθεν εἰς Ἰεροσόλυμα εἰς τὸ ἱερόν· καὶ περιβλε-
ψάμενος πάντα ⸢ὀψὲ ἤδη οὔσης τῆς ὥρας⸣ ἐξῆλθεν εἰς ὀψίας ἤδη οὔσης [τῆς ὥρας]
Βηθανίαν μετὰ τῶν δώδεκα.
12 Καὶ τῇ ἐπαύριον ἐξελθόντων αὐτῶν ἀπὸ Βηθανίας
13 ἐπείνασεν. καὶ ἰδὼν συκῆν ἀπὸ μακρόθεν ἔχουσαν φύλλα
ἦλθεν εἰ ἄρα τι εὑρήσει ἐν αὐτῇ, καὶ ἐλθὼν ἐπ' αὐτὴν
οὐδὲν εὗρεν εἰ μὴ φύλλα, ὁ γὰρ καιρὸς οὐκ ἦν σύκων.
14 καὶ ἀποκριθεὶς εἶπεν αὐτῇ Μηκέτι εἰς τὸν αἰῶνα ἐκ
σοῦ μηδεὶς καρπὸν φάγοι. καὶ ἤκουον οἱ μαθηταὶ αὐ-
15 τοῦ. Καὶ ἔρχονται εἰς Ἰεροσόλυμα. Καὶ εἰσελ-
θὼν εἰς τὸ ἱερὸν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας καὶ τοὺς
ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβι-
στῶν καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστερὰς
16 κατέστρεψεν καὶ οὐκ ἤφιεν ἵνα τις διενέγκῃ σκεῦος διὰ
17 τοῦ ἱεροῦ, καὶ ἐδίδασκεν καὶ ἔλεγεν ⸆ Οὐ γέγραπται ὅτι αὐτοῖς
Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται πᾶσιν τοῖς
ἔθνεσιν; ὑμεῖς δὲ πεποιήκατε αὐτὸν σπήλαιον λῃστῶν.
18 καὶ ἤκουσαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς, καὶ ἐζήτουν
πῶς αὐτὸν ἀπολέσωσιν· ἐφοβοῦντο γὰρ αὐτόν, πᾶς γὰρ ὁ
19 ὄχλος ἐξεπλήσσετο ἐπὶ τῇ διδαχῇ αὐτοῦ. Καὶ ὅταν ὀψὲ
20 ἐγένετο, ⸢ἐξεπορεύοντο⸣ ἔξω τῆς πόλεως. Καὶ ἐξεπορεύετο
παραπορευόμενοι πρωὶ εἶδον τὴν συκῆν ἐξηραμμένην ἐκ
21 ῥιζῶν. καὶ ἀναμνησθεὶς ὁ Πέτρος λέγει αὐτῷ Ῥαββεί,
22 ἴδε ἡ συκῆ ἣν κατηράσω ἐξήρανται. καὶ ἀποκριθεὶς ὁ
23 Ἰησοῦς λέγει αὐτοῖς Ἔχετε πίστιν θεοῦ· ἀμὴν λέγω ὑμῖν
ὅτι ὃς ἂν εἴπῃ τῷ ὄρει τούτῳ Ἄρθητι καὶ βλήθητι εἰς
τὴν θάλασσαν, καὶ μὴ διακριθῇ ἐν τῇ καρδίᾳ αὐτοῦ ἀλλὰ
24 πιστεύῃ ὅτι ὃ λαλεῖ γίνεται, ἔσται αὐτῷ. διὰ τοῦτο λέγω
ὑμῖν, πάντα ὅσα προσεύχεσθε καὶ αἰτεῖσθε, πιστεύετε
25 ὅτι ἐλάβετε, καὶ ἔσται ὑμῖν. καὶ ὅταν στήκετε προσευ-
χόμενοι, ἀφίετε εἴ τι ἔχετε κατά τινος, ἵνα καὶ ὁ πα-
τὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῇ ὑμῖν τὰ παραπτώματα
ὑμῶν.

Καὶ ἔρχονται πάλιν εἰς Ἱεροσόλυμα. Καὶ ἐν τῷ 27
ἱερῷ περιπατοῦντος αὐτοῦ ἔρχονται πρὸς αὐτὸν οἱ ἀρχι-
ερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι καὶ ἔλεγον 28
αὐτῷ Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; ἢ τίς σοι ἔδωκεν
τὴν ἐξουσίαν ταύτην ἵνα ταῦτα ποιῇς; ὁ δὲ Ἰησοῦς εἶπεν 29
αὐτοῖς Ἐπερωτήσω ὑμᾶς ἕνα λόγον, καὶ ἀποκρίθητέ
μοι, καὶ ἐρῶ ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ· τὸ βά- 30
πτισμα τὸ Ἰωάνου ἐξ οὐρανοῦ ἦν ἢ ἐξ ἀνθρώπων; ἀπο-
κρίθητέ μοι. καὶ διελογίζοντο πρὸς ἑαυτοὺς λέγοντες 31
Ἐὰν εἴπωμεν Ἐξ οὐρανοῦ, ἐρεῖ Διὰ τί [οὖν] οὐκ ἐπιστεύ-
σατε αὐτῷ; ἀλλὰ εἴπωμεν Ἐξ ἀνθρώπων;—ἐφοβοῦντο τὸν 32
⌜ᾔδεισαν⌝ ὄχλον, ἅπαντες γὰρ ⌜εἶχον⌝ τὸν Ἰωάνην ὄντως ὅτι προφή-
της ἦν. καὶ ἀποκριθέντες τῷ Ἰησοῦ λέγουσιν Οὐκ οἴ- 33
δαμεν. καὶ ὁ Ἰησοῦς λέγει αὐτοῖς Οὐδὲ ἐγὼ λέγω ὑμῖν
ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. Καὶ ἤρξατο 1
αὐτοῖς ἐν παραβολαῖς λαλεῖν ἈΜΠΕΛΩΝΑ ἄνθρωπος
ἘΦΥΤΕΥΣΕΝ, ΚΑῚ ΠΕΡΙΕΘΗΚΕΝ ΦΡΑΓΜΟΝ ΚΑῚ ὨΡΥΞΕΝ
ὙΠΟΛΗΝΙΟΝ ΚΑῚ ᾨΚΟΔΟΜΗΣΕΝ ΠΥΡΓΟΝ, καὶ ἐξέδετο
αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν. καὶ ἀπέστειλεν πρὸς 2
τοὺς γεωργοὺς τῷ καιρῷ δοῦλον, ἵνα παρὰ τῶν γεωρ-
γῶν λάβῃ ἀπὸ τῶν καρπῶν τοῦ ἀμπελῶνος· καὶ λα- 3
βόντες αὐτὸν ἔδειραν καὶ ἀπέστειλαν κενόν. καὶ πάλιν 4
ἀπέστειλεν πρὸς αὐτοὺς ἄλλον δοῦλον· κἀκεῖνον ἐκεφα-
λίωσαν καὶ ἠτίμασαν. καὶ ἄλλον ἀπέστειλεν· κἀκεῖνον 5
ἀπέκτειναν, καὶ πολλοὺς ἄλλους, οὓς μὲν δέροντες οὓς δὲ
ἀποκτέννυντες. ἔτι ἕνα εἶχεν, υἱὸν ἀγαπητόν· ἀπέστειλεν 6
αὐτὸν ἔσχατον πρὸς αὐτοὺς λέγων ὅτι Ἐντραπήσονται
τὸν υἱόν μου. ἐκεῖνοι δὲ οἱ γεωργοὶ πρὸς ἑαυτοὺς εἶπαν 7
ὅτι Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν
αὐτόν, καὶ ἡμῶν ἔσται ἡ κληρονομία. καὶ λαβόντες 8
ἀπέκτειναν αὐτόν, καὶ ἐξέβαλον αὐτὸν ἔξω τοῦ ἀμπελῶνος.
τί ποιήσει ὁ κύριος τοῦ ἀμπελῶνος; ἐλεύσεται καὶ ἀπο- 9
λέσει τοὺς γεωργούς, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις.

27 And they come again to Jerusalem: and as he
was walking in the temple, there come to him the
28 chief priests, and the scribes, and the elders; and
they said unto him, By what authority doest thou
these things? or who gave thee this authority to do
29 these things? And Jesus said unto them, I will ask
of you one [1]question, and answer me, and I will tell [1] Gr. *word.*
30 you by what authority I do these things. The bap-
tism of John, was it from heaven, or from men? an-
31 swer me. And they reasoned with themselves, say-
ing, If we shall say, From heaven; he will say, Why [2] Or, *But shall we say, From men?*
32 then did ye not believe him? [2]But should we say,
From men—they feared the people: [3]for all verily [3] Or, *for all held John to be a prophet indeed.*
33 held John to be a prophet. And they answered
Jesus and say, We know not. And Jesus saith unto
them, Neither tell I you by what authority I do these
things.

12 And he began to speak unto them in parables. A
man planted a vineyard, and set a hedge about it,
and digged a pit for the winepress, and built a tow-
er, and let it out to husbandmen, and went into an-
2 other country. And at the season he sent to the
husbandmen a [4]servant, that he might receive from [4] Gr. *bondservant.*
3 the husbandmen of the fruits of the vineyard. And
they took him, and beat him, and sent him away
4 empty. And again he sent unto them another [4]ser-
vant; and him they wounded in the head, and han-
5 dled shamefully. And he sent another; and him
they killed: and many others; beating some, and
6 killing some. He had yet one, a beloved son: he
sent him last unto them, saying, They will rever-
7 ence my son. But those husbandmen said among
themselves, This is the heir; come, let us kill him,
8 and the inheritance shall be ours. And they took
him, and killed him, and cast him forth out of the
9 vineyard. What therefore will the lord of the vine-
yard do? he will come and destroy the husbandmen,
and will give the vineyard unto others.

Have ye not read even this scripture; 10
The stone which the builders rejected,
The same was made the head of the corner:
This was from the Lord, 11
And it is marvellous in our eyes?
And they sought to lay hold on him; and they fear- 12
ed the multitude; for they perceived that he spake
the parable against them: and they left him, and
went away.
And they send unto him certain of the Pharisees 13
and of the Herodians, that they might catch him in
talk. And when they were come, they say unto 14
him, [1]Master, we know that thou art true, and carest
not for any one: for thou regardest not the person
of men, but of a truth teachest the way of God: Is
it lawful to give tribute unto Cæsar, or not? Shall 15
we give, or shall we not give? But he, knowing
their hypocrisy, said unto them, Why tempt ye me?
bring me a [2]penny, that I may see it. And they 16
brought it. And he saith unto them, Whose is this
image and superscription? And they said unto him,
Cæsar's. And Jesus said unto them, Render unto 17
Cæsar the things that are Cæsar's, and unto God the
things that are God's. And they marvelled greatly
at him.
And there come unto him Sadducees, which say 18
that there is no resurrection; and they asked him,
saying, [1]Master, Moses wrote unto us, If a man's 19
brother die, and leave a wife behind him, and leave
no child, that his brother should take his wife, and
raise up seed unto his brother. There were seven 20
brethren: and the first took a wife, and dying left
no seed; and the second took her, and died, leaving 21
no seed behind him; and the third likewise: and 22
the seven left no seed. Last of all the woman also
died. In the resurrection whose wife shall she be 23
of them? for the seven had her to wife. Jesus said 24
unto them, Is it not for this cause that ye err, that
ye know not the scriptures,

[1] Or, *Teacher*

[2] See marginal note on Matt. xviii. 28.

10 Οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε
Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες,
οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας·
11 παρὰ Κυρίου ἐγένετο αὕτη,
καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;
12 Καὶ ἐζήτουν αὐτὸν κρατῆσαι, καὶ ἐφοβήθησαν τὸν ὄχλον,
ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπεν. καὶ
ἀφέντες αὐτὸν ἀπῆλθαν.
13 Καὶ ἀποστέλλουσιν πρὸς αὐτόν τινας τῶν Φαρισαίων
14 καὶ τῶν Ἡρῳδιανῶν ἵνα αὐτὸν ἀγρεύσωσιν λόγῳ. καὶ
ἐλθόντες λέγουσιν αὐτῷ Διδάσκαλε, οἴδαμεν ὅτι ἀληθὴς
εἶ καὶ οὐ μέλει σοι περὶ οὐδενός, οὐ γὰρ βλέπεις εἰς πρόσ-
ωπον ἀνθρώπων, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ θεοῦ
διδάσκεις· ἔξεστιν δοῦναι ⌜κῆνσον⌝ Καίσαρι ἢ οὔ; δῶμεν ⊣ἐπικεφάλαιον⊢
15 ἢ μὴ δῶμεν; ὁ δὲ εἰδὼς αὐτῶν τὴν ὑπόκρισιν εἶπεν αὐ-
16 τοῖς Τί με πειράζετε; φέρετέ μοι δηνάριον ἵνα ἴδω. οἱ
δὲ ἤνεγκαν. καὶ λέγει αὐτοῖς Τίνος ἡ εἰκὼν αὕτη καὶ ἡ
17 ἐπιγραφή; οἱ δὲ εἶπαν αὐτῷ Καίσαρος. ὁ δὲ Ἰησοῦς
εἶπεν Τὰ Καίσαρος ἀπόδοτε Καίσαρι καὶ τὰ τοῦ θεοῦ
τῷ θεῷ. καὶ ἐξεθαύμαζον ἐπ' αὐτῷ.
18 Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτόν, οἵτινες λέ-
γουσιν ἀνάστασιν μὴ εἶναι, καὶ ἐπηρώτων αὐτὸν λέγοντες
19 Διδάσκαλε, Μωυσῆς ἔγραψεν ἡμῖν ὅτι ἐάν τινος ἀδελ-
φὸς ἀποθάνῃ καὶ καταλίπῃ γυναῖκα καὶ μὴ ἀφῇ
τέκνον, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα καὶ
20 ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ. ἑπτὰ ἀδελφοὶ
ἦσαν· καὶ ὁ πρῶτος ἔλαβεν γυναῖκα, καὶ ἀποθνήσκων
21 οὐκ ἀφῆκεν σπέρμα· καὶ ὁ δεύτερος ἔλαβεν αὐτήν, καὶ
ἀπέθανεν μὴ καταλιπὼν σπέρμα, καὶ ὁ τρίτος ὡσαύτως·
22 καὶ οἱ ἑπτὰ οὐκ ἀφῆκαν σπέρμα· ἔσχατον πάντων καὶ
23 ἡ γυνὴ ἀπέθανεν. ἐν τῇ ἀναστάσει τίνος αὐτῶν ἔσται *Ap.*
24 γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα. ἔφη αὐτοῖς ὁ
Ἰησοῦς Οὐ διὰ τοῦτο πλανᾶσθε μὴ εἰδότες τὰς γραφὰς

μηδὲ τὴν δύναμιν τοῦ θεοῦ; ὅταν γὰρ ἐκ νεκρῶν ἀνα- 25
στῶσιν, οὔτε γαμοῦσιν οὔτε γαμίζονται, ἀλλ' εἰσὶν ὡς
οἱ ἄγγελοι οἱ ⌜ἄγγελοι⌝ ἐν τοῖς οὐρανοῖς· περὶ δὲ τῶν νεκρῶν ὅτι 26
ἐγείρονται οὐκ ἀνέγνωτε ἐν τῇ βίβλῳ Μωυσέως ἐπὶ τοῦ
βάτου πῶς εἶπεν αὐτῷ ὁ θεὸς λέγων Ἐγὼ ὁ θεὸς
Ἀβραὰμ καὶ θεὸς Ἰσαὰκ καὶ θεὸς Ἰακώβ; οὐκ ἔ- 27
ὁ στιν ⸆ θεὸς νεκρῶν ἀλλὰ ζώντων· πολὺ πλανᾶσθε.

Καὶ προσελθὼν εἷς τῶν γραμματέων ἀκούσας αὐτῶν 28
συνζητούντων, εἰδὼς ὅτι καλῶς ἀπεκρίθη αὐτοῖς, ἐπηρώτη-
σεν αὐτόν Ποία ἐστὶν ἐντολὴ πρώτη πάντων; ἀπεκρίθη 29
ὁ Ἰησοῦς ὅτι Πρώτη ἐστίν Ἄκουε, Ἰσραήλ, Κύριος ὁ
ἡμῶν, Κύριος θεὸς ⌜ἡμῶν κύριος⌝ εἷς ἐστίν, καὶ ἀγαπήσεις Κύριον 30
τῆς τὸν θεόν σου ἐξ ὅλης ⸆ καρδίας σου καὶ ἐξ ὅλης
τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς διανοίας σου καὶ
ἐξ ὅλης τῆς ἰσχύος σου. δευτέρα αὕτη Ἀγαπήσεις 31
τὸν πλησίον σου ὡς σεαυτόν. μείζων τούτων ἄλλη
Καὶ εἶπεν ἐντολὴ οὐκ ἔστιν. ⌜Εἶπεν⌝ αὐτῷ ὁ γραμματεύς Καλῶς, 32
διδάσκαλε, ἐπ' ἀληθείας εἶπες ὅτι εἷς ἐστὶν καὶ οὐκ ἔστιν
τῆς ἄλλος πλὴν αὐτοῦ· καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ ὅλης ⸆ 33
καρδίας καὶ ἐξ ὅλης τῆς συνέσεως καὶ ἐξ ὅλης τῆς
ἰσχύος καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτὸν περισ-
σότερόν ἐστιν πάντων τῶν ὁλοκαυτωμάτων καὶ θυσιῶν.
καὶ ὁ Ἰησοῦς ἰδὼν αὐτὸν ὅτι νουνεχῶς ἀπεκρίθη εἶπεν 34
αὐτῷ Οὐ μακρὰν [εἶ] ἀπὸ τῆς βασιλείας τοῦ θεοῦ. Καὶ
οὐδεὶς οὐκέτι ἐτόλμα αὐτὸν ἐπερωτῆσαι. Καὶ 35
ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγεν διδάσκων ἐν τῷ ἱερῷ Πῶς
λέγουσιν οἱ γραμματεῖς ὅτι ὁ χριστὸς υἱὸς Δαυείδ ἐστιν;
αὐτὸς Δαυεὶδ εἶπεν ἐν τῷ πνεύματι τῷ ἁγίῳ 36

Κάθισον Εἶπεν Κύριος τῷ κυρίῳ μου ⌜Κάθου⌝ ἐκ δεξιῶν μου
ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποκάτω τῶν ποδῶν
σου·

αὐτὸς Δαυεὶδ λέγει αὐτὸν κύριον, καὶ πόθεν αὐτοῦ ἐστὶν υἱός; 37
Καὶ ὁ πολὺς ὄχλος ἤκουεν αὐτοῦ ἡδέως. Καὶ ἐν τῇ 38

25 nor the power of God? For when they shall rise
from the dead, they neither marry, nor are given in
26 marriage; but are as angels in heaven. But as touch-
ing the dead, that they are raised; have ye not read
in the book of Moses, in *the place concerning* the Bush,
how God spake unto him, saying, I *am* the God of
Abraham, and the God of Isaac, and the God of Ja-
27 cob? He is not the God of the dead, but of the liv-
ing: ye do greatly err.

28 And one of the scribes came, and heard them
questioning together, and knowing that he had an-
swered them well, asked him, What commandment
29 is the first of all? Jesus answered, The first is,
Hear, O Israel; [1]The Lord our God, the Lord is
30 one: and thou shalt love the Lord thy God [2]with
all thy heart, and [2]with all thy soul, and [2]with all
31 thy mind, and [2]with all thy strength. The second
is this, Thou shalt love thy neighbour as thyself.
There is none other commandment greater than these.
32 And the scribe said unto him, Of a truth, [3]Master,
thou hast well said that he is one; and there is none
33 other but he: and to love him with all the heart, and
with all the understanding, and with all the strength,
and to love his neighbour as himself, is much more
34 than all whole burnt offerings and sacrifices. And
when Jesus saw that he answered discreetly, he said
unto him, Thou art not far from the kingdom of
God. And no man after that durst ask him any
question.

35 And Jesus answered and said, as he taught in the
temple, How say the scribes that the Christ is the son
36 of David? David himself said in the Holy Spirit,

> The Lord said unto my Lord,
> Sit thou on my right hand,
> Till I make thine enemies [4]the footstool of thy feet.

37 David himself calleth him Lord; and whence is he
his son? And [5]the common people heard him gladly.

38 And in

1 Or, *The Lord is our God; the Lord is one*

2 Gr. *from.*

3 Or, *Teacher*

4 Some ancient authorities read *underneath thy feet.*

5 Or, *the great multitude*

his teaching he said, Beware of the scribes, which de-
sire to walk in long robes, and *to have* salutations in
the marketplaces, and chief seats in the synagogues, 39
and chief places at feasts: they which devour wid- 40
ows' houses, [1]and for a pretence make long prayers;
these shall receive greater condemnation.

And he sat down over against the treasury, and 41
beheld how the multitude cast [2]money into the treas-
ury: and many that were rich cast in much. And 42
there came [3]a poor widow, and she cast in two mites,
which make a farthing. And he called unto him 43
his disciples, and said unto them, Verily I say unto
you, This poor widow cast in more than all they
which are casting into the treasury: for they all did 44
cast in of their superfluity; but she of her want did
cast in all that she had, *even* all her living.

And as he went forth out of the temple, one of **13**
his disciples saith unto him, [4]Master, behold, what
manner of stones and what manner of buildings!
And Jesus said unto him, Seest thou these great 2
buildings? there shall not be left here one stone
upon another, which shall not be thrown down.

And as he sat on the mount of Olives over against 3
the temple, Peter and James and John and Andrew
asked him privately, Tell us, when shall these things 4
be? and what *shall be* the sign when these things are
all about to be accomplished? And Jesus began to 5
say unto them, Take heed that no man lead you
astray. Many shall come in my name, saying, I am 6
he; and shall lead many astray. And when ye shall 7
hear of wars and rumours of wars, be not troubled:
these things must needs come to pass; but the end is
not yet. For nation shall rise against nation, and 8
kingdom against kingdom: there shall be earth-
quakes in divers places; there shall be famines:
these things are the beginning of travail.

But take ye heed to yourselves: for they shall 9
deliver you up to councils; and in synagogues shall
ye be beaten; and before governors and kings

1 Or, *even while for a pretence they make*
2 Gr. *brass.*
3 Gr. *one.*
4 Or, *Teacher*

διδαχῇ αὐτοῦ ἔλεγεν Βλέπετε ἀπὸ τῶν γραμματέων τῶν
θελόντων ἐν στολαῖς περιπατεῖν καὶ ἀσπασμοὺς ἐν ταῖς
39 ἀγοραῖς καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ πρω-
40 τοκλισίας ἐν τοῖς ⌜δείπνοις, οἱ κατέσθοντες τὰς οἰκίας δείπνοις· οἱ...... ...προσευχόμενοι
τῶν χηρῶν ⊤ καὶ προφάσει μακρὰ προσευχόμενοι·⌝ οὗτοι ⊣καὶ ὀρφανῶν⊢
41 λήμψονται περισσότερον κρίμα. Καὶ καθί-
σας ⌜κατέναντι⌝ τοῦ γαζοφυλακίου ἐθεώρει πῶς ὁ ὄχλος ἀπέναντι
βάλλει χαλκὸν εἰς τὸ γαζοφυλάκιον· καὶ πολλοὶ πλούσιοι
42 ἔβαλλον πολλά· καὶ ἐλθοῦσα μία χήρα πτωχὴ ἔβαλεν
43 λεπτὰ δύο, ὅ ἐστιν κοδράντης. καὶ προσκαλεσάμενος
τοὺς μαθητὰς αὐτοῦ εἶπεν αὐτοῖς Ἀμὴν λέγω ὑμῖν ὅτι ἡ
χήρα αὕτη ἡ πτωχὴ πλεῖον πάντων ἔβαλεν τῶν βαλλόν-
44 των εἰς τὸ γαζοφυλάκιον· πάντες γὰρ ἐκ τοῦ περισσεύ-
οντος αὐτοῖς ἔβαλον, αὕτη δὲ ἐκ τῆς ὑστερήσεως αὐτῆς
πάντα ὅσα εἶχεν ἔβαλεν, ὅλον τὸν βίον αὐτῆς.

1 Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ ἱεροῦ λέγει αὐτῷ
εἷς τῶν μαθητῶν αὐτοῦ Διδάσκαλε, ἴδε ποταποὶ λίθοι
2 καὶ ποταπαὶ οἰκοδομαί. καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ Βλέ-
πεις ταύτας τὰς μεγάλας οἰκοδομάς; οὐ μὴ ἀφεθῇ ὧδε
3 λίθος ἐπὶ λίθον ὃς οὐ μὴ καταλυθῇ ⊤. Καὶ καθημένου ⊣, καὶ διὰ τριῶν
αὐτοῦ εἰς τὸ Ὄρος τῶν Ἐλαιῶν κατέναντι τοῦ ἱεροῦ ἡμερῶν ἄλλος ἀναστήσεται ἄνευ χει-
ἐπηρώτα αὐτὸν κατ' ἰδίαν Πέτρος καὶ Ἰάκωβος καὶ Ἰωά- ρῶν⊢
4 νης καὶ Ἀνδρέας Εἰπὸν ἡμῖν πότε ταῦτα ἔσται, καὶ τί
5 τὸ σημεῖον ὅταν μέλλῃ ταῦτα συντελεῖσθαι πάντα. ὁ δὲ
Ἰησοῦς ἤρξατο λέγειν αὐτοῖς Βλέπετε μή τις ὑμᾶς
6 πλανήσῃ· πολλοὶ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέ-
7 γοντες ὅτι Ἐγώ εἰμι, καὶ πολλοὺς πλανήσουσιν. ὅταν δὲ
⌜ἀκούσητε⌝ πολέμους καὶ ἀκοὰς πολέμων, μὴ θροεῖσθε· ἀκούητε
8 ΔΕῖ ΓΕΝΈΣΘΑΙ, ἀλλ' οὔπω τὸ τέλος. ἘΓΕΡΘΉΣΕΤΑΙ γὰρ
ἜΘΝΟΣ ἘΠ' ἜΘΝΟΣ ΚΑῚ ΒΑΣΙΛΕΊΑ ἘΠῚ ΒΑΣΙΛΕΊΑΝ, ἔσονται
σεισμοὶ κατὰ τόπους, ἔσονται λιμοί· ἀρχὴ ὠδίνων ταῦτα. *Ap.*
9 βλέπετε δὲ ὑμεῖς ἑαυτούς· παραδώσουσιν ὑμᾶς εἰς συνέδρια
καὶ εἰς συναγωγὰς δαρήσεσθε καὶ ἐπὶ ἡγεμόνων καὶ βα-

σιλέων σταθήσεσθε ἕνεκεν ἐμοῦ εἰς μαρτύριον αὐτοῖς.
καὶ εἰς πάντα τὰ ἔθνη πρῶτον δεῖ κηρυχθῆναι τὸ εὐαγγέ- 10
λιον. καὶ ὅταν ἄγωσιν ὑμᾶς παραδιδόντες, μὴ προ- 11
μεριμνᾶτε τί λαλήσητε, ἀλλ' ὃ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ
τῇ ὥρᾳ τοῦτο λαλεῖτε, οὐ γάρ ἐστε ὑμεῖς οἱ λαλοῦντες ἀλλὰ
τὸ πνεῦμα τὸ ἅγιον. καὶ παραδώσει ἀδελφὸς ἀδελφὸν εἰς 12
θάνατον καὶ πατὴρ τέκνον, καὶ ἐπαναστήσονται τέκνα
ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς· καὶ ἔσεσθε μισού- 13
μενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου. ὁ δὲ ὑπομείνας εἰς
τέλος οὗτος σωθήσεται. Ὅταν δὲ ἴδητε τὸ βδέλυγμα 14
τῆς ἐρημώσεως ἑστηκότα ὅπου οὐ δεῖ, ὁ ἀναγινώσκων
νοείτω, τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη,
δὲ ὁ ⊤ ἐπὶ τοῦ δώματος μὴ καταβάτω μηδὲ εἰσελθάτω τι 15
ἆραι ἐκ τῆς οἰκίας αὐτοῦ, καὶ ὁ εἰς τὸν ἀγρὸν μὴ ἐπιστρε- 16
ψάτω εἰς τὰ ὀπίσω ἆραι τὸ ἱμάτιον αὐτοῦ. οὐαὶ δὲ ταῖς 17
ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς
ἡμέραις. προσεύχεσθε δὲ ἵνα μὴ γένηται χειμῶνος· 18
ἔσονται γὰρ αἱ ἡμέραι ἐκεῖναι θλίψις οἵα οὐ γέγονεν 19
τοιαύτη ἀπ' ἀρχῆς κτίσεως ἣν ἔκτισεν ὁ θεὸς ἕως τοῦ
νῦν καὶ οὐ μὴ γένηται. καὶ εἰ μὴ ἐκολόβωσεν Κύριος 20
τὰς ἡμέρας, οὐκ ἂν ἐσώθη πᾶσα σάρξ· ἀλλὰ διὰ τοὺς
ἐκλεκτοὺς οὓς ἐξελέξατο ἐκολόβωσεν τὰς ἡμέρας. Καὶ 21
τότε ἐάν τις ὑμῖν εἴπῃ Ἴδε ὧδε ὁ χριστός Ἴδε ἐκεῖ,
μὴ πιστεύετε· ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευ- 22
δοπροφῆται καὶ δώσουσιν σημεῖα καὶ τέρατα πρὸς
τὸ ἀποπλανᾶν εἰ δυνατὸν τοὺς ἐκλεκτούς· ὑμεῖς δὲ βλέ- 23
πετε· προείρηκα ὑμῖν πάντα. Ἀλλὰ ἐν ἐκείναις ταῖς 24
ἡμέραις μετὰ τὴν θλίψιν ἐκείνην ὁ ἥλιος σκοτισθήσεται,
καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ 25
ἀστέρες ἔσονται ἐκ τοῦ οὐρανοῦ πίπτοντες, καὶ αἱ
δυνάμεις αἱ ἐν τοῖς οὐρανοῖς σαλευθήσονται. καὶ 26
τότε ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν
νεφέλαις μετὰ δυνάμεως πολλῆς καὶ δόξης· καὶ τότε 27

shall ye stand for my sake, for a testimony unto
10 them. And the gospel must first be preached unto
11 all the nations. And when they lead you *to judgement*, and deliver you up, be not anxious beforehand
what ye shall speak: but whatsoever shall be given
you in that hour, that speak ye: for it is not ye that
12 speak, but the Holy Ghost. And brother shall deliver up brother to death, and the father his child;
and children shall rise up against parents, and [1]cause
13 them to be put to death. And ye shall be hated of
all men for my name's sake: but he that endureth
to the end, the same shall be saved.
14 But when ye see the abomination of desolation
standing where he ought not (let him that readeth
understand), then let them that are in Judæa flee
15 unto the mountains: and let him that is on the
housetop not go down, nor enter in, to take anything
16 out of his house: and let him that is in the field not
17 return back to take his cloke. But woe unto them
that are with child and to them that give suck in
18 those days! And pray ye that it be not in the win-
19 ter. For those days shall be tribulation, such as there
hath not been the like from the beginning of the
creation which God created until now, and never
20 shall be. And except the Lord had shortened the
days, no flesh would have been saved: but for the
elect's sake, whom he chose, he shortened the days.
21 And then if any man shall say unto you, Lo, here
22 is the Christ; or, Lo, there; believe [2]*it* not: for there
shall arise false Christs and false prophets, and shall
shew signs and wonders, that they may lead astray,
23 if possible, the elect. But take ye heed: behold, I
have told you all things beforehand.
24 But in those days, after that tribulation, the sun
shall be darkened, and the moon shall not give her
25 light, and the stars shall be falling from heaven, and
the powers that are in the heavens shall be shaken.
26 And then shall they see the Son of man coming in
27 clouds with great power and glory. And then

[1] Or, *put them to death*

[2] Or, him

shall he send forth the angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

Now from the fig tree learn her parable: when 28
her branch is now become tender, and putteth forth
its leaves, ye know that the summer is nigh; even 29
so ye also, when ye see these things coming to pass,
know ye that [1]he is nigh, *even* at the doors. Verily 30
I say unto you, This generation shall not pass away,
until all these things be accomplished. Heaven and 31
earth shall pass away: but my words shall not pass
away. But of that day or that hour knoweth no 32
one, not even the angels in heaven, neither the Son,
but the Father. Take ye heed, watch [2]and pray: 33
for ye know not when the time is. *It is* as *when* a 34
man, sojourning in another country, having left his
house, and given authority to his [3]servants, to each
one his work, commanded also the porter to watch.
Watch therefore: for ye know not when the lord of 35
the house cometh, whether at even, or at midnight,
or at cockcrowing, or in the morning; lest coming 36
suddenly he find you sleeping. And what I say 37
unto you I say unto all, Watch.

Now after two days was *the feast of* the passover **14**
and the unleavened bread: and the chief priests
and the scribes sought how they might take him
with subtilty, and kill him: for they said, Not dur- 2
ing the feast, lest haply there shall be a tumult of
the people.

And while he was in Bethany in the house of Si- 3
mon the leper, as he sat at meat, there came a wom-
an having [4]an alabaster cruse of ointment of [5]spike-
nard* very costly; *and* she brake the cruse, and pour-
ed it over his head. But there were some that had 4
indignation among themselves, *saying*, To what pur-
pose hath this waste of the ointment been made?
For this ointment might have been sold for above 5
three hundred [6]pence, and given to the

1 Or, *it*

2 Some ancient authorities omit *and pray.*

3 Gr. *bondservants.*

4 Or, *a flask*

5 Gr. *pistic nard*, pistic being perhaps a local name. Others take it to mean *genuine*; others, *liquid.*

6 See marginal note on Matt. xviii. 28.

* For "spikenard" read "pure nard" (with marg. Or, *liquid nard*), and omit marg. 5 So in John xii. 3.—*Am. Com.*

ἀποστελεῖ τοὺς ἀγγέλους καὶ ἐπισυνάξει τοὺς ἐκλεκτοὺς
[αὐτοῦ] ἐκ τῶν τεσσάρων ἀνέμων ἀπ' ἄκρου γῆς ἕως
28 ἄκρου οὐρανοῦ. Ἀπὸ δὲ τῆς συκῆς μάθετε
τὴν παραβολήν· ὅταν ἤδη ὁ κλάδος αὐτῆς ἁπαλὸς γένη-
ται καὶ ἐκφύῃ τὰ φύλλα, γινώσκετε ὅτι ἐγγὺς τὸ θέρος
29 ἐστίν· οὕτως καὶ ὑμεῖς, ὅταν ἴδητε ταῦτα γινόμενα, γινώ-
30 σκετε ὅτι ἐγγύς ἐστιν ἐπὶ θύραις. ἀμὴν λέγω ὑμῖν ὅτι
οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη μέχρις οὗ ταῦτα πάντα
31 γένηται. ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι
32 μου οὐ ⸆ παρελεύσονται. Περὶ δὲ τῆς ἡμέρας ἐκείνης ἢ μὴ
τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ ⸀οἱ ἄγγελοι⸁ ἐν οὐρανῷ οὐδὲ ὁ ἄγγελος
33 υἱός, εἰ μὴ ὁ πατήρ. βλέπετε ἀγρυπνεῖτε, οὐκ οἴδατε γὰρ
34 πότε ὁ καιρός [ἐστιν]· ὡς ἄνθρωπος ἀπόδημος ἀφεὶς τὴν
οἰκίαν αὐτοῦ καὶ δοὺς τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν,
ἑκάστῳ τὸ ἔργον αὐτοῦ, καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα
35 γρηγορῇ. γρηγορεῖτε οὖν, οὐκ οἴδατε γὰρ πότε ὁ κύριος
τῆς οἰκίας ἔρχεται, ἢ ὀψὲ ἢ μεσονύκτιον ἢ ἀλεκτορο-
36 φωνίας ἢ πρωί, μὴ ἐλθὼν ἐξέφνης εὕρῃ ὑμᾶς καθεύδοντας·
37 ὃ δὲ ὑμῖν λέγω πᾶσιν λέγω, γρηγορεῖτε.

1 ΗΝ ΔΕ ΤΟ ΠΑΣΧΑ καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας.
Καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς πῶς αὐτὸν ἐν
2 δόλῳ κρατήσαντες ἀποκτείνωσιν, ἔλεγον γάρ Μὴ ἐν τῇ
ἑορτῇ, μή ποτε ἔσται θόρυβος τοῦ λαοῦ.
3 Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ ἐν τῇ οἰκίᾳ Σίμωνος τοῦ
λεπροῦ κατακειμένου αὐτοῦ ἦλθεν γυνὴ ἔχουσα ἀλάβα-
στρον μύρου νάρδου πιστικῆς ⸀πολυτελοῦς⸁ συντρίψασα τὴν πολυτελοῦς,—
4 ἀλάβαστρον κατέχεεν αὐτοῦ τῆς κεφαλῆς. ⸀ἦσαν δέ ⊣οἱ δὲ μαθηταὶ αὐ-
τινες ἀγανακτοῦντες πρὸς ἑαυτούς⸁ Εἰς τί ἡ ἀπώλεια τοῦ διεπονοῦντο καὶ ἔλεγον⊢
5 αὕτη τοῦ μύρου γέγονεν; ἠδύνατο γὰρ τοῦτο τὸ μύρον
πραθῆναι ἐπάνω ⸀δηναρίων τριακοσίων⸁ καὶ δοθῆναι τοῖς τριακοσίων δηναρίων

πτωχοῖς· καὶ ἐνεβριμῶντο αὐτῇ. ὁ δὲ Ἰησοῦς εἶπεν 6
Ἄφετε αὐτήν· τί αὐτῇ κόπους παρέχετε; καλὸν ἔργον
ἠργάσατο ἐν ἐμοί· πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε 7
μεθ᾽ ἑαυτῶν, καὶ ὅταν θέλητε δύνασθε αὐτοῖς [πάντοτε] εὖ
ποιῆσαι, ἐμὲ δὲ οὐ πάντοτε ἔχετε· ὃ ἔσχεν ἐποίησεν, προ- 8
έλαβεν μυρίσαι τὸ σῶμά μου εἰς τὸν ἐνταφιασμόν. ἀμὴν 9
δὲ λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον εἰς ὅλον
τὸν κόσμον, καὶ ὃ ἐποίησεν αὕτη λαληθήσεται εἰς μνημό-
συνον αὐτῆς. Καὶ Ἰούδας Ἰσκαριὼθ ὁ εἷς τῶν 10
δώδεκα ἀπῆλθεν πρὸς τοὺς ἀρχιερεῖς ἵνα αὐτὸν παραδοῖ
αὐτοῖς. οἱ δὲ ἀκούσαντες ἐχάρησαν καὶ ἐπηγγείλαντο αὐτῷ 11
ἀργύριον δοῦναι. καὶ ἐζήτει πῶς αὐτὸν εὐκαίρως παραδοῖ.

Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν ἀζύμων, ὅτε τὸ πάσχα ἔθυον, 12
λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ Ποῦ θέλεις ἀπελθόντες
ἑτοιμάσωμεν ἵνα φάγῃς τὸ πάσχα; καὶ ἀποστέλλει δύο 13
τῶν μαθητῶν αὐτοῦ καὶ λέγει αὐτοῖς Ὑπάγετε εἰς τὴν
πόλιν, καὶ ἀπαντήσει ὑμῖν ἄνθρωπος κεράμιον ὕδατος
βαστάζων· ἀκολουθήσατε αὐτῷ, καὶ ὅπου ἐὰν εἰσέλθῃ 14
εἴπατε τῷ οἰκοδεσπότῃ ὅτι Ὁ διδάσκαλος λέγει Ποῦ
ἐστὶν τὸ κατάλυμά μου ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν
μου φάγω; καὶ αὐτὸς ὑμῖν δείξει ἀνάγαιον μέγα ἐστρωμέ- 15
νον ἕτοιμον· καὶ ἐκεῖ ἑτοιμάσατε ἡμῖν. καὶ ἐξῆλθον οἱ 16
μαθηταὶ καὶ ἦλθον εἰς τὴν πόλιν καὶ εὗρον καθὼς εἶπεν
αὐτοῖς, καὶ ἡτοίμασαν τὸ πάσχα. Καὶ ὀψί- 17
ας γενομένης ἔρχεται μετὰ τῶν δώδεκα. καὶ ἀνακειμέ- 18
νων αὐτῶν καὶ ἐσθιόντων ὁ Ἰησοῦς εἶπεν Ἀμὴν λέγω
ˇτῶν ἐσθιόντων ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με ⌜ὁ ἐσθίων⌝ μετ᾽ ἐ-
μοῦ. ἤρξαντο λυπεῖσθαι καὶ λέγειν αὐτῷ εἷς κατὰ 19
εἷς Μήτι ἐγώ; ὁ δὲ εἶπεν αὐτοῖς Εἷς τῶν δώδεκα, ὁ 20
ἐμβαπτόμενος μετ᾽ ἐμοῦ εἰς τὸ [ἓν] τρύβλιον· ὅτι ὁ 21
μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει καθὼς γέγραπται περὶ
αὐτοῦ, οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ δι᾽ οὗ ὁ υἱὸς τοῦ
ἀνθρώπου παραδίδοται· καλὸν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄν-

6 poor. And they murmured against her. But Jesus
said, Let her alone; why trouble ye her? she hath
7 wrought a good work on me. For ye have the poor
always with you, and whensoever ye will ye can do
8 them good: but me ye have not always. She hath
done what she could: she hath anointed my body
9 aforehand for the burying. And verily I say unto
you, Wheresoever the gospel shall be preached
throughout the whole world, that also which this
woman hath done shall be spoken of for a memorial
of her.
10 And Judas Iscariot, [1]he that was one of the twelve,
went away unto the chief priests, that he might de-
11 liver him unto them. And they, when they heard
it, were glad, and promised to give him money. And
he sought how he might conveniently deliver him
unto them.
12 And on the first day of unleavened bread, when
they sacrificed the passover, his disciples say unto
him, Where wilt thou that we go and make ready
13 that thou mayest eat the passover? And he sendeth
two of his disciples, and saith unto them, Go into the
city, and there shall meet you a man bearing a pitch-
14 er of water: follow him; and wheresoever he shall
enter in, say to the goodman of the house, The [2]Mas-
ter saith, Where is my guest-chamber, where I shall
15 eat the passover with my disciples? And he will
himself shew you a large upper room furnished *and*
16 ready: and there make ready for us. And the dis-
ciples went forth, and came into the city, and found
as he had said unto them: and they made ready the
passover.
17 And when it was evening he cometh with the
18 twelve. And as they [3]sat and were eating, Jesus
said, Verily I say unto you, One of you shall betray
19 me, *even* he that eateth with me. They began to be
sorrowful, and to say unto him one by one, Is it I?
20 And he said unto them, *It is* one of the twelve, he
21 that dippeth with me in the dish. For the Son of
man goeth, even as it is written of him: but woe
unto that man through whom the Son of man is be-
trayed! good were it [4]for that man if he had not
been born.

[1] Gr. *the one of the twelve.*
[2] Or, *Teacher*
[3] Gr. *reclined.*
[4] Gr. *for him if that man.*

1 Or, *a loaf*

2 Or, *the testament*

3 Some ancient authorities insert *new*.

4 Gr. *caused to stumble.*

5 Gr. *an enclosed piece of ground.*

6 Or, *Watch ye, and pray that ye enter not*

And as they were eating, he took [1]bread, and 22
when he had blessed, he brake it, and gave to them,
and said, Take ye: this is my body. And he took 23
a cup, and when he had given thanks, he gave to
them: and they all drank of it. And he said unto 24
them, This is my blood of [2]the [3]covenant, which is
shed for many. Verily I say unto you, I will no 25
more drink of the fruit of the vine, until that day
when I drink it new in the kingdom of God.

And when they had sung a hymn, they went out 26
unto the mount of Olives.

And Jesus saith unto them, All ye shall be [4]of- 27
fended: for it is written, I will smite the shepherd,
and the sheep shall be scattered abroad. Howbeit, 28
after I am raised up, I will go before you into Gali-
lee. But Peter said unto him, Although all shall be 29
[4]offended, yet will not I. And Jesus saith unto him, 30
Verily I say unto thee, that thou to-day, *even* this
night, before the cock crow twice, shalt deny me
thrice. But he spake exceeding vehemently, If I 31
must die with thee, I will not deny thee. And in
like manner also said they all.

And they come unto [5]a place which was named 32
Gethsemane: and he saith unto his disciples, Sit ye
here, while I pray. And he taketh with him Peter 33
and James and John, and began to be greatly
amazed, and sore troubled. And he saith unto 34
them, My soul is exceeding sorrowful even unto
death: abide ye here, and watch. And he went 35
forward a little, and fell on the ground, and prayed
that, if it were possible, the hour might pass away
from him. And he said, Abba, Father, all things 36
are possible unto thee; remove this cup from me:
howbeit not what I will, but what thou wilt. And 37
he cometh, and findeth them sleeping, and saith unto
Peter, Simon, sleepest thou? couldest thou not
watch one hour? [6]Watch and pray, that ye enter 38
not into temptation: the spirit indeed is willing, but
the flesh is weak. And again 39

22 θρωπος ἐκεῖνος. Καὶ ἐσθιόντων αὐτῶν λαβὼν
ἄρτον εὐλογήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς καὶ εἶπεν
23 Λάβετε, τοῦτό ἐστιν τὸ σῶμά μου. καὶ λαβὼν ποτή-
ριον εὐχαριστήσας ἔδωκεν αὐτοῖς, καὶ ἔπιον ἐξ αὐτοῦ
24 πάντες. καὶ εἶπεν αὐτοῖς Τοῦτό ἐστιν τὸ αἷμά μου
25 τῆς διαθήκης τὸ ἐκχυννόμενον ὑπὲρ πολλῶν· ἀμὴν
λέγω ὑμῖν ὅτι οὐκέτι οὐ μὴ πίω ἐκ τοῦ γενήματος τῆς
ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω καινὸν
26 ἐν τῇ βασιλείᾳ τοῦ θεοῦ. Καὶ ὑμνήσαντες
27 ἐξῆλθον εἰς τὸ Ὄρος τῶν Ἐλαιῶν. Καὶ λέγει
αὐτοῖς ὁ Ἰησοῦς ὅτι Πάντες σκανδαλισθήσεσθε, ὅτι γέγρα-
πται Πατάξω τὸν ποιμένα, καὶ τὰ πρόβατα διασκορ-
28 πισθήσονται· ἀλλὰ μετὰ τὸ ἐγερθῆναί με προάξω ὑμᾶς
29 εἰς τὴν Γαλιλαίαν. ὁ δὲ Πέτρος ἔφη αὐτῷ Εἰ καὶ πάν-
30 τες σκανδαλισθήσονται, ἀλλ' οὐκ ἐγώ. καὶ λέγει αὐτῷ
ὁ Ἰησοῦς Ἀμὴν λέγω σοι ὅτι σὺ σήμερον ταύτῃ τῇ νυκτὶ
31 πρὶν ἢ δὶς ἀλέκτορα φωνῆσαι τρίς με ἀπαρνήσῃ. ὁ δὲ
ἐκπερισσῶς ἐλάλει Ἐὰν δέῃ με συναποθανεῖν σοι, οὐ
μή σε ἀπαρνήσομαι. ὡσαύτως [δὲ] καὶ πάντες ἔλεγον.
32 Καὶ ἔρχονται εἰς χωρίον οὗ τὸ ὄνομα Γεθσημανεί, καὶ
λέγει τοῖς μαθηταῖς αὐτοῦ Καθίσατε ὧδε ἕως προσεύξω-
33 μαι. καὶ παραλαμβάνει τὸν Πέτρον καὶ ⸀τὸν Ἰάκωβον καὶ τὸν⸁ Ἰωάνην μετ' αὐτοῦ, καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδη- Ἰάκωβον καὶ
34 μονεῖν, καὶ λέγει αὐτοῖς Περίλυπός ἐστιν ἡ ψυχή μου
35 ἕως θανάτου· μείνατε ὧδε καὶ γρηγορεῖτε. καὶ ⸀προελθὼν⸁ προσελθὼν
μικρὸν ἔπιπτεν ἐπὶ τῆς γῆς, καὶ προσηύχετο ἵνα εἰ δυνατόν
36 ἐστιν παρέλθῃ ἀπ' αὐτοῦ ἡ ὥρα, καὶ ἔλεγεν Ἀββά ὁ
πατήρ, πάντα δυνατά σοι· παρένεγκε τὸ ποτήριον τοῦτο
37 ἀπ' ἐμοῦ· ἀλλ' οὐ τί ἐγὼ θέλω ἀλλὰ τί σύ. καὶ ἔρχεται
καὶ εὑρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ
Σίμων, καθεύδεις; οὐκ ἴσχυσας μίαν ὥραν γρηγορῆσαι;
38 γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ ἔλθητε εἰς πειρασμόν·
39 τὸ μὲν πνεῦμα πρόθυμον ἡ δὲ σὰρξ ἀσθενής. καὶ πάλιν

ἀπελθὼν προσηύξατο [τὸν αὐτὸν λόγον εἰπών]. καὶ πάλιν 40
ἐλθὼν εὗρεν αὐτοὺς καθεύδοντας, ἦσαν γὰρ αὐτῶν οἱ
ὀφθαλμοὶ καταβαρυνόμενοι, καὶ οὐκ ᾔδεισαν τί ἀπο-
κριθῶσιν αὐτῷ. καὶ ἔρχεται τὸ τρίτον καὶ λέγει αὐτοῖς 41
Ἀρ. Καθεύδετε [τὸ] λοιπὸν καὶ ἀναπαύεσθε· ἀπέχει· ἦλθεν ἡ
ὥρα, ἰδοὺ παραδίδοται ὁ υἱὸς τοῦ ἀνθρώπου εἰς τὰς χεῖρας
τῶν ἁμαρτωλῶν. ἐγείρεσθε ἄγωμεν· ἰδοὺ ὁ παραδιδούς 42
με ἤγγικεν. Καὶ εὐθὺς ἔτι αὐτοῦ λαλοῦντος 43
παραγίνεται [ὁ] Ἰούδας εἷς τῶν δώδεκα καὶ μετ᾽ αὐτοῦ
ὄχλος μετὰ μαχαιρῶν καὶ ξύλων παρὰ τῶν ἀρχιερέων καὶ
τῶν γραμματέων καὶ τῶν πρεσβυτέρων. δεδώκει δὲ ὁ 44
παραδιδοὺς αὐτὸν σύσσημον αὐτοῖς λέγων Ὃν ἂν φιλήσω
αὐτός ἐστιν· κρατήσατε αὐτὸν καὶ ἀπάγετε ἀσφαλῶς. καὶ 45
ἐλθὼν εὐθὺς προσελθὼν αὐτῷ λέγει Ῥαββεί, καὶ κατε-
φίλησεν αὐτόν. οἱ δὲ ἐπέβαλαν τὰς χεῖρας αὐτῷ καὶ ἐκρά- 46
τησαν αὐτόν. εἷς δέ [τις] τῶν παρεστηκότων σπασάμενος 47
τὴν μάχαιραν ἔπαισεν τὸν δοῦλον τοῦ ἀρχιερέως καὶ ἀφεῖ-
λεν αὐτοῦ τὸ ὠτάριον. καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν 48
αὐτοῖς Ὡς ἐπὶ λῃστὴν ἐξήλθατε μετὰ μαχαιρῶν καὶ ξύλων
συλλαβεῖν με; καθ᾽ ἡμέραν ἤμην πρὸς ὑμᾶς ἐν τῷ ἱερῷ 49
ἐκρατεῖτέ διδάσκων καὶ οὐκ ⌜ἐκρατήσατέ⌝ με· ἀλλ᾽ ἵνα πληρωθῶσιν
αἱ γραφαί. καὶ ἀφέντες αὐτὸν ἔφυγον πάντες. Καὶ 50 51
νεανίσκος τις συνηκολούθει αὐτῷ περιβεβλημένος σινδόνα
Ἀρ. ἐπὶ γυμνοῦ, καὶ κρατοῦσιν αὐτόν, ὁ δὲ καταλιπὼν τὴν 52
σινδόνα γυμνὸς ἔφυγεν.

Καὶ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερέα, καὶ 53
αὐτῷ συνέρχονται ⊤ πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι
καὶ οἱ γραμματεῖς. καὶ ὁ Πέτρος ἀπὸ μακρόθεν ἠκολού- 54
θησεν αὐτῷ ἕως ἔσω εἰς τὴν αὐλὴν τοῦ ἀρχιερέως, καὶ ἦν
συνκαθήμενος μετὰ τῶν ὑπηρετῶν καὶ θερμαινόμενος πρὸς
τὸ φῶς. οἱ δὲ ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον ἐζήτουν 55
κατὰ τοῦ Ἰησοῦ μαρτυρίαν εἰς τὸ θανατῶσαι αὐτόν, καὶ
οὐχ ηὕρισκον· πολλοὶ γὰρ ἐψευδομαρτύρουν κατ᾽ αὐτοῦ, 56

he went away, and prayed, saying the same words.
40 And again he came, and found them sleeping, for
their eyes were very heavy; and they wist not what
41 to answer him. And he cometh the third time, and
saith unto them, Sleep on now, and take your rest:
it is enough; the hour is come; behold, the Son of
42 man is betrayed into the hands of sinners. Arise,
let us be going: behold, he that betrayeth me is at
hand.
43 And straightway, while he yet spake, cometh Judas, one of the twelve, and with him a multitude
with swords and staves, from the chief priests and
44 the scribes and the elders. Now he that betrayed
him had given them a token, saying, Whomsoever
I shall kiss, that is he; take him, and lead him away
45 safely. And when he was come, straightway he
came to him, and saith, Rabbi; and [1]kissed him.
46 And they laid hands on him, and took him. But a
47 certain one of them that stood by drew his sword,
and smote the [2]servant of the high priest, and struck
48 off his ear. And Jesus answered and said unto
them, Are ye come out, as against a robber, with
49 swords and staves to seize me? I was daily with
you in the temple teaching, and ye took me not:
but *this is done* that the scriptures might be ful-
50 filled. And they all left him, and fled.
51 And a certain young man followed with him,
having a linen cloth cast about him, over *his* naked
52 *body*: and they lay hold on him; but he left the
linen cloth, and fled naked.
53 And they led Jesus away to the high priest: and
there come together with him all the chief priests
54 and the elders and the scribes. And Peter had fol-
lowed him afar off, even within, into the court of
the high priest; and he was sitting with the officers,
55 and warming himself in the light *of the fire*. Now
the chief priests and the whole council sought wit-
ness against Jesus to put him to death; and found
56 it not. For many bare false witness against him,

[1] Gr. *kissed him much.*
[2] Gr. *bondservant.*

and their witness agreed not together. And there 57
stood up certain, and bare false witness against him,
saying, We heard him say, I will destroy this [1]temple 58
that is made with hands, and in three days I will
build another made without hands. And not even 59
so did their witness agree together. And the high 60
priest stood up in the midst, and asked Jesus, saying,
Answerest thou nothing? what is it which these wit-
ness against thee? But he held his peace, and an- 61
swered nothing. Again the high priest asked him,
and saith unto him, Art thou the Christ, the Son of
the Blessed? And Jesus said, I am: and ye shall see 62
the Son of man sitting at the right hand of power,
and coming with the clouds of heaven. And the 63
high priest rent his clothes, and saith, What further
need have we of witnesses? Ye have heard the blas- 64
phemy: what think ye? And they all condemned
him to be [2]worthy of death. And some began to 65
spit on him, and to cover his face, and to buf-
fet him, and to say unto him, Prophesy: and the
officers received him with [3]blows of their hands.

And as Peter was beneath in the court, there com- 66
eth one of the maids of the high priest; and seeing 67
Peter warming himself, she looked upon him, and
saith, Thou also wast with the Nazarene, *even* Jesus.
But he denied, saying, [4]I neither know, nor under- 68
stand what thou sayest: and he went out into the
[5]porch; [6]and the cock crew. And the maid saw 69
him, and began again to say to them that stood by,
This is *one* of them. But he again denied it. And 70
after a little while again they that stood by said to
Peter, Of a truth thou art *one* of them; for thou art
a Galilæan. But he began to curse, and to swear, I 71
know not this man of whom ye speak. And straight- 72
way the second time the cock crew. And Peter call-
ed to mind the word, how that Jesus said unto him,
Before the cock crow twice, thou shalt deny me
thrice. [7]And when he thought thereon, he wept.

1 Or, *sanctuary*
2 Gr. *liable to.*
3 Or, *strokes of rods*
4 Or, *I neither know, nor understand: thou, what sayest thou?*
5 Gr. *forecourt.*
6 Many ancient authorities omit *and the cock crew.*
7 Or, *And he began to weep.*

57 καὶ ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν. καί τινες ἀναστάντες
58 ἐψευδομαρτύρουν κατ' αὐτοῦ λέγοντες ὅτι Ἡμεῖς ἠκούσα-
μεν αὐτοῦ λέγοντος ὅτι Ἐγὼ καταλύσω τὸν ναὸν τοῦτον
τὸν χειροποίητον καὶ διὰ τριῶν ἡμερῶν ἄλλον ⌜ἀχειροποίη- ⊣ἀναστήσω ἀχειροποίητον⊢
59 τον οἰκοδομήσω⌝· καὶ οὐδὲ οὕτως ἴση ἦν ἡ μαρτυρία αὐτῶν.
60 καὶ ἀναστὰς ὁ ἀρχιερεὺς εἰς μέσον ἐπηρώτησεν τὸν Ἰησοῦν
λέγων Οὐκ ἀποκρίνῃ οὐδέν; ⌜τί⌝ οὗτοί σου καταμαρτυ- ὅτι
61 ροῦσιν; ὁ δὲ ἐσιώπα καὶ οὐκ ἀπεκρίνατο οὐδέν. πάλιν
ὁ ἀρχιερεὺς ἐπηρώτα αὐτὸν καὶ λέγει αὐτῷ Σὺ εἶ ὁ χριστὸς
62 ὁ υἱὸς τοῦ εὐλογητοῦ; ὁ δὲ Ἰησοῦς εἶπεν Ἐγώ εἰμι, καὶ
ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν καθήμενον
τῆς δυνάμεως καὶ ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ
63 οὐρανοῦ. ὁ δὲ ἀρχιερεὺς διαρήξας τοὺς χιτῶνας αὐτοῦ
64 λέγει Τί ἔτι χρείαν ἔχομεν μαρτύρων; ἠκούσατε τῆς
βλασφημίας; τί ὑμῖν φαίνεται; οἱ δὲ πάντες κατέκριναν
65 αὐτὸν ἔνοχον εἶναι θανάτου. Καὶ ἤρξαντό τινες ἐμπτύειν
αὐτῷ καὶ περικαλύπτειν αὐτοῦ τὸ πρόσωπον καὶ κολαφίζειν
αὐτὸν καὶ λέγειν αὐτῷ Προφήτευσον, καὶ οἱ ὑπηρέται
66 ῥαπίσμασιν αὐτὸν ἔλαβον. Καὶ ὄντος τοῦ
Πέτρου κάτω ἐν τῇ αὐλῇ ἔρχεται μία τῶν παιδισκῶν τοῦ
67 ἀρχιερέως, καὶ ἰδοῦσα τὸν Πέτρον θερμαινόμενον ἐμβλέ-
ψασα αὐτῷ λέγει Καὶ σὺ μετὰ τοῦ Ναζαρηνοῦ ἦσθα τοῦ
68 Ἰησοῦ· ὁ δὲ ἠρνήσατο λέγων Οὔτε οἶδα οὔτε ⌜ἐπίσταμαι ἐπίσταμαι· σὺ τί λέγεις;
69 σὺ τί λέγεις,⌝ καὶ ἐξῆλθεν ἔξω εἰς τὸ προαύλιον. καὶ ἡ Ap.
παιδίσκη ἰδοῦσα αὐτὸν ⌜ἤρξατο πάλιν λέγειν⌝ τοῖς παρε- εἶπεν
70 στῶσιν ὅτι Οὗτος ἐξ αὐτῶν ἐστίν. ὁ δὲ πάλιν ἠρνεῖτο.
καὶ μετὰ μικρὸν πάλιν οἱ παρεστῶτες ἔλεγον τῷ Πέτρῳ
71 Ἀληθῶς ἐξ αὐτῶν εἶ, καὶ γὰρ Γαλιλαῖος εἶ· ὁ δὲ ἤρξατο
ἀναθεματίζειν καὶ ὀμνύναι ὅτι Οὐκ οἶδα τὸν ἄνθρωπον
72 τοῦτον ὃν λέγετε. καὶ εὐθὺς ἐκ δευτέρου ἀλέκτωρ ἐφώνη-
σεν· καὶ ἀνεμνήσθη ὁ Πέτρος τὸ ῥῆμα ὡς εἶπεν αὐτῷ
ὁ Ἰησοῦς ὅτι Πρὶν ἀλέκτορα δὶς φωνῆσαι τρίς με ἀπαρ-
νήσῃ, καὶ ἐπιβαλὼν ἔκλαιεν.

ἑτοιμάσαντες Καὶ εὐθὺς πρωὶ συμβούλιον ⸢ποιήσαντες⸣ οἱ ἀρχιερεῖς 1
μετὰ τῶν πρεσβυτέρων καὶ γραμματέων καὶ ὅλον τὸ συνέ-
δριον δήσαντες τὸν Ἰησοῦν ἀπήνεγκαν καὶ παρέδωκαν
Πειλάτῳ. καὶ ἐπηρώτησεν αὐτὸν ὁ Πειλᾶτος Σὺ εἶ ὁ 2
βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ ἀποκριθεὶς αὐτῷ λέγει Σὺ
λέγεις; ⸢λέγεις.⸣ καὶ κατηγόρουν αὐτοῦ οἱ ἀρχιερεῖς πολλά. ὁ δὲ 3 4
Πειλᾶτος πάλιν ἐπηρώτα αὐτὸν [λέγων] Οὐκ ἀποκρίνῃ
οὐδέν; ἴδε πόσα σου κατηγοροῦσιν. ὁ δὲ Ἰησοῦς οὐκέτι 5
οὐδὲν ἀπεκρίθη, ὥστε θαυμάζειν τὸν Πειλᾶτον. Κατὰ δὲ 6
ἑορτὴν ἀπέλυεν αὐτοῖς ἕνα δέσμιον ὃν παρῃτοῦντο. ἦν δὲ 7
ὁ λεγόμενος Βαραββᾶς μετὰ τῶν στασιαστῶν δεδεμένος
οἵτινες ἐν τῇ στάσει φόνον πεποιήκεισαν. καὶ ἀναβὰς 8
ὁ ὄχλος ἤρξατο αἰτεῖσθαι καθὼς ἐποίει αὐτοῖς. ὁ δὲ 9
Πειλᾶτος ἀπεκρίθη αὐτοῖς λέγων Θέλετε ἀπολύσω ὑμῖν
τὸν βασιλέα τῶν Ἰουδαίων; ἐγίνωσκεν γὰρ ὅτι διὰ φθόνον 10
παραδεδώκεισαν αὐτὸν [οἱ ἀρχιερεῖς]. οἱ δὲ ἀρχιερεῖς 11
ἀνέσεισαν τὸν ὄχλον ἵνα μᾶλλον τὸν Βαραββᾶν ἀπολύσῃ
αὐτοῖς. ὁ δὲ Πειλᾶτος πάλιν ἀποκριθεὶς ἔλεγεν αὐτοῖς 12
Τί οὖν ποιήσω [ὃν] λέγετε τὸν βασιλέα τῶν Ἰουδαίων; οἱ δὲ 13
πάλιν ἔκραξαν Σταύρωσον αὐτόν. ὁ δὲ Πειλᾶτος ἔλεγεν 14
αὐτοῖς Τί γὰρ ἐποίησεν κακόν; οἱ δὲ περισσῶς ἔκραξαν
Σταύρωσον αὐτόν. ὁ δὲ Πειλᾶτος βουλόμενος τῷ ὄχλῳ τὸ 15
ἱκανὸν ποιῆσαι ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν, καὶ παρέ-
δωκεν τὸν Ἰησοῦν φραγελλώσας ἵνα σταυρωθῇ.

Οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν ἔσω τῆς αὐλῆς, 16
ὅ ἐστιν πραιτώριον, καὶ συνκαλοῦσιν ὅλην τὴν σπεῖραν.
καὶ ἐνδιδύσκουσιν αὐτὸν πορφύραν καὶ περιτιθέασιν αὐτῷ 17
πλέξαντες ἀκάνθινον στέφανον· καὶ ἤρξαντο ἀσπάζεσθαι 18
αὐτόν Χαῖρε βασιλεῦ τῶν Ἰουδαίων· καὶ ἔτυπτον αὐτοῦ 19
τὴν κεφαλὴν καλάμῳ καὶ ἐνέπτυον αὐτῷ, καὶ τιθέντες τὰ
γόνατα προσεκύνουν αὐτῷ. καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυ- 20
σαν αὐτὸν τὴν πορφύραν καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐ-
τοῦ. Καὶ ἐξάγουσιν αὐτὸν ἵνα σταυρώσωσιν

15 And straightway in the morning the chief priests
with the elders and scribes, and the whole council,
held a consultation, and bound Jesus, and carried
2 him away, and delivered him up to Pilate. And
Pilate asked him, Art thou the King of the Jews?
And he answering saith unto him, Thou sayest.
3 And the chief priests accused him of many things.
4 And Pilate again asked him, saying, Answerest thou
nothing? behold how many things they accuse thee
5 of. But Jesus no more answered anything; inso-
much that Pilate marvelled.
6 Now at [1]the feast he used to release unto them one [1] Or, *a feast*
7 prisoner, whom they asked of him. And there was
one called Barabbas, *lying* bound with them that had
made insurrection, men who in the insurrection had
8 committed murder. And the multitude went up and
began to ask him *to do* as he was wont to do unto
9 them. And Pilate answered them, saying, Will ye
10 that I release unto you the King of the Jews? For
he perceived that for envy the chief priests had de-
11 livered him up. But the chief priests stirred up the
multitude, that he should rather release Barabbas
12 unto them. And Pilate again answered and said
unto them, What then shall I do unto him whom ye
13 call the King of the Jews? And they cried out
14 again, Crucify him. And Pilate said unto them,
Why, what evil hath he done? But they cried out
15 exceedingly, Crucify him. And Pilate, wishing to
content the multitude, released unto them Barabbas,
and delivered Jesus, when he had scourged him, to
be crucified.
16 And the soldiers led him away within the court,
which is the [2]Prætorium; and they call together the [2] Or, *palace*
17 whole [3]band. And they clothe him with purple, and [3] Or, *cohort*
18 plaiting a crown of thorns, they put it on him; and
they began to salute him, Hail, King of the Jews!
19 And they smote his head with a reed, and did spit
upon him, and bowing their knees worshipped him.
20 And when they had mocked him, they took off from
him the purple, and put on him his garments. And
they lead him out to crucify

him.
And they [1]compel one passing by, Simon of Cy- 21
rene, coming from the country, the father of Alex-
ander and Rufus, to go *with them*, that he might bear
his cross. And they bring him unto the place Gol- 22
gotha, which is, being interpreted, The place of a
skull. And they offered him wine mingled with 23
myrrh: but he received it not. And they crucify 24
him, and part his garments among them, casting lots
upon them, what each should take. And it was the 25
third hour, and they crucified him. And the super- 26
scription of his accusation was written over, THE
KING OF THE JEWS. And with him they crucify two 27
robbers; one on his right hand, and one on his left.[2]
And they that passed by railed on him, wagging their 29
heads, and saying, Ha! thou that destroyest the [3]tem-
ple, and buildest it in three days, save thyself, and 30
come down from the cross. In like manner also the 31
chief priests mocking *him* among themselves with
the scribes said, He saved others; [4]himself he cannot
save. Let the Christ, the King of Israel, now come 32
down from the cross, that we may see and believe.
And they that were crucified with him reproached
him.
And when the sixth hour was come, there was 33
darkness over the whole [5]land until the ninth hour.
And at the ninth hour Jesus cried with a loud voice, 34
Eloi, Eloi, lama sabachthani? which is, being inter-
preted, My God, my God, [6]why hast thou forsaken
me? And some of them that stood by, when they 35
heard it, said, Behold, he calleth Elijah. And one 36
ran, and filling a sponge full of vinegar, put it on a
reed, and gave him to drink, saying, Let be; let us
see whether Elijah cometh to take him down. And 37
Jesus uttered a loud voice, and gave up the ghost.
And the veil of the [3]temple was rent in twain from 38
the top to the bottom. And when the centurion, 39
which stood by over against him, saw that he [7]so
gave up the ghost, he said, Truly this man was [8]the
Son of God. And there were also women behold- 40
ing from afar: among

1 Gr. *impress.*
2 Many ancient authorities insert ver. 28 *And the scripture was fulfilled, which saith, And he was reckoned with transgressors.* See Luke xxii. 37.
3 Or, *sanctuary*
4 Or, *can he not save himself?*
5 Or, *earth*
6 Or, *why didst thou forsake me?*
7 Many ancient authorities read *so cried out, and gave up the ghost.*
8 Or, *a son of God*

21 αὐτόν· καὶ ἀγγαρεύουσιν παράγοντά τινα Σίμωνα Κυρη-
ναῖον ἐρχόμενον ἀπ' ἀγροῦ, τὸν πατέρα Ἀλεξάνδρου καὶ
22 Ῥούφου, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ. καὶ φέρουσιν αὐτὸν
ἐπὶ τὸν Γολγοθὰν τόπον, ὅ ἐστιν ⌜μεθερμηνευόμενος⌝ Κρα- ⌜μεθερμηνευόμενον
23 νίου Τόπος. καὶ ἐδίδουν αὐτῷ ἐσμυρνισμένον οἶνον, ὃς δὲ
24 οὐκ ἔλαβεν. καὶ σταυροῦσιν αὐτὸν καὶ διαμερίζονται τὰ
ἱμάτια αὐτοῦ, βάλλοντες κλῆρον ἐπ' αὐτὰ τίς τί
25 26 ἄρῃ. ἦν δὲ ὥρα τρίτη καὶ ⌜ἐσταύρωσαν⌝ αὐτόν. καὶ ἦν *Ap.* | ⌜ἐφύλασσον⌝
ἡ ἐπιγραφὴ τῆς αἰτίας αὐτοῦ ἐπιγεγραμμένη Ο ΒΑΣΙ-
27 ΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ. Καὶ σὺν αὐτῷ σταυροῦσιν
δύο λῃστάς, ἕνα ἐκ δεξιῶν καὶ ἕνα ἐξ εὐωνύμων αὐτοῦ. *Ap.*
29 Καὶ οἱ παραπορευόμενοι ἐβλασφήμουν αὐτὸν κινοῦντες
τὰς κεφαλὰς αὐτῶν καὶ λέγοντες Οὐὰ ὁ καταλύων τὸν
30 ναὸν καὶ οἰκοδομῶν [ἐν] τρισὶν ἡμέραις, σῶσον σεαυτὸν
31 καταβὰς ἀπὸ τοῦ σταυροῦ. ὁμοίως καὶ οἱ ἀρχιερεῖς
ἐμπαίζοντες πρὸς ἀλλήλους μετὰ τῶν γραμματέων ἔλεγον
32 Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι· ὁ χριστὸς
ὁ βασιλεὺς Ἰσραὴλ καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, ἵνα
ἴδωμεν καὶ πιστεύσωμεν. καὶ οἱ συνεσταυρωμένοι σὺν
33 αὐτῷ ὠνείδιζον αὐτόν. Καὶ γενομένης ὥρας
ἕκτης σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως ὥρας ἐνάτης.
34 καὶ τῇ ἐνάτῃ ὥρᾳ ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ
Ἐλωῒ ἐλωῒ λαμὰ σαβαχθανεί; ὅ ἐστιν μεθερμη-
νευόμενον Ὁ θεός μου [ὁ θεός μου], εἰς τί ⌜ἐγκατέ- ⌜ὠνείδισάς με⌝
35 λιπές⌝ με; καί τινες τῶν ⌜παρεστηκότων⌝ ἀκούσαντες ἔλε- ⌜ἑστηκότων
36 γον Ἴδε Ἠλείαν φωνεῖ. δραμὼν δέ τις γεμίσας σπόγγον
ὄξους περιθεὶς καλάμῳ ἐπότιζεν αὐτόν, λέγων Ἄφετε
37 ἴδωμεν εἰ ἔρχεται Ἠλείας καθελεῖν αὐτόν. ὁ δὲ Ἰησοῦς
38 ἀφεὶς φωνὴν μεγάλην ἐξέπνευσεν. Καὶ τὸ καταπέτασμα
39 τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπ' ἄνωθεν ἕως κάτω. Ἰδὼν δὲ
ὁ κεντυρίων ὁ παρεστηκὼς ἐξ ἐναντίας αὐτοῦ ὅτι οὕτως
ἐξέπνευσεν εἶπεν Ἀληθῶς οὗτος ὁ ἄνθρωπος υἱὸς θεοῦ
40 ἦν. Ἦσαν δὲ καὶ γυναῖκες ἀπὸ μακρόθεν θεωροῦσαι, ἐν

αἷς καὶ Μαριὰμ ἡ Μαγδαληνὴ καὶ Μαρία ἡ Ἰακώβου τοῦ
μικροῦ καὶ Ἰωσῆτος μήτηρ καὶ Σαλώμη, αἳ ὅτε ἦν ἐν τῇ 41
Γαλιλαίᾳ ἠκολούθουν αὐτῷ καὶ διηκόνουν αὐτῷ, καὶ ἄλλαι
πολλαὶ αἱ συναναβᾶσαι αὐτῷ εἰς Ἰεροσόλυμα.

Καὶ ἤδη ὀψίας γενομένης, ἐπεὶ ἦν παρασκευή, ὅ ἐστιν 42
: προσάββατον, ἐλθὼν Ἰωσὴφ ⸆ ἀπὸ Ἁριμαθαίας εὐσχήμων 43
βουλευτής, ὃς καὶ αὐτὸς ἦν προσδεχόμενος τὴν βασιλείαν
τοῦ θεοῦ, τολμήσας εἰσῆλθεν πρὸς τὸν Πειλᾶτον καὶ ᾐτή-
σατο τὸ σῶμα τοῦ Ἰησοῦ. ὁ δὲ Πειλᾶτος ἐθαύμασεν εἰ 44
ἤδη τέθνηκεν, καὶ προσκαλεσάμενος τὸν κεντυρίωνα ἐπη-
πάλαι ρώτησεν αὐτὸν εἰ ⸀ἤδη⸀ ἀπέθανεν· καὶ γνοὺς ἀπὸ τοῦ κεν- 45
τυρίωνος ἐδωρήσατο τὸ πτῶμα τῷ Ἰωσήφ. καὶ ἀγορά- 46
σας σινδόνα καθελὼν αὐτὸν ἐνείλησεν τῇ σινδόνι καὶ ἔθη-
κεν αὐτὸν ἐν μνήματι ὃ ἦν λελατομημένον ἐκ πέτρας, καὶ
προσεκύλισεν λίθον ἐπὶ τὴν θύραν τοῦ μνημείου. Ἡ δὲ Μαρία 47
Αρ. ἡ Μαγδαληνὴ καὶ Μαρία ἡ Ἰωσῆτος ἐθεώρουν ποῦ τέθειται.

Καὶ διαγενομένου τοῦ σαββάτου [ἡ] Μαρία ἡ Μαγδα- 1
ληνὴ καὶ Μαρία ἡ [τοῦ] Ἰακώβου καὶ Σαλώμη ἠγόρασαν ἀρώ-
ματα ἵνα ἐλθοῦσαι ἀλείψωσιν αὐτόν. καὶ λίαν πρωὶ [τῇ] 2
ἀνατέλλοντος μιᾷ τῶν σαββάτων ἔρχονται ἐπὶ τὸ μνημεῖον ⸀ἀνατείλαντος⸀
τοῦ ἡλίου. καὶ ἔλεγον πρὸς ἑαυτάς Τίς ἀποκυλίσει ἡμῖν 3
τὸν λίθον ἐκ τῆς θύρας τοῦ μνημείου; καὶ ἀναβλέψασαι 4
Αρ. θεωροῦσιν ὅτι ἀνακεκύλισται ὁ λίθος, ἦν γὰρ μέγας σφόδρα.
ἐλθοῦσαι καὶ ⸀εἰσελθοῦσαι⸀ εἰς τὸ μνημεῖον εἶδον νεανίσκον καθή- 5
μενον ἐν τοῖς δεξιοῖς περιβεβλημένον στολὴν λευκήν, καὶ
ἐξεθαμβήθησαν. ὁ δὲ λέγει αὐταῖς Μὴ ἐκθαμβεῖσθε· 6
Ἰησοῦν ζητεῖτε τὸν Ναζαρηνὸν τὸν ἐσταυρωμένον· ἠγέρθη,
οὐκ ἔστιν ὧδε· ἴδε ὁ τόπος ὅπου ἔθηκαν αὐτόν· ἀλλὰ 7
ὑπάγετε εἴπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ ὅτι
Προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν ὄψεσθε, καθὼς
εἶπεν ὑμῖν. καὶ ἐξελθοῦσαι ἔφυγον ἀπὸ τοῦ μνημείου, 8
εἶχεν γὰρ αὐτὰς τρόμος καὶ ἔκστασις· καὶ οὐδενὶ οὐδὲν
εἶπαν, ἐφοβοῦντο γάρ· * * * * * *

whom *were* both Mary Magdalene, and Mary the
mother of James the [1]less and of Joses, and Sa- 1 Gr. *little*.
41 lome; who, when he was in Galilee, followed him,
and ministered unto him; and many other women
which came up with him unto Jerusalem.
42 And when even was now come, because it was the
43 Preparation, that is, the day before the sabbath, there
came Joseph of Arimathæa, a councillor of honourable estate, who also himself was looking for the
kingdom of God; and he boldly went in unto Pi-
44 late, and asked for the body of Jesus. And Pilate
marvelled if he were already dead: and calling unto 2 Many ancient authorities read *were already dead*.
him the centurion, he asked him whether he [2]had
45 been any while dead. And when he learned it of
the centurion, he granted the corpse to Joseph.
46 And he bought a linen cloth, and taking him down,
wound him in the linen cloth, and laid him in a tomb
which had been hewn out of a rock; and he rolled
47 a stone against the door of the tomb. And Mary
Magdalene and Mary the *mother* of Joses beheld
where he was laid.

16 And when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome,
bought spices, that they might come and anoint
2 him. And very early on the first day of the week,
they come to the tomb when the sun was risen.
3 And they were saying among themselves, Who shall
roll us away the stone from the door of the tomb?
4 and looking up, they see that the stone is rolled
5 back: for it was exceeding great. And entering into
the tomb, they saw a young man sitting on the right
side, arrayed in a white robe; and they were amazed.
6 And he saith unto them, Be not amazed: ye seek
Jesus, the Nazarene, which hath been crucified: he is
risen; he is not here: behold, the place where they
7 laid him! But go, tell his disciples and Peter, He
goeth before you into Galilee: there shall ye see him,
8 as he said unto you. And they went out, and fled
from the tomb; for trembling and astonishment had
come upon them; and they said nothing to any one;
for they were afraid.

[1] Now when he was risen early on the first day of 9
the week, he appeared first to Mary Magdalene, from
whom he had cast out seven [2]devils. She went and 10
told them that had been with him, as they mourned
and wept. And they, when they heard that he was 11
alive, and had been seen of her, disbelieved.

And after these things he was manifested in an- 12
other form unto two of them, as they walked, on their
way into the country. And they went away and told 13
it unto the rest: neither believed they them.

And afterward he was manifested unto the eleven 14
themselves as they sat at meat; and he upbraided
them with their unbelief and hardness of heart, be-
cause they believed not them which had seen him
after he was risen. And he said unto them, Go ye 15
into all the world, and preach the gospel to the whole
creation. He that believeth and is baptized shall be 16
saved; but he that disbelieveth shall be condemned.
And these signs shall follow them that believe: in my 17
name shall they cast out [2]devils; they shall speak
with [3]new tongues; they shall take up serpents, and 18
if they drink any deadly thing, it shall in no wise
hurt them; they shall lay hands on the sick, and
they shall recover.

So then the Lord Jesus, after he had spoken unto 19
them, was received up into heaven, and sat down at
the right hand of God. And they went forth, and 20
preached everywhere, the Lord working with them,
and confirming the word by the signs that followed.
Amen.

1 The two oldest Greek manuscripts, and some other authorities, omit from ver. 9 to the end. Some other authorities have a different ending to the Gospel.

2 Gr. *demons.*

3 Some ancient authorities omit *new.*

* OTHERWISE.

And they shewed forth in a few words to Peter and them that were with him all the things that had been commanded. And after these things, Jesus himself also sent forth [4]by them from the east even to the west the holy and incorruptible [5]preaching of eternal salvation.

4 Or, *through*

5 Or, *message*

* This passage, which is the "different ending" referred to in marg. 1 above, is not a part of the Revised English Version.

9 ⟦Ἀναστὰς δὲ πρωῒ πρώτῃ σαββάτου ἐφάνη πρῶτον
Μαρίᾳ τῇ Μαγδαληνῇ, παρ' ἧς ἐκβεβλήκει ἑπτὰ δαιμόνια.
10 ἐκείνη πορευθεῖσα ἀπήγγειλεν τοῖς μετ' αὐτοῦ γενομένοις
11 πενθοῦσι καὶ κλαίουσιν· κἀκεῖνοι ἀκούσαντες ὅτι ζῇ καὶ
12 ἐθεάθη ὑπ' αὐτῆς ἠπίστησαν. Μετὰ δὲ ταῦτα δυσὶν ἐξ
αὐτῶν περιπατοῦσιν ἐφανερώθη ἐν ἑτέρᾳ μορφῇ πορευομέ-
13 νοις εἰς ἀγρόν· κἀκεῖνοι ἀπελθόντες ἀπήγγειλαν τοῖς
14 λοιποῖς· οὐδὲ ἐκείνοις ἐπίστευσαν. Ὕστερον [δὲ] ἀνακει-
μένοις αὐτοῖς τοῖς ἕνδεκα ἐφανερώθη, καὶ ὠνείδισεν τὴν
ἀπιστίαν αὐτῶν καὶ σκληροκαρδίαν ὅτι τοῖς θεασαμένοις
15 αὐτὸν ἐγηγερμένον [ἐκ νεκρῶν] οὐκ ἐπίστευσαν, καὶ εἶπεν *Ap.*
αὐτοῖς Πορευθέντες εἰς τὸν κόσμον ἅπαντα κηρύξατε τὸ
16 εὐαγγέλιον πάσῃ τῇ κτίσει. ὁ πιστεύσας καὶ βαπτισθεὶς
17 σωθήσεται, ὁ δὲ ἀπιστήσας κατακριθήσεται. σημεῖα δὲ
τοῖς πιστεύσασιν ⌜ἀκολουθήσει ταῦτα⌝, ἐν τῷ ὀνόματί μου ταῦτα παρακολουθήσει
18 δαιμόνια ἐκβαλοῦσιν, γλώσσαις λαλήσουσιν ⊤, [καὶ ἐν ταῖς καιναῖς
χερσὶν] ὄφεις ἀροῦσιν κἂν θανάσιμόν τι πίωσιν οὐ μὴ
αὐτοὺς βλάψῃ, ἐπὶ ἀρρώστους χεῖρας ἐπιθήσουσιν καὶ
19 καλῶς ἕξουσιν. Ὁ μὲν οὖν κύριος [Ἰησοῦς] μετὰ τὸ
λαλῆσαι αὐτοῖς ἈΝΕΛΉΜΦΘΗ ΕἸϹ ΤῸΝ ΟΥ̓ΡΑΝῸΝ καὶ ἘΚΆ-
20 ΘΙϹΕΝ ἘΚ ΔΕΞΙῶΝ ΤΟΥ͂ ΘΕΟΥ͂. ἐκεῖνοι δὲ ἐξελθόντες ἐκή-
ρυξαν πανταχοῦ, τοῦ κυρίου συνεργοῦντος καὶ τὸν λόγον
βεβαιοῦντος διὰ τῶν ἐπακολουθούντων σημείων.⊤⟧ Ἀμήν.

ΑΛΛΩΣ

⟦Πάντα δὲ τὰ παρηγγελμένα τοῖς περὶ τὸν Πέτρον συντόμως ἐξήγγειλαν. Μετὰ δὲ ταῦτα καὶ αὐτὸς ὁ Ἰησοῦς ἀπὸ ἀνατολῆς καὶ ἄχρι δύσεως ἐξαπέστειλεν δι' αὐτῶν τὸ ἱερὸν καὶ ἄφθαρτον κήρυγμα τῆς αἰωνίου σωτηρίας.⟧

ΚΑΤΑ ΛΟΥΚΑΝ

ΕΠΕΙΔΗΠΕΡ ΠΟΛΛΟΙ ἐπεχείρησαν ἀνατάξασθαι 1
διήγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων,
καθὼς παρέδοσαν ἡμῖν οἱ ἀπ᾽ ἀρχῆς αὐτόπται καὶ ὑπηρέ- 2
ται γενόμενοι τοῦ λόγου, ἔδοξε κἀμοὶ παρηκολουθηκότι 3
ἄνωθεν πᾶσιν ἀκριβῶς καθεξῆς σοι γράψαι, κράτιστε Θεό-
φιλε, ἵνα ἐπιγνῷς περὶ ὧν κατηχήθης λόγων τὴν ἀσφά- 4
λειαν.

ΕΓΕΝΕΤΟ ἐν ταῖς ἡμέραις Ἡρῴδου βασιλέως τῆς 5
Ἰουδαίας ἱερεύς τις ὀνόματι Ζαχαρίας ἐξ ἐφημερίας Ἀβιά,
καὶ γυνὴ αὐτῷ ἐκ τῶν θυγατέρων Ἀαρών, καὶ τὸ ὄνομα
αὐτῆς Ἐλεισάβετ. ἦσαν δὲ δίκαιοι ἀμφότεροι ἐναντίον τοῦ 6
θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασιν
τοῦ κυρίου ἄμεμπτοι. καὶ οὐκ ἦν αὐτοῖς τέκνον, καθότι 7
ἦν [ἡ] Ἐλεισάβετ στεῖρα, καὶ ἀμφότεροι προβεβηκότες
ἐν ταῖς ἡμέραις αὐτῶν ἦσαν. Ἐγένετο δὲ ἐν 8
τῷ ἱερατεύειν αὐτὸν ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ
ἔναντι τοῦ θεοῦ κατὰ τὸ ἔθος τῆς ἱερατίας ἔλαχε τοῦ θυ- 9
μιᾶσαι εἰσελθὼν εἰς τὸν ναὸν τοῦ κυρίου, καὶ πᾶν τὸ 10
πλῆθος ἦν τοῦ λαοῦ προσευχόμενον ἔξω τῇ ὥρᾳ τοῦ θυ-
μιάματος· ὤφθη δὲ αὐτῷ ἄγγελος Κυρίου ἑστὼς ἐκ δεξιῶν 11
τοῦ θυσιαστηρίου τοῦ θυμιάματος. καὶ ἐταράχθη Ζαχα- 12
ρίας ἰδών, καὶ φόβος ἐπέπεσεν ἐπ᾽ αὐτόν. εἶπεν δὲ πρὸς 13

THE GOSPEL

ACCORDING TO

S. LUKE.

1 FORASMUCH as many have taken in hand to draw
up a narrative concerning those matters which have
2 been [1]fulfilled among us, even as they delivered them
unto us, which from the beginning were eyewitness- [1] Or, *fully established*
3 es and ministers of the word, it seemed good to me
also, having traced the course of all things accurate-
ly from the first, to write unto thee in order, most
4 excellent Theophilus; that thou mightest know the
certainty concerning the [2]things [3]wherein thou wast [2] Gr. *words.*
instructed. [3] Or, *which thou wast taught by word of mouth*

5 THERE was in the days of Herod, king of Judæa, a
certain priest named Zacharias, of the course of Abi-
jah: and he had a wife of the daughters of Aaron,
6 and her name was Elisabeth. And they were both
righteous before God, walking in all the command-
7 ments and ordinances of the Lord blameless. And
they had no child, because that Elisabeth was bar-
ren, and they both were *now* [4]well stricken in years.
8 Now it came to pass, while he executed the priest's [4] Gr. *advanced in their days.*
9 office before God in the order of his course, accord-
ing to the custom of the priest's office, his lot was
to enter into the [5]temple of the Lord and burn in-
10 cense. And the whole multitude of the people were [5] Or, *sanctuary*
11 praying without at the hour of incense. And there
appeared unto him an angel of the Lord standing on
12 the right side of the altar of incense. And Zacharias
was troubled when he saw *him*, and fear fell upon
13 him. But the angel said unto

him, Fear not, Zacharias: because thy supplica-
tion is heard, and thy wife Elisabeth shall bear thee
a son, and thou shalt call his name John. And 14
thou shalt have joy and gladness; and many shall
rejoice at his birth. For he shall be great in the 15
sight of the Lord, and he shall drink no wine nor
[1]strong drink; and he shall be filled with the [2]Holy
Ghost, even from his mother's womb. And many 16
of the children of Israel shall he turn unto the Lord
their God. And he shall [3]go before his face in the 17
spirit and power of Elijah, to turn the hearts of the
fathers to the children, and the disobedient *to walk*
in the wisdom of the just; to make ready for the
Lord a people prepared *for him*. And Zacharias 18
said unto the angel, Whereby shall I know this? for
I am an old man, and my wife [4]well stricken in
years. And the angel answering said unto him, I 19
am Gabriel, that stand in the presence of God; and
I was sent to speak unto thee, and to bring thee these
good tidings. And behold, thou shalt be silent and 20
not able to speak, until the day that these things
shall come to pass, because thou believedst not my
words, which shall be fulfilled in their season. And 21
the people were waiting for Zacharias, and they mar-
velled [5]while he tarried in the [6]temple. And when 22
he came out, he could not speak unto them: and
they perceived that he had seen a vision in the [6]tem-
ple: and he continued making signs unto them, and
remained dumb. And it came to pass, when the 23
days of his ministration were fulfilled, he departed
unto his house.

And after these days Elisabeth his wife conceived; 24
and she hid herself five months, saying, Thus hath 25
the Lord done unto me in the days wherein he look-
ed upon *me*, to take away my reproach among men.

Now in the sixth month the angel Gabriel was sent 26
from God unto a city of Galilee, named Nazareth, to 27
a virgin betrothed to a man whose name was Joseph,
of the house of David; and the virgin's name was
Mary. And 28

1 Gr. *sikera*.
2 Or, *Holy Spirit*: and so throughout this book.
3 Some ancient authorities read *come nigh before his face*.
4 Gr. *advanced in her days*.
5 Or, *at his tarrying*
6 Or, *sanctuary*

αὐτὸν ὁ ἄγγελος Μὴ φοβοῦ, Ζαχαρία, διότι εἰσηκούσθη
ἡ δέησίς σου, καὶ ἡ γυνή σου Ἐλεισάβετ γεννήσει υἱόν
14 σοι, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάνην· καὶ ἔσται χαρά
σοι καὶ ἀγαλλίασις, καὶ πολλοὶ ἐπὶ τῇ γενέσει αὐτοῦ χα-
15 ρήσονται· ἔσται γὰρ μέγας ἐνώπιον ⌜Κυρίου⌝, καὶ ΟἾΝΟΝ τοῦ κυρίου
ΚΑῚ ΣΊΚΕΡΑ ΟΥ̓ ΜῊ ΠΊῌ, καὶ πνεύματος ἁγίου πλησθήσεται
16 ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ, καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ
17 ἐπιστρέψει ἐπὶ Κύριον τὸν θεὸν αὐτῶν· καὶ αὐτὸς ⌜προελεύ- προσελεύσεται
σεται⌝ ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἠλεία,
ἘΠΙΣΤΡΈΨΑΙ ΚΑΡΔΊΑΣ ΠΑΤΈΡΩΝ ἘΠῚ ΤΈΚΝΑ καὶ ἀπειθεῖς ἐν
φρονήσει δικαίων, ἑτοιμάσαι Κυρίῳ λαὸν κατεσκευασμένον.
18 καὶ εἶπεν Ζαχαρίας πρὸς τὸν ἄγγελον Κατὰ τί γνώσομαι
τοῦτο; ἐγὼ γάρ εἰμι πρεσβύτης καὶ ἡ γυνή μου προβεβη-
19 κυῖα ἐν ταῖς ἡμέραις αὐτῆς. καὶ ἀποκριθεὶς ὁ ἄγγελος
εἶπεν αὐτῷ Ἐγώ εἰμι Γαβριὴλ ὁ παρεστηκὼς ἐνώπιον
τοῦ θεοῦ, καὶ ἀπεστάλην λαλῆσαι πρὸς σὲ καὶ εὐαγγελί-
20 σασθαί σοι ταῦτα· καὶ ἰδοὺ ἔσῃ σιωπῶν καὶ μὴ δυνάμενος
λαλῆσαι ἄχρι ἧς ἡμέρας γένηται ταῦτα, ἀνθ' ὧν οὐκ ἐπί-
στευσας τοῖς λόγοις μου, οἵτινες πληρωθήσονται εἰς τὸν
21 καιρὸν αὐτῶν. καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν,
22 καὶ ἐθαύμαζον ἐν τῷ χρονίζειν ἐν τῷ ναῷ αὐτόν. ἐξελθὼν
δὲ οὐκ ἐδύνατο λαλῆσαι αὐτοῖς, καὶ ἐπέγνωσαν ὅτι ὀπτα-
σίαν ἑώρακεν ἐν τῷ ναῷ· καὶ αὐτὸς ἦν διανεύων αὐτοῖς,
23 καὶ διέμενεν κωφός. Καὶ ἐγένετο ὡς ἐπλήσθησαν αἱ
ἡμέραι τῆς λειτουργίας αὐτοῦ, ἀπῆλθεν εἰς τὸν οἶκον αὐ-
24 τοῦ. Μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν
Ἐλεισάβετ ἡ γυνὴ αὐτοῦ· καὶ περιέκρυβεν ἑαυτὴν μῆνας
25 πέντε, λέγουσα ὅτι Οὕτως μοι πεποίηκεν ⌜Κύριος⌝ ἐν ἡμέ- ὁ κύριος
ραις αἷς ἐπεῖδεν ἀφελεῖν ὄνειδός μου ἐν ἀνθρώποις.

26 Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριὴλ
ἀπὸ τοῦ θεοῦ εἰς πόλιν τῆς Γαλιλαίας ᾗ ὄνομα Ναζαρὲτ
27 πρὸς παρθένον ἐμνηστευμένην ἀνδρὶ ᾧ ὄνομα Ἰωσὴφ ἐξ
28 οἴκου Δαυείδ, καὶ τὸ ὄνομα τῆς παρθένου Μαριάμ. καὶ

εἰσελθὼν πρὸς αὐτὴν εἶπεν Χαῖρε, κεχαριτωμένη, ὁ κύριος
⌈εὐλογημένη σὺ ἐν γυναιξίν.⌉ μετὰ σοῦ. ⊤ ἡ δὲ ἐπὶ τῷ λόγῳ διεταράχθη καὶ διελογίζετο 29
ποταπὸς εἴη ὁ ἀσπασμὸς οὗτος. καὶ εἶπεν ὁ ἄγγελος 30
αὐτῇ Μὴ φοβοῦ, Μαριάμ, εὗρες γὰρ χάριν παρὰ τῷ θεῷ·
καὶ ἰδοὺ συλλήμψῃ ἐν γαστρὶ καὶ τέξῃ υἱόν, καὶ καλέσεις 31
τὸ ὄνομα αὐτοῦ Ἰησοῦν. οὗτος ἔσται μέγας καὶ υἱὸς 32
Ὑψίστου κληθήσεται, καὶ δώσει αὐτῷ Κύριος ὁ θεὸς τὸν
θρόνον Δαυεὶδ τοῦ πατρὸς αὐτοῦ, καὶ βασιλεύσει ἐπὶ τὸν 33
οἶκον Ἰακὼβ εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ
οὐκ ἔσται τέλος. εἶπεν δὲ Μαριὰμ πρὸς τὸν ἄγγελον Πῶς 34
ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω; καὶ ἀποκριθεὶς ὁ 35
ἄγγελος εἶπεν αὐτῇ Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ,
καὶ δύναμις Ὑψίστου ἐπισκιάσει σοι· διὸ καὶ τὸ γεννώ-
Ap. μενον ἍΓΙΟΝ ΚΛΗΘΗΣΕΤΑΙ, υἱὸς θεοῦ· καὶ ἰδοὺ Ἐλεισάβετ 36
ἡ συγγενίς σου καὶ αὐτὴ συνείληφεν υἱὸν ἐν γήρει αὐτῆς,
καὶ οὗτος μὴν ἕκτος ἐστὶν αὐτῇ τῇ καλουμένῃ στείρᾳ·
ὅτι ΟΥ̓Κ ἈΔΥΝΑΤΗΣΕΙ ΠΑΡᾺ ΤΟΥ͂ ΘΕΟΥ͂ ΠΑ͂Ν ῬΗ͂ΜΑ. εἶπεν δὲ 37 38
Μαριάμ Ἰδοὺ ἡ δούλη Κυρίου· γένοιτό μοι κατὰ τὸ ῥῆμά
σου. καὶ ἀπῆλθεν ἀπ' αὐτῆς ὁ ἄγγελος. Ἀνα- 39
στᾶσα δὲ Μαριὰμ ἐν ταῖς ἡμέραις ταύταις ἐπορεύθη εἰς
τὴν ὀρινὴν μετὰ σπουδῆς εἰς πόλιν Ἰούδα, καὶ εἰσῆλθεν 40
εἰς τὸν οἶκον Ζαχαρίου καὶ ἠσπάσατο τὴν Ἐλεισάβετ.
καὶ ἐγένετο ὡς ἤκουσεν τὸν ἀσπασμὸν τῆς Μαρίας ἡ 41
Ἐλεισάβετ, ἐσκίρτησεν τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς, καὶ
ἐπλήσθη πνεύματος ἁγίου ἡ Ἐλεισάβετ, καὶ ἀνεφώνησεν 42
κραυγῇ μεγάλῃ καὶ εἶπεν Εὐλογημένη σὺ ἐν γυναιξίν,
καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου. καὶ πόθεν 43
μοι τοῦτο ἵνα ἔλθῃ ἡ μήτηρ τοῦ κυρίου μου πρὸς ἐμέ;
ἰδοὺ γὰρ ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ σου εἰς τὰ 44
ὦτά μου, ἐσκίρτησεν ἐν ἀγαλλιάσει τὸ βρέφος ἐν τῇ
κοιλίᾳ μου. καὶ μακαρία ἡ πιστεύσασα ὅτι ἔσται τελείω- 45
σις τοῖς λελαλημένοις αὐτῇ παρὰ Κυρίου. Καὶ εἶπεν 46
Ap. Μαριάμ

he came in unto her, and said, Hail, thou that
29 art [1]highly favoured, the Lord *is* with thee[2]. But
she was greatly troubled at the saying, and cast
in her mind what manner of salutation this might
30 be. And the angel said unto her, Fear not, Mary:
31 for thou hast found [3]favour with God. And behold,
thou shalt conceive in thy womb, and bring forth a
32 son, and shalt call his name JESUS. He shall be
great, and shall be called the Son of the Most High:
and the Lord God shall give unto him the throne of
33 his father David: and he shall reign over the house
of Jacob [4]for ever; and of his kingdom there shall
34 be no end. And Mary said unto the angel, How
35 shall this be, seeing I know not a man? And the
angel answered and said unto her, The Holy Ghost
shall come upon thee, and the power of the Most
High shall overshadow thee: wherefore* also [5]that
which [6]is to be born [7]shall be called holy, the Son
36 of God. And behold, Elisabeth thy kinswoman, she
also hath conceived a son in her old age: and this is
the sixth month with her that [8]was called barren.
37 For no word from God shall be void of power. And
38 Mary said, Behold, the [9]handmaid of the Lord; be it
unto me according to thy word. And the angel departed from her.

39 And Mary arose in these days and went into the
40 hill country with haste, into a city of Judah; and
entered into the house of Zacharias and saluted Eli-
41 sabeth. And it came to pass, when Elisabeth heard
the salutation of Mary, the babe leaped in her womb;
42 and Elisabeth was filled with the Holy Ghost; and
she lifted up her voice with a loud cry, and said,
Blessed *art* thou among women, and blessed *is* the
43 fruit of thy womb. And whence is this to me, that
44 the mother of my Lord should come unto me? For
behold, when the voice of thy salutation came into
45 mine ears, the babe leaped in my womb for joy. And
blessed *is* she that [10]believed; for there shall be a fulfilment of the things which have been spoken to her
46 from the Lord. And Mary said,

1 Or, *endued with grace*
2 Many ancient authorities add *blessed art thou among women.* See ver. 42.
3 Or, *grace*
4 Gr. *unto the ages.*
5 Or, *the holy thing which is to be born shall be called the Son of God.*
6 Or, *is begotten*
7 Some ancient authorities insert *of thee.*
8 Or, *is*
9 Gr. *bondmaid.*
10 Or, *believed that there shall be*

* Let the text run "wherefore also the holy thing which is begotten shall be called the Son of God" with the present text in the margin.—*Am. Com.*

My soul doth magnify the Lord,
And my spirit hath rejoiced in God my Saviour. 47
For he hath looked upon the low estate of his 48
[1]handmaiden:
For behold, from henceforth all generations shall
call me blessed.
For he that is mighty hath done to me great 49
things;
And holy is his name.
And his mercy is unto generations and genera- 50
tions
On them that fear him.
He hath shewed strength with his arm; 51
He hath scattered the proud [2]in the imagination
of their heart.
He hath put down princes from *their* thrones, 52
And hath exalted them of low degree.
The hungry he hath filled with good things; 53
And the rich he hath sent empty away.
He hath holpen Israel his servant, 54
That he might remember mercy
(As he spake unto our fathers) 55
Toward Abraham and his seed for ever.

[1] Gr. *bondmaiden.*
[2] Or, *by*

And Mary abode with her about three months, 56
and returned unto her house.

Now Elisabeth's time was fulfilled that she should 57
be delivered; and she brought forth a son. And 58
her neighbours and her kinsfolk heard that the Lord
had magnified his mercy towards her; and they re-
joiced with her. And it came to pass on the eighth 59
day, that they came to circumcise the child; and
they would have called him Zacharias, after the
name of his father. And his mother answered and 60
said, Not so; but he shall be called John. And 61
they said unto her, There is none of thy kindred
that is called by this name. And they made signs 62
to his father, what he would have him called. And 63
he asked for a writing tablet, and wrote, saying, His
name is John. And they marvelled all. And his 64
mouth was opened im-

Μεγαλύνει ἡ ψυχή μου τὸν κύριον,
47 καὶ ἠγαλλίασεν τὸ πνεῦμά μου ἐπὶ τῷ θεῷ τῷ σωτῆρί μου·
48 ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς δούλης αὐτοῦ,
ἰδοὺ γὰρ ἀπὸ τοῦ νῦν μακαριοῦσίν με πᾶσαι αἱ γενεαί·

49 ὅτι ἐποίησέν μοι μεγάλα ὁ δυνατός,
καὶ ἅγιον τὸ ὄνομα αὐτοῦ,
50 καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰς καὶ γενεὰς
τοῖς φοβουμένοις αὐτόν.

51 Ἐποίησεν κράτος ἐν βραχίονι αὐτοῦ,
διεσκόρπισεν ὑπερηφάνους διανοίᾳ καρδίας αὐτῶν·
52 καθεῖλεν δυνάστας ἀπὸ θρόνων καὶ ὕψωσεν ταπεινούς,
53 πεινῶντας ἐνέπλησεν ἀγαθῶν καὶ πλουτοῦντας
ἐξαπέστειλεν κενούς.

54 ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ,
μνησθῆναι ἐλέους,
55 καθὼς ἐλάλησεν πρὸς τοὺς πατέρας ἡμῶν,
τῷ Ἀβραὰμ καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα.
56 Ἔμεινεν δὲ Μαριὰμ σὺν αὐτῇ ὡς μῆνας τρεῖς, καὶ ὑπέ-
στρεψεν εἰς τὸν οἶκον αὐτῆς.
57 Τῇ δὲ Ἐλεισάβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν,
58 καὶ ἐγέννησεν υἱόν. καὶ ἤκουσαν οἱ περίοικοι καὶ οἱ συγ-
γενεῖς αὐτῆς ὅτι ἐμεγάλυνεν Κύριος τὸ ἔλεος αὐτοῦ μετ' αὐ-
59 τῆς, καὶ συνέχαιρον αὐτῇ. Καὶ ἐγένετο ἐν τῇ ἡμέρᾳ τῇ
ὀγδόῃ ἦλθαν περιτεμεῖν τὸ παιδίον, καὶ ἐκάλουν αὐτὸ ἐπὶ
60 τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ Ζαχαρίαν. καὶ ἀποκριθεῖσα
ἡ μήτηρ αὐτοῦ εἶπεν Οὐχί, ἀλλὰ κληθήσεται Ἰωάνης.
61 καὶ εἶπαν πρὸς αὐτὴν ὅτι Οὐδεὶς ἔστιν ἐκ τῆς συγγε-
62 νείας σου ὃς καλεῖται τῷ ὀνόματι τούτῳ. ἐνένευον δὲ τῷ
63 πατρὶ αὐτοῦ τὸ τί ἂν θέλοι καλεῖσθαι αὐτό. καὶ αἰτή-
σας πινακίδιον ἔγραψεν λέγων Ἰωάνης ἐστὶν ὄνομα αὐτοῦ.
64 καὶ ἐθαύμασαν πάντες. ἀνεῴχθη δὲ τὸ στόμα αὐτοῦ παρα-

χρῆμα καὶ ἡ γλῶσσα αὐτοῦ, καὶ ἐλάλει εὐλογῶν τὸν θεόν.
Καὶ ἐγένετο ἐπὶ πάντας φόβος τοὺς περιοικοῦντας αὐ- 65
τούς, καὶ ἐν ὅλῃ τῇ ὀρινῇ τῆς Ἰουδαίας διελαλεῖτο πάντα
τὰ ῥήματα ταῦτα, καὶ ἔθεντο πάντες οἱ ἀκούσαντες ἐν τῇ 66
καρδίᾳ αὐτῶν, λέγοντες Τί ἄρα τὸ παιδίον τοῦτο ἔσται;
καὶ γὰρ χεὶρ Κυρίου ἦν μετ' αὐτοῦ. Καὶ 67
Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη πνεύματος ἁγίου καὶ
ἐπροφήτευσεν λέγων

Εὐλογητὸς Κύριος ὁ θεὸς τοῦ Ἰσραήλ, 68
ὅτι ἐπεσκέψατο καὶ ἐποίησεν λύτρωσιν τῷ λαῷ αὐτοῦ,
καὶ ἤγειρεν κέρας σωτηρίας ἡμῖν 69
ἐν οἴκῳ Δαυεὶδ παιδὸς αὐτοῦ,

καθὼς ἐλάλησεν διὰ στόματος τῶν ἁγίων ἀπ' αἰῶνος 70
προφητῶν αὐτοῦ,
σωτηρίαν ἐξ ἐχθρῶν ἡμῶν καὶ ἐκ χειρὸς πάντων 71
τῶν μισούντων ἡμᾶς,
ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν 72
καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ,

ὅρκον ὃν ὤμοσεν πρὸς Ἀβραὰμ τὸν πατέρα ἡμῶν, 73
τοῦ δοῦναι ἡμῖν ἀφόβως ἐκ χειρὸς ἐχθρῶν ῥυσθέντας 74
λατρεύειν αὐτῷ ἐν ὁσιότητι καὶ δικαιοσύνῃ 75
ἐνώπιον αὐτοῦ ⌜πάσαις ταῖς ἡμέραις⌝ ἡμῶν.

πάσας τὰς ἡμέρας

Καὶ σὺ δέ, παιδίον, προφήτης Ὑψίστου κληθήσῃ, 76
προπορεύσῃ γὰρ ἐνώπιον Κυρίου ἑτοιμάσαι ὁδοὺς
αὐτοῦ,
τοῦ δοῦναι γνῶσιν σωτηρίας τῷ λαῷ αὐτοῦ 77
ἐν ἀφέσει ἁμαρτιῶν αὐτῶν,

διὰ σπλάγχνα ἐλέους θεοῦ ἡμῶν, 78
ἐν οἷς ἐπισκέψεται ἡμᾶς ἀνατολὴ ἐξ ὕψους,
ἐπιφᾶναι τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις, 79
τοῦ κατευθῦναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης.

mediately, and his tongue *loosed*, and he spake, bless-
65 ing God. And fear came on all that dwelt round
about them: and all these sayings were noised
abroad throughout all the hill country of Judæa.
66 And all that heard them laid them up in their heart,
saying, What then shall this child be? For the
hand of the Lord was with him.
67 And his father Zacharias was filled with the Holy
Ghost, and prophesied, saying,
68 Blessed *be* the Lord, the God of Israel;
For he hath visited and wrought redemption for
his people,
69 And hath raised up a horn of salvation for us
In the house of his servant David
70 (As he spake by the mouth of his holy prophets
which have been since the world began*),
71 Salvation from our enemies, and from the hand
of all that hate us;
72 To shew mercy towards our fathers,
And to remember his holy covenant;
73 The oath which he sware unto Abraham our
father,
74 To grant unto us that we being delivered out of
the hand of our enemies
Should serve him without fear,
75 In holiness and righteousness before him all our
days.
76 Yea and thou, child, shalt be called the prophet
of the Most High:
For thou shalt go before the face of the Lord to
make ready his ways;
77 To give knowledge of salvation unto his people
In the remission of their sins,
78 Because of the [1]tender mercy of our God,
[2]Whereby the dayspring from on high [3]shall
visit us,
79 To shine upon them that sit in darkness and the
shadow of death;
To guide our feet into the way of peace.

1 Or, *heart of mercy*
2 Or, *Wherein*
3 Many ancient authorities read *hath visited us.*

* For "since the world began" read "of old" Similarly Acts iii. 21; xv. 18.—*Am. Com.*

And the child grew, and waxed strong in spirit, 80
and was in the deserts till the day of his shewing
unto Israel.

Now it came to pass in those days, there went out **2**
a decree from Cæsar Augustus, that all [1]the world
should be enrolled. This was the first enrolment 2
made when Quirinius was governor of Syria. And 3
all went to enrol themselves, every one to his own
city. And Joseph also went up from Galilee, out 4
of the city of Nazareth, into Judæa, to the city of
David, which is called Bethlehem, because he was
of the house and family of David; to enrol himself 5
with Mary, who was betrothed to him, being great
with child. And it came to pass, while they were 6
there, the days were fulfilled that she should be de-
livered. And she brought forth her firstborn son; 7
and she wrapped him in swaddling clothes, and laid
him in a manger, because there was no room for
them in the inn.

And there were shepherds in the same country 8
abiding in the field, and keeping [2]watch by night
over their flock. And an angel of the Lord stood 9
by them, and the glory of the Lord shone round
about them: and they were sore afraid. And the 10
angel said unto them, Be not afraid; for behold, I
bring you good tidings of great joy which shall be
to all the people: for there is born to you this day 11
in the city of David a Saviour, which is [3]Christ the
Lord. And this *is* the sign unto you; Ye shall find 12
a babe wrapped in swaddling clothes, and lying in a
manger. And suddenly there was with the angel 13
a multitude of the heavenly host praising God, and
saying,

Glory to God in the highest, 14
And on earth [4]peace among [5]men in whom he
is well pleased.

And it came to pass, when the angels went away 15
from them into heaven, the shepherds said one to
another, Let us now go

1 Gr. *the inhabited earth.*

2 Or, *nightwatches*

3 Or, *Anointed Lord*

4 Many ancient authorities read *peace, good pleasure among men.*

5 Gr. *men of good pleasure.*

80 Τὸ δὲ παιδίον ηὔξανε καὶ ἐκραταιοῦτο πνεύματι, καὶ ἦν
ἐν ταῖς ἐρήμοις ἕως ἡμέρας ἀναδείξεως αὐτοῦ πρὸς τὸν
Ἰσραήλ.

1 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἐξῆλθεν δόγμα
παρὰ Καίσαρος Αὐγούστου ἀπογράφεσθαι πᾶσαν τὴν οἰ-
2 κουμένην· (αὕτη ἀπογραφὴ πρώτη ἐγένετο ἡγεμονεύοντος Ap.
3 τῆς Συρίας ⸀Κυρηνίου⸆·) καὶ ἐπορεύοντο πάντες ἀπογρά- Κυρείνου
4 φεσθαι, ἕκαστος εἰς τὴν ἑαυτοῦ πόλιν. Ἀνέβη δὲ καὶ
Ἰωσὴφ ἀπὸ τῆς Γαλιλαίας ἐκ πόλεως Ναζαρὲτ εἰς τὴν
Ἰουδαίαν εἰς πόλιν Δαυεὶδ ἥτις καλεῖται Βηθλεέμ, διὰ τὸ
5 εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δαυείδ, ἀπογράψασθαι
6 σὺν Μαριὰμ τῇ ἐμνηστευμένῃ αὐτῷ, οὔσῃ ἐνκύῳ. Ἐγένε-
το δὲ ἐν τῷ εἶναι αὐτοὺς ἐκεῖ ἐπλήσθησαν αἱ ἡμέραι τοῦ τε-
7 κεῖν αὐτήν, καὶ ἔτεκεν τὸν υἱὸν αὐτῆς τὸν πρωτότοκον, καὶ
ἐσπαργάνωσεν αὐτὸν καὶ ἀνέκλινεν αὐτὸν ἐν φάτνῃ, διό- Ap.
8 τι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι. Καὶ
ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ ἀγραυλοῦντες καὶ φυ-
λάσσοντες φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν.
9 καὶ ἄγγελος Κυρίου ἐπέστη αὐτοῖς καὶ δόξα Κυρίου
10 περιέλαμψεν αὐτούς, καὶ ἐφοβήθησαν φόβον μέγαν· καὶ
εἶπεν αὐτοῖς ὁ ἄγγελος Μὴ φοβεῖσθε, ἰδοὺ γὰρ εὐαγγε-
11 λίζομαι ὑμῖν χαρὰν μεγάλην ἥτις ἔσται παντὶ τῷ λαῷ, ὅτι
ἐτέχθη ὑμῖν σήμερον σωτὴρ ὅς ἐστιν χριστὸς κύριος ἐν
12 πόλει Δαυείδ· καὶ τοῦτο ὑμῖν ⸆ σημεῖον, εὑρήσετε βρέφος τὸ
13 ἐσπαργανωμένον καὶ κείμενον ἐν φάτνῃ. καὶ ἐξέφνης ἐγέ-
νετο σὺν τῷ ἀγγέλῳ πλῆθος στρατιᾶς ⸀οὐρανίου⸆ αἰνούντων οὐρανοῦ
τὸν θεὸν καὶ λεγόντων

14 Δόξα ἐν ὑψίστοις θεῷ καὶ ἐπὶ γῆς εἰρήνη ἐν ἀν-
θρώποις ⸀εὐδοκίας⸆. εὐδοκια Ap.

15 Καὶ ἐγένετο ὡς ἀπῆλθον ἀπ' αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγ-
γελοι, οἱ ποιμένες ἐλάλουν πρὸς ἀλλήλους Διέλθωμεν

δὴ ἕως Βηθλεὲμ καὶ ἴδωμεν τὸ ῥῆμα τοῦτο τὸ γεγονὸς ὃ ὁ
κύριος ἐγνώρισεν ἡμῖν. καὶ ἦλθαν σπεύσαντες καὶ ἀνεῦραν 16
τήν τε Μαριὰμ καὶ τὸν Ἰωσὴφ καὶ τὸ βρέφος κείμενον ἐν
τῇ φάτνῃ· ἰδόντες δὲ ἐγνώρισαν περὶ τοῦ ῥήματος τοῦ 17
λαληθέντος αὐτοῖς περὶ τοῦ παιδίου τούτου. καὶ πάντες 18
οἱ ἀκούσαντες ἐθαύμασαν περὶ τῶν λαληθέντων ὑπὸ τῶν
Μαριάμ ποιμένων πρὸς αὐτούς, ἡ δὲ ⸀Μαρία⸃ πάντα συνετήρει τὰ 19
ῥήματα ταῦτα συνβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς. καὶ 20
ὑπέστρεψαν οἱ ποιμένες δοξάζοντες καὶ αἰνοῦντες τὸν θεὸν
ἐπὶ πᾶσιν οἷς ἤκουσαν καὶ εἶδον καθὼς ἐλαλήθη πρὸς
αὐτούς.

Καὶ ὅτε ἐπλήσθησαν ἡμέραι ὀκτὼ τοῦ περιτεμεῖν αὐ- 21
τόν, καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθὲν ὑπὸ
τοῦ ἀγγέλου πρὸ τοῦ συλλημφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ.

Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ 22
αὐτῶν κατὰ τὸν νόμον Μωυσέως, ἀνήγαγον αὐτὸν εἰς Ἱερο-
σόλυμα παραστῆσαι τῷ κυρίῳ, καθὼς γέγραπται ἐν νόμῳ 23
Κυρίου ὅτι Πᾶν ἄρσεν διανοῖγον μήτραν ἅγιον τῷ
κυρίῳ κληθήσεται, καὶ τοῦ δοῦναι θυσίαν κατὰ τὸ εἰρη- 24
μένον ἐν τῷ νόμῳ Κυρίου, ζεῦγος τρυγόνων ἢ δύο
νοσσοὺς περιστερῶν. Καὶ ἰδοὺ ἄνθρωπος ἦν 25
ἐν Ἰερουσαλὴμ ᾧ ὄνομα Συμεών, καὶ ὁ ἄνθρωπος οὗτος
δίκαιος καὶ εὐλαβής, προσδεχόμενος παράκλησιν τοῦ
Ἰσραήλ, καὶ πνεῦμα ἦν ἅγιον ἐπ' αὐτόν· καὶ ἦν αὐτῷ 26
κεχρηματισμένον ὑπὸ τοῦ πνεύματος τοῦ ἁγίου μὴ ἰδεῖν
θάνατον πρὶν [ἢ] ἂν ἴδῃ τὸν χριστὸν Κυρίου. καὶ ἦλθεν ἐν 27
τῷ πνεύματι εἰς τὸ ἱερόν· καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς
τὸ παιδίον Ἰησοῦν τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ εἰθισμένον
τοῦ νόμου περὶ αὐτοῦ καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς 28
ἀγκάλας καὶ εὐλόγησεν τὸν θεὸν καὶ εἶπεν

Νῦν ἀπολύεις τὸν δοῦλόν σου, δέσποτα, 29
κατὰ τὸ ῥῆμά σου ἐν εἰρήνῃ·

even unto Bethlehem, and see this [1]thing that is 1 Or, *saying*
come to pass, which the Lord hath made known
16 unto us. And they came with haste, and found
both Mary and Joseph, and the babe lying in the
17 manger. And when they saw it, they made known
concerning the saying which was spoken to them
18 about this child. And all that heard it wondered
at the things which were spoken unto them by the
19 shepherds. But Mary kept all these [2]sayings, pon- 2 Or *things*
20 dering them in her heart. And the shepherds re-
turned, glorifying and praising God for all the
things that they had heard and seen, even as it
was spoken unto them.

21 And when eight days were fulfilled for circum-
cising him, his name was called JESUS, which was
so called by the angel before he was conceived in
the womb.

22 And when the days of their purification according
to the law of Moses were fulfilled, they brought him
23 up to Jerusalem, to present him to the Lord (as it
is written in the law of the Lord, Every male that
openeth the womb shall be called holy to the Lord),
24 and to offer a sacrifice according to that which is
said in the law of the Lord, A pair of turtledoves,
25 or two young pigeons. And behold, there was a
man in Jerusalem, whose name was Simeon; and
this man was righteous and devout, looking for the
consolation of Israel: and the Holy Spirit was upon
26 him. And it had been revealed unto him by the
Holy Spirit, that he should not see death, before
27 he had seen the Lord's Christ. And he came in
the Spirit into the temple: and when the parents
brought in the child Jesus, that they might do con-
28 cerning him after the custom of the law, then he re-
ceived him into his arms, and blessed God, and said,

29 Now lettest thou thy [3]servant depart, O [4]Lord, 3 Gr. *bondservant.*
According to thy word, in peace; 4 Gr. *Master.*

For mine eyes have seen thy salvation, 30
Which thou hast prepared before the face of all 31
peoples;
A light for [1]revelation to the Gentiles, 32
And the glory of thy people Israel.
And his father and his mother were marvelling at 33
the things which were spoken concerning him;
and Simeon blessed them, and said unto Mary his 34
mother, Behold, this *child* is set for the falling and
rising up* of many in Israel; and for a sign which
is spoken against; yea and a sword shall pierce 35
through thine own soul; that thoughts out of many
hearts may be revealed. And there was one Anna, 36
a prophetess, the daughter of Phanuel, of the tribe
of Asher (she was [2]of a great age, having lived with
a husband seven years from her virginity, and she 37
had been a widow even for† fourscore and four
years), which departed not from the temple, worshipping with fastings and supplications night and
day. And coming up at that very hour she gave 38
thanks unto God, and spake of him to all them that
were looking for the redemption of Jerusalem. And 39
when they had accomplished all things that were
according to the law of the Lord, they returned into
Galilee, to their own city Nazareth.

And the child grew, and waxed strong, [3]filled with 40
wisdom: and the grace of God was upon him.

And his parents went every year to Jerusalem at 41
the feast of the passover. And when he was twelve 42
years old, they went up after the custom of the
feast; and when they had fulfilled the days, as they 43
were returning, the boy Jesus tarried behind in Jerusalem; and his parents knew it not; but suppos- 44
ing him to be in the company, they went a day's
journey; and they sought for him among their kinsfolk and acquaintance: and when they found him 45
not, they returned to Jerusalem, seeking for him.
And it came to pass, after three days they found him 46
in the temple, sitting in the midst of the [4]doctors,
both hearing them, and asking them questions: and 47

1 Or, *the unveiling of the Gentiles*

2 Gr. *advanced in many days.*

3 Gr. *becoming full of wisdom.*

4 Or, *teachers*

* For "and rising up" read "and the rising"—*Am. Com.*

† For "even for" read "even unto"—*Am. Com.*

30 ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου
31 ὃ ἡτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν,
32 φῶς εἰς ἀποκάλυψιν ἐθνῶν
καὶ δόξαν λαοῦ σου Ἰσραήλ.
33 καὶ ἦν ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ θαυμάζοντες ἐπὶ τοῖς Ap.
34 λαλουμένοις περὶ αὐτοῦ. καὶ εὐλόγησεν αὐτοὺς Συμεὼν
καὶ εἶπεν πρὸς Μαριὰμ τὴν μητέρα αὐτοῦ Ἰδοὺ οὗτος
κεῖται εἰς πτῶσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ Ἰσραὴλ
35 καὶ εἰς σημεῖον ἀντιλεγόμενον, καὶ σοῦ ⊤ αὐτῆς τὴν ψυχὴν δὲ
διελεύσεται ῥομφαία, ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν
36 καρδιῶν διαλογισμοί. Καὶ ἦν Ἅννα προφῆ-
τις, θυγάτηρ Φανουήλ, ἐκ φυλῆς Ἀσήρ, (αὕτη προβεβηκυῖα
ἐν ἡμέραις πολλαῖς, ζήσασα μετὰ ἀνδρὸς ἔτη ἑπτὰ ἀπὸ
37 τῆς παρθενίας αὐτῆς, καὶ αὐτὴ χήρα ἕως ἐτῶν ὀγδοήκοντα
τεσσάρων,) ἣ οὐκ ἀφίστατο τοῦ ἱεροῦ νηστείαις καὶ δεή-
38 σεσιν λατρεύουσα νύκτα καὶ ἡμέραν. καὶ αὐτῇ τῇ ὥρᾳ
ἐπιστᾶσα ἀνθωμολογεῖτο τῷ θεῷ καὶ ἐλάλει περὶ αὐτοῦ
πᾶσιν τοῖς προσδεχομένοις λύτρωσιν Ἰερουσαλήμ.
39 Καὶ ὡς ἐτέλεσαν πάντα τὰ κατὰ τὸν νόμον Κυρίου,
ἐπέστρεψαν εἰς τὴν Γαλιλαίαν εἰς πόλιν ἑαυτῶν Ναζαρέτ.
40 Τὸ δὲ παιδίον ηὔξανεν καὶ ἐκραταιοῦτο πληρούμενον
σοφίᾳ, καὶ χάρις θεοῦ ἦν ἐπ' αὐτό.
41 Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς Ἰερουσα-
42 λὴμ τῇ ἑορτῇ τοῦ πάσχα. Καὶ ὅτε ἐγένετο ἐτῶν δώδεκα,
43 ἀναβαινόντων αὐτῶν κατὰ τὸ ἔθος τῆς ἑορτῆς καὶ τελειω-
σάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτοὺς ὑπέμεινεν
Ἰησοῦς ὁ παῖς ἐν Ἰερουσαλήμ, καὶ οὐκ ἔγνωσαν οἱ γονεῖς
44 αὐτοῦ. νομίσαντες δὲ αὐτὸν εἶναι ἐν τῇ συνοδίᾳ ἦλθον
ἡμέρας ὁδὸν καὶ ἀνεζήτουν αὐτὸν ἐν τοῖς συγγενεῦσιν καὶ
45 τοῖς γνωστοῖς, καὶ μὴ εὑρόντες ὑπέστρεψαν εἰς Ἰερουσαλὴμ
46 ἀναζητοῦντες αὐτόν. καὶ ἐγένετο μετὰ ἡμέρας τρεῖς εὗρον
αὐτὸν ἐν τῷ ἱερῷ καθεζόμενον ἐν μέσῳ τῶν διδασκάλων καὶ
47 ἀκούοντα αὐτῶν καὶ ἐπερωτῶντα αὐτούς· ἐξίσταντο δὲ

πάντες οἱ ἀκούοντες αὐτοῦ ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρί-
σεσιν αὐτοῦ. καὶ ἰδόντες αὐτὸν ἐξεπλάγησαν, καὶ εἶπεν 48
πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ Τέκνον, τί ἐποίησας ἡμῖν
οὕτως; ἰδοὺ ὁ πατήρ σου καὶ ἐγὼ ὀδυνώμενοι ζητοῦμέν
σε. καὶ εἶπεν πρὸς αὐτούς Τί ὅτι ἐζητεῖτέ με; οὐκ ᾔδειτε 49
ὅτι ἐν τοῖς τοῦ πατρός μου δεῖ εἶναί με; καὶ αὐτοὶ οὐ 50
συνῆκαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς. καὶ κατέβη μετ' αὐ- 51
τῶν καὶ ἦλθεν εἰς Ναζαρέτ, καὶ ἦν ὑποτασσόμενος αὐτοῖς.
καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα ἐν τῇ καρ-
δίᾳ αὐτῆς. Καὶ Ἰησοῦς προέκοπτεν τῇ σοφίᾳ 52
καὶ ἡλικίᾳ καὶ χάριτι παρὰ θεῷ καὶ ἀνθρώποις.

ΕΝ ΕΤΕΙ δὲ πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τιβερίου 1
⊣ἐπιτροπεύοντος⊢ Καίσαρος, ⌜ἡγεμονεύοντος⌝ Ποντίου Πειλάτου τῆς Ἰουδαίας,
καὶ τετρααρχοῦντος τῆς Γαλιλαίας Ἡρῴδου, Φιλίππου δὲ
τοῦ ἀδελφοῦ αὐτοῦ τετρααρχοῦντος τῆς Ἰτουραίας καὶ
Τραχωνίτιδος χώρας, καὶ Λυσανίου τῆς Ἀβειληνῆς τετρα-
αρχοῦντος, ἐπὶ ἀρχιερέως Ἄννα καὶ Καιάφα, ἐγένετο ῥῆμα 2
θεοῦ ἐπὶ Ἰωάνην τὸν Ζαχαρίου υἱὸν ἐν τῇ ἐρήμῳ. καὶ 3
ἦλθεν εἰς πᾶσαν περίχωρον τοῦ Ἰορδάνου κηρύσσων βά-
πτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν, ὡς γέγραπται ἐν 4
βίβλῳ λόγων Ἠσαίου τοῦ προφήτου

Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ
Ἑτοιμάσατε τὴν ὁδὸν Κυρίου,
εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.
πᾶσα φάραγξ πληρωθήσεται 5
καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται,
καὶ ἔσται τὰ σκολιὰ εἰς εὐθείας
καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας·
καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ. 6

all that heard him were amazed at his understand-
48 ing and his answers. And when they saw him, they
were astonished: and his mother said unto him,
[1]Son, why hast thou thus dealt with us? behold, thy
49 father and I sought thee sorrowing. And he said
unto them, How is it that ye sought me? wist ye
50 not that I must be [2]in my Father's house? And
they understood not the saying which he spake
51 unto them. And he went down with them, and
came to Nazareth; and he was subject unto them:
and his mother kept all *these* [3]sayings in her heart.
52 And Jesus advanced in wisdom and [4]stature, and
in [5]favour with God and men.

3 Now in the fifteenth year of the reign of Tiberius
Cæsar, Pontius Pilate being governor of Judæa, and
Herod being tetrarch of Galilee, and his brother
Philip tetrarch of the region of Ituræa and Tracho-
2 nitis, and Lysanias tetrarch of Abilene, in the high-
priesthood of Annas and Caiaphas, the word of God
came unto John the son of Zacharias in the wilder-
3 ness. And he came into all the region round about
Jordan, preaching the baptism of repentance unto
4 remission of sins; as it is written in the book of the
words of Isaiah the prophet,

The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight.
5 Every valley shall be filled,
And every mountain and hill shall be brought
low;
And the crooked shall become straight,
And the rough ways smooth;
6 And all flesh shall see the salvation of God.

[1] Gr. *Child.*
[2] Or, *about my Father's business* Gr. *in the things of my Father.*
[3] Or, *things*
[4] Or, *age*
[5] Or, *grace*

He said therefore to the multitudes that went out to be 7
baptized of him, Ye offspring of vipers, who warned you to
flee from the wrath to come? Bring forth therefore fruits 8
worthy of [1]repentance, and begin not to say within your-
selves, We have Abraham to our father: for I say unto you,
that God is able of these stones to raise up children unto
Abraham. And even now is the axe also laid unto the root 9
of the trees: every tree therefore that bringeth not forth good
fruit is hewn down, and cast into the fire. And the multi- 10
tudes asked him, saying, What then must we do? And he 11
answered and said unto them, He that hath two coats, let him
impart to him that hath none; and he that hath food, let him
do likewise. And there came also [2]publicans to be baptized, 12
and they said unto him, [3]Master, what must we do? And 13
he said unto them, Extort no more than that which is ap-
pointed you. And [4]soldiers also asked him, saying, And we, 14
what must we do? And he said unto them, Do violence to
no man*, neither [5]exact *anything* wrongfully; and be con-
tent with your wages.

And as the people were in expectation, and all men rea- 15
soned in their hearts concerning John, whether haply he were
the Christ; John answered, saying unto them all, I indeed 16
baptize you with water; but there cometh he that is mightier
than I, the latchet of whose shoes I am not [6]worthy to un-
loose: he shall baptize you [7]with the Holy Ghost and *with*
fire: whose fan is in his hand, throughly to cleanse his thresh- 17
ing-floor, and to gather the wheat into his garner; but the
chaff he will burn up with unquenchable fire.

With many other exhortations therefore preached he [8]good 18
tidings unto the people; but Herod the tetrarch, being re- 19
proved by him for Herodias his brother's wife, and for all
the evil things which Herod had done, added yet this above 20
all†, that he shut up John in prison.

Now it came to pass, when all the people were baptized, 21
that, Je-

1 Or, *your repentance*
2 See marginal note on Matt. v. 46.
3 Or, *Teacher*
4 Gr. *soldiers on service.*
5 Or, *accuse any one*
6 Gr. *sufficient.*
7 Or, *in*
8 Or, *the gospel*

* For "Do violence to no man" etc. read "Extort from no man by violence, neither accuse *any one* wrongfully" and omit marg.[5]—*Am. Com.*

† For "added yet this above all" read "added this also to them all"—*Am. Com.*

7 Ἔλεγεν οὖν τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπ' αὐ-
τοῦ Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ
8 τῆς μελλούσης ὀργῆς; ποιήσατε οὖν ⌜καρποὺς ἀξίους⌝ ἀξίους καρποὺς
τῆς μετανοίας· καὶ μὴ ἄρξησθε λέγειν ἐν ἑαυτοῖς Πατέρα
ἔχομεν τὸν Ἀβραάμ, λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς
9 ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ. ἤδη δὲ καὶ
ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται· πᾶν οὖν δέν-
δρον μὴ ποιοῦν καρπὸν [καλὸν] ἐκκόπτεται καὶ εἰς πῦρ
10 βάλλεται. καὶ ἐπηρώτων αὐτὸν οἱ ὄχλοι λέγοντες Τί
11 οὖν ποιήσωμεν; ἀποκριθεὶς δὲ ἔλεγεν αὐτοῖς Ὁ ἔχων
δύο χιτῶνας μεταδότω τῷ μὴ ἔχοντι, καὶ ὁ ἔχων βρώματα
12 ὁμοίως ποιείτω. ἦλθον δὲ καὶ τελῶναι βαπτισθῆναι καὶ
13 εἶπαν πρὸς αὐτόν Διδάσκαλε, τί ποιήσωμεν; ὁ δὲ εἶπεν
πρὸς αὐτούς Μηδὲν πλέον παρὰ τὸ διατεταγμένον ὑμῖν
14 πράσσετε. ἐπηρώτων δὲ αὐτὸν καὶ στρατευόμενοι λέγον-
τες Τί ποιήσωμεν καὶ ἡμεῖς; καὶ εἶπεν αὐτοῖς Μη-
δένα διασείσητε μηδὲ συκοφαντήσητε, καὶ ἀρκεῖσθε
15 τοῖς ὀψωνίοις ὑμῶν. Προσδοκῶντος δὲ τοῦ λα-
οῦ καὶ διαλογιζομένων πάντων ἐν ταῖς καρδίαις αὐτῶν
16 περὶ τοῦ Ἰωάνου, μή ποτε αὐτὸς εἴη ὁ χριστός, ἀπεκρί-
νατο λέγων πᾶσιν ὁ Ἰωάνης Ἐγὼ μὲν ὕδατι βαπτίζω
ὑμᾶς· ἔρχεται δὲ ὁ ἰσχυρότερός μου, οὗ οὐκ εἰμὶ ἱκανὸς
λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων αὐτοῦ· αὐτὸς ὑμᾶς
17 βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί· οὗ τὸ πτύον ἐν τῇ *Δρ.*
χειρὶ αὐτοῦ διακαθᾶραι τὴν ἅλωνα αὐτοῦ καὶ συναγαγεῖν
τὸν σῖτον εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον κατα-
18 καύσει πυρὶ ἀσβέστῳ. Πολλὰ μὲν οὖν καὶ
19 ἕτερα παρακαλῶν εὐηγγελίζετο τὸν λαόν· ὁ δὲ Ἡρῴδης ὁ
τετραάρχης, ἐλεγχόμενος ὑπ' αὐτοῦ περὶ Ἡρῳδιάδος τῆς
γυναικὸς τοῦ ἀδελφοῦ αὐτοῦ καὶ περὶ πάντων ὧν ἐποί-
20 ησεν πονηρῶν ὁ Ἡρῴδης, προσέθηκεν καὶ τοῦτο ἐπὶ πᾶσιν,
κατέκλεισεν τὸν Ἰωάνην ἐν φυλακῇ.

21 Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαὸν καὶ Ἰη-

σοῦ βαπτισθέντος καὶ προσευχομένου ἀνεῳχθῆναι τὸν οὐ-
ρανὸν καὶ καταβῆναι τὸ πνεῦμα τὸ ἅγιον σωματικῷ εἴδει ὡς 22
⊣Υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε⊢ περιστερὰν ἐπ' αὐτόν, καὶ φωνὴν ἐξ οὐρανοῦ γενέσθαι ⌜Σὺ
εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα⌝. Καὶ 23
αὐτὸς ἦν Ἰησοῦς ἀρχόμενος ὡσεὶ ἐτῶν τριάκοντα, ὢν υἱός,
ὡς ἐνομίζετο, Ἰωσὴφ

τοῦ Ἡλεί
Af. 24 τοῦ Ματθάτ
τοῦ Λευεί
τοῦ Μελχεί
τοῦ Ἰανναί
τοῦ Ἰωσήφ
25 τοῦ Ματταθίου
τοῦ Ἀμώς
τοῦ Ναούμ
τοῦ Ἐσλεί
τοῦ Ναγγαί
26 τοῦ Μαάθ
τοῦ Ματταθίου
τοῦ Σεμεείν
τοῦ Ἰωσήχ
τοῦ Ἰωδά
27 τοῦ Ἰωανάν
τοῦ Ῥησά
τοῦ Ζοροβάβελ
τοῦ Σαλαθιήλ
τοῦ Νηρεί
28 τοῦ Μελχεί
τοῦ Ἀδδεί
τοῦ Κωσάμ
τοῦ Ἐλμαδάμ
τοῦ Ἤρ
29 τοῦ Ἰησοῦ
τοῦ Ἐλιέζερ
τοῦ Ἰωρείμ
τοῦ Μαθθάτ
τοῦ Λευεί
30 τοῦ Συμεών
τοῦ Ἰούδα
τοῦ Ἰωσήφ
τοῦ Ἰωνάμ
τοῦ Ἐλιακείμ
31 τοῦ Μελεά
τοῦ Μεννά
τοῦ Ματταθά
τοῦ Ναθάμ
τοῦ Δαυείδ
32 τοῦ Ἰεσσαί
τοῦ Ἰωβήλ
τοῦ Βοός
τοῦ Σαλά
τοῦ Ναασσών
Ἀδάμ Ap. 33 τοῦ ⌜Ἀδμείν⌝
τοῦ Ἀρνεί
τοῦ Ἑσρών
τοῦ Φαρές
τοῦ Ἰούδα
34 τοῦ Ἰακώβ
τοῦ Ἰσαάκ
τοῦ Ἀβραάμ

sus also having been baptized, and praying, the
22 heaven was opened, and the Holy Ghost descended
in a bodily form, as a dove, upon him, and a voice
came out of heaven, Thou art my beloved Son; in
thee I am well pleased.
23 And Jesus himself, when he began *to teach*, was
about thirty years of age, being the son (as was supposed) of Joseph,

the *son* of Heli,
24 the *son* of Matthat,
the *son* of Levi,
the *son* of Melchi,
the *son* of Jannai,
the *son* of Joseph,
25 the *son* of Mattathias,
the *son* of Amos,
the *son* of Nahum,
the *son* of Esli,
the *son* of Naggai,
26 the *son* of Maath,
the *son* of Mattathias,
the *son* of Semein,
the *son* of Josech,
the *son* of Joda,
27 the *son* of Joanan,
the *son* of Rhesa,
the *son* of Zerubbabel,
the *son* of [1]Shealtiel,
the *son* of Neri,
28 the *son* of Melchi,
the *son* of Addi,
the *son* of Cosam,
the *son* of Elmadam,
the *son* of Er,
29 the *son* of Jesus,
the *son* of Eliezer,
the *son* of Jorim,
the *son* of Matthat,
the *son* of Levi,
30 the *son* of Symeon,
the *son* of Judas,
the *son* of Joseph,
the *son* of Jonam,
the *son* of Eliakim,
31 the *son* of Melea,
the *son* of Menna,
the *son* of Mattatha,
the *son* of Nathan,
the *son* of David,
32 the *son* of Jesse,
the *son* of Obed,
the *son* of Boaz,
the *son* of [2]Salmon,
the *son* of Nahshon,
33 the *son* of Amminadab,
[3]the *son* of [4]Arni,
the *son* of Hezron,
the *son* of Perez,
the *son* of Judah,
34 the *son* of Jacob,
the *son* of Isaac,
the *son* of Abraham,

1 Gr. *Salathiel*.

2 Some ancient authorities write *Sala*.

3 Many ancient authorities insert *the* son *of Admin*: and one writes *Admin* for *Amminadab*.

4 Some ancient authorities write *Aram*.

the *son* of Terah,	the *son* of Lamech,
the *son* of Nahor,	37 the *son* of Methuselah,
35 the *son* of Serug,	the *son* of Enoch,
the *son* of Reu,	the *son* of Jared,
the *son* of Peleg,	the *son* of Mahalaleel,
the *son* of Eber,	the *son* of Cainan,
the *son* of Shelah,	38 the *son* of Enos,
36 the *son* of Cainan,	the *son* of Seth,
the *son* of Arphaxad,	the *son* of Adam,
the *son* of Shem,	the *son* of God.
the *son* of Noah,	

And Jesus, full of the Holy Spirit, returned from **4**
the Jordan, and was led [1]by the Spirit* in the wil-
derness during forty days, being tempted of the 2
devil. And he did eat nothing in those days: and
when they were completed, he hungered. And the 3
devil said unto him, If thou art the Son of God, com-
mand this stone that it become [2]bread. And Jesus 4
answered unto him, It is written, Man shall not live
by bread alone. And he led him up, and shewed 5
him all the kingdoms of [3]the world in a moment of
time. And the devil said unto him, To thee will I 6
give all this authority, and the glory of them: for it
hath been delivered unto me; and to whomsoever I
will I give it. If thou therefore wilt worship before 7
me, it shall all be thine. And Jesus answered and 8
said unto him, It is written, Thou shalt worship the
Lord thy God, and him only shalt thou serve. And 9
he led him to Jerusalem, and set him on the [4]pinna-
cle of the temple, and said unto him, If thou art the
Son of God, cast thyself down from hence: for it is 10
written,

He shall give his angels charge concerning thee,
to guard thee:

and, 11

On their hands they shall bear thee up,
Lest haply thou dash thy foot against a stone.

And Jesus answering said unto him, It is said, 12

1 Or, *in*
2 Or, *a loaf*
3 Gr. *the inhabited earth.*
4 Gr. *wing.*

* For "by the Spirit" read "in the Spirit" and omit the marg.—*Am. Com.*

τοῦ Θαρά
τοῦ Ναχώρ
35 τοῦ Σερούχ
τοῦ Ῥαγαύ
τοῦ Φάλεκ
τοῦ Ἔβερ
τοῦ Σαλά
36 τοῦ Καινάμ
τοῦ Ἀρφαξάδ
τοῦ Σήμ
τοῦ Νῶε
τοῦ Λάμεχ
37 τοῦ Μαθουσαλά
τοῦ Ἑνώχ
τοῦ Ἰάρετ
τοῦ Μαλελεήλ
τοῦ Καινάμ
38 τοῦ Ἐνώς
τοῦ Σήθ
τοῦ Ἀδάμ
τοῦ θεοῦ.

1 Ἰησοῦς δὲ πλήρης πνεύματος ἁγίου ὑπέστρεψεν ἀπὸ Αρ.
τοῦ Ἰορδάνου, καὶ ἤγετο ἐν τῷ πνεύματι ἐν τῇ ἐρήμῳ
2 ἡμέρας τεσσεράκοντα πειραζόμενος ὑπὸ τοῦ διαβόλου.
Καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις, καὶ συν-
3 τελεσθεισῶν αὐτῶν ἐπείνασεν. εἶπεν δὲ αὐτῷ ὁ διά-
βολος Εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπὲ τῷ λίθῳ τούτῳ ἵνα
4 γένηται ἄρτος. καὶ ἀπεκρίθη πρὸς αὐτὸν ὁ Ἰησοῦς Γέ-
γραπται ὅτι Οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρω-
5 πος. Καὶ ἀναγαγὼν αὐτὸν ἔδειξεν αὐτῷ πάσας τὰς
6 βασιλείας τῆς οἰκουμένης ἐν στιγμῇ χρόνου· καὶ εἶπεν
αὐτῷ ὁ διάβολος Σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν
καὶ τὴν δόξαν αὐτῶν, ὅτι ἐμοὶ παραδέδοται καὶ ᾧ ἂν θέλω
7 δίδωμι αὐτήν· σὺ οὖν ἐὰν προσκυνήσῃς ἐνώπιον ἐμοῦ,
8 ἔσται σοῦ πᾶσα. καὶ ἀποκριθεὶς ⌜ὁ Ἰησοῦς εἶπεν αὐτῷ⌝ αὐτῷ εἶπεν [ὁ] Ἰησοῦς
Γέγραπται Κύριον τὸν θεόν σου προσκυνήσεις
9 καὶ αὐτῷ μόνῳ λατρεύσεις. Ἤγαγεν δὲ αὐτὸν εἰς
Ἰερουσαλὴμ καὶ ἔστησεν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, καὶ
εἶπεν [αὐτῷ] Εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν ἐντεῦθεν
10 κάτω· γέγραπται γὰρ ὅτι Τοῖς ἀγγέλοις αὐτοῦ ἐντε-
11 λεῖται περὶ σοῦ τοῦ διαφυλάξαι σε, καὶ ὅτι ἐπὶ χειρῶν
ἀροῦσίν σε μή ποτε προσκόψῃς πρὸς λίθον τὸν πόδα
12 σου. καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι Εἴρηται

Οὐκ ἐκπειράσεις Κύριον τὸν θεόν σου. Καὶ συντε- 13
λέσας πάντα πειρασμὸν ὁ διάβολος ἀπέστη ἀπ' αὐτοῦ
ἄχρι καιροῦ.

Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ πνεύματος 14
εἰς τὴν Γαλιλαίαν. καὶ φήμη ἐξῆλθεν καθ' ὅλης τῆς περι-
χώρου περὶ αὐτοῦ. καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγω- 15
γαῖς αὐτῶν, δοξαζόμενος ὑπὸ πάντων.

ἀνατεθραμμένος

Καὶ ἦλθεν εἰς Ναζαρά, οὗ ἦν ⌜τεθραμμένος⌝, καὶ εἰσῆλ- 16
θεν κατὰ τὸ εἰωθὸς αὐτῷ ἐν τῇ ἡμέρᾳ τῶν σαββάτων
εἰς τὴν συναγωγήν, καὶ ἀνέστη ἀναγνῶναι. καὶ ἐπεδόθη 17
αὐτῷ βιβλίον τοῦ προφήτου Ἠσαίου, καὶ ἀνοίξας τὸ βι-
βλίον εὗρεν [τὸν] τόπον οὗ ἦν γεγραμμένον

Πνεῦμα Κυρίου ἐπ' ἐμέ, 18
οὗ εἵνεκεν ἔχρισέν με εὐαγγελίσασθαι πτωχοῖς,
ἀπέσταλκέν με κηρύξαι αἰχμαλώτοις ἄφεσιν καὶ
τυφλοῖς ἀνάβλεψιν,
ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει,
κηρύξαι ἐνιαυτὸν Κυρίου δεκτόν. 19

καὶ πτύξας τὸ βιβλίον ἀποδοὺς τῷ ὑπηρέτῃ ἐκάθισεν· καὶ 20
πάντων οἱ ὀφθαλμοὶ ἐν τῇ συναγωγῇ ἦσαν ἀτενίζοντες
αὐτῷ. ἤρξατο δὲ λέγειν πρὸς αὐτοὺς ὅτι Σήμερον πε- 21
πλήρωται ἡ γραφὴ αὕτη ἐν τοῖς ὠσὶν ὑμῶν. καὶ πάντες 22
ἐμαρτύρουν αὐτῷ καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χά-
ριτος τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ, καὶ
ἔλεγον Οὐχὶ υἱός ἐστιν Ἰωσὴφ οὗτος; καὶ εἶπεν πρὸς 23
αὐτούς Πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην Ἰα-
τρέ, θεράπευσον σεαυτόν· ὅσα ἠκούσαμεν γενόμενα εἰς
τὴν Καφαρναοὺμ ποίησον καὶ ὧδε ἐν τῇ πατρίδι σου.
εἶπεν δέ Ἀμὴν λέγω ὑμῖν ὅτι οὐδεὶς προφήτης δεκτός 24
ἐστιν ἐν τῇ πατρίδι αὐτοῦ. ἐπ' ἀληθείας δὲ λέγω ὑμῖν, 25
πολλαὶ χῆραι ἦσαν ἐν ταῖς ἡμέραις Ἠλείου ἐν τῷ Ἰσραήλ,

ἐπὶ

ὅτε ἐκλείσθη ὁ οὐρανὸς ⊤ ἔτη τρία καὶ μῆνας ἕξ, ὡς ἐγένετο
λιμὸς μέγας ἐπὶ πᾶσαν τὴν γῆν, καὶ πρὸς οὐδεμίαν αὐτῶν 26

Thou shalt not tempt the Lord thy God.
13 And when the devil had completed every tempta-
tion, he departed from him [1]for a season. 1 Or, *until*
14 And Jesus returned in the power of the Spirit into
Galilee: and a fame went out concerning him through
15 all the region round about. And he taught in their
synagogues, being glorified of all.
16 And he came to Nazareth, where he had been
brought up: and he entered, as his custom was, into
the synagogue on the sabbath day, and stood up to
17 read. And there was delivered unto him [2]the book 2 Or, *a roll*
of the prophet Isaiah. And he opened the [3]book, and 3 Or, *roll*
found the place where it was written,
18 The Spirit of the Lord is upon me,
[4]Because he anointed me to preach [5]good tidings 4 Or, *Wherefore* 5 Or, *the gospel*
to the poor:
He hath sent me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
19 To proclaim the acceptable year of the Lord.
20 And he closed the [3]book, and gave it back to the at-
tendant, and sat down: and the eyes of all in the
21 synagogue were fastened on him. And he began to
say unto them, To-day hath this scripture been ful-
22 filled in your ears. And all bare him witness, and
wondered at the words of grace which proceeded
out of his mouth: and they said, Is not this Joseph's
23 son? And he said unto them, Doubtless ye will say
unto me this parable, Physician, heal thyself: what-
soever we have heard done at Capernaum, do also
24 here in thine own country. And he said, Verily I
say unto you, No prophet is acceptable in his own
25 country. But of a truth I say unto you, There were
many widows in Israel in the days of Elijah, when
the heaven was shut up three years and six months,
when there came a great famine over all the land;
26 and unto none of them

1 Gr. *Sarepta.*

was Elijah sent, but only to [1]Zarephath, in the land
of Sidon, unto a woman that was a widow. And 27
there were many lepers in Israel in the time of
Elisha the prophet; and none of them was cleansed,
but only Naaman the Syrian. And they were all 28
filled with wrath in the synagogue, as they heard
these things; and they rose up, and cast him forth 29
out of the city, and led him unto the brow of the
hill whereon their city was built, that they might
throw him down headlong. But he passing through 30
the midst of them went his way.

And he came down to Capernaum, a city of Gali- 31
lee. And he was teaching them on the sabbath day:
and they were astonished at his teaching; for his 32
word was with authority. And in the synagogue 33
there was a man, which had a spirit of an unclean
[2]devil; and he cried out with a loud voice, [3]Ah! 34
what have we to do with thee, thou Jesus of Naza-
reth? art thou come to destroy us? I know thee
who thou art, the Holy One of God. And Jesus re- 35
buked him, saying, Hold thy peace, and come out of
him. And when the [2]devil had thrown him down
in the midst, he came out of him, having done him
no hurt. And amazement came upon all, and they 36
spake together, one with another, saying, What is
[4]this word? for with authority and power he com-
mandeth the unclean spirits, and they come out.
And there went forth a rumour concerning him 37
into every place of the region round about.

And he rose up from the synagogue, and entered 38
into the house of Simon. And Simon's wife's moth-
er was holden with a great fever; and they besought
him for her. And he stood over her, and rebuked 39
the fever; and it left her: and immediately she rose
up and ministered unto them.

And when the sun was setting, all they that had 40
any sick with divers diseases brought them unto
him; and he laid his hands on every one of them,
and healed them. And [5]devils also came out from 41
many, crying out, and saying, Thou art the Son of
God. And rebuking them, he suffered them not to

2 Gr. *demon.*
3 Or, *Let alone*
4 Or, *this word, that with authority . . . come out?*
5 Gr. *demons.*

ἐπέμφθη Ἠλείας εἰ μὴ εἰς Σάρεπτα τῆς Σιδωνίας πρὸς
27 γυναῖκα χήραν. καὶ πολλοὶ λεπροὶ ἦσαν ἐν τῷ Ἰσραὴλ
ἐπὶ Ἐλισαίου τοῦ προφήτου, καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη
28 εἰ μὴ Ναιμὰν ὁ Σύρος. καὶ ἐπλήσθησαν πάντες θυμοῦ
29 ἐν τῇ συναγωγῇ ἀκούοντες ταῦτα, καὶ ἀναστάντες ἐξέβαλον
αὐτὸν ἔξω τῆς πόλεως, καὶ ἤγαγον αὐτὸν ἕως ὀφρύος τοῦ
ὄρους ἐφ' οὗ ἡ πόλις ᾠκοδόμητο αὐτῶν, ὥστε κατακρη-
30 μνίσαι αὐτόν· αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν ἐπο-
ρεύετο.

31 Καὶ κατῆλθεν εἰς Καφαρναοὺμ πόλιν τῆς Γαλιλαίας.
32 Καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς σάββασιν· καὶ ἐξεπλήσ-
σοντο ἐπὶ τῇ διδαχῇ αὐτοῦ, ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος
33 αὐτοῦ. καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων πνεῦμα
34 δαιμονίου ἀκαθάρτου, καὶ ἀνέκραξεν φωνῇ μεγάλῃ Ἔα, τί
ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολέσαι ἡμᾶς;
35 οἶδά σε τίς εἶ, ὁ ἅγιος τοῦ θεοῦ. καὶ ἐπετίμησεν αὐτῷ
ὁ Ἰησοῦς λέγων Φιμώθητι καὶ ἔξελθε ἀπ' αὐτοῦ. καὶ
ῥίψαν αὐτὸν τὸ δαιμόνιον εἰς τὸ μέσον ἐξῆλθεν ἀπ' αὐτοῦ
36 μηδὲν βλάψαν αὐτόν. καὶ ἐγένετο θάμβος ἐπὶ πάντας,
καὶ συνελάλουν πρὸς ἀλλήλους λέγοντες Τίς ὁ λόγος οὗ-
τος ὅτι ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει τοῖς ἀκαθάρτοις
37 πνεύμασιν, καὶ ἐξέρχονται; Καὶ ἐξεπορεύετο ἦχος περὶ
38 αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου. Ἀνα-
στὰς δὲ ἀπὸ τῆς συναγωγῆς εἰσῆλθεν εἰς τὴν οἰκίαν Σίμω-
νος. πενθερὰ δὲ τοῦ Σίμωνος ἦν συνεχομένη πυρετῷ με-
39 γάλῳ, καὶ ἠρώτησαν αὐτὸν περὶ αὐτῆς. καὶ ἐπιστὰς ἐπάνω
αὐτῆς ἐπετίμησεν τῷ πυρετῷ, καὶ ἀφῆκεν αὐτήν· παρα-
40 χρῆμα δὲ ἀναστᾶσα διηκόνει αὐτοῖς. Δύνον-
τος δὲ τοῦ ἡλίου ⌜ἅπαντες⌝ ὅσοι εἶχον ἀσθενοῦντας νόσοις πάντες
ποικίλαις ἤγαγον αὐτοὺς πρὸς αὐτόν· ὁ δὲ ἑνὶ ἑκάστῳ
41 αὐτῶν τὰς χεῖρας ἐπιτιθεὶς ⌜ἐθεράπευεν⌝ αὐτούς. ⌜ἐξήρχε- ἐθεράπευσεν|ἐξήρχοντο
το⌝ δὲ καὶ δαιμόνια ἀπὸ πολλῶν, κράζοντα καὶ λέγοντα ὅτι
Σὺ εἶ ὁ υἱὸς τοῦ θεοῦ· καὶ ἐπιτιμῶν οὐκ εἴα αὐτὰ λα-

λεῖν, ὅτι ᾔδεισαν τὸν χριστὸν αὐτὸν εἶναι. Γε- 42
νομένης δὲ ἡμέρας ἐξελθὼν ἐπορεύθη εἰς ἔρημον τόπον·
καὶ οἱ ὄχλοι ἐπεζήτουν αὐτόν, καὶ ἦλθον ἕως αὐτοῦ, καὶ
κατεῖχον αὐτὸν τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν. ὁ δὲ 43
εὐαγγελίσασθαι δεῖ με — εἶπεν πρὸς αὐτοὺς ὅτι Καὶ ταῖς ἑτέραις πόλεσιν ⌜εὐαγ-
γελίσασθαί με δεῖ⌝ τὴν βασιλείαν τοῦ θεοῦ, ὅτι ἐπὶ τοῦτο
ἀπεστάλην. Καὶ ἦν κηρύσσων εἰς τὰς συναγωγὰς τῆς 44
⊣Γαλιλαίας⊢ — ⌜Ἰουδαίας⌝.

Ἐγένετο δὲ ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ καὶ 1
ἀκούειν τὸν λόγον τοῦ θεοῦ καὶ αὐτὸς ἦν ἑστὼς παρὰ τὴν
δύο πλοιάρια — λίμνην Γεννησαρέτ, καὶ εἶδεν ⌜πλοῖα δύο⌝ ἑστῶτα παρὰ 2
ἔπλυναν — τὴν λίμνην, οἱ δὲ ἁλεεῖς ἀπ' αὐτῶν ἀποβάντες ⌜ἔπλυνον⌝
τὰ δίκτυα. ἐμβὰς δὲ εἰς ἓν τῶν πλοίων, ὃ ἦν Σίμωνος, 3
ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον, καθίσας
δὲ ἐκ τοῦ πλοίου ἐδίδασκεν τοὺς ὄχλους. ὡς δὲ ἐπαύσατο 4
λαλῶν, εἶπεν πρὸς τὸν Σίμωνα Ἐπανάγαγε εἰς τὸ βάθος
καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγραν. καὶ ἀποκριθεὶς 5
Σίμων εἶπεν Ἐπιστάτα, δι' ὅλης νυκτὸς κοπιάσαντες
οὐδὲν ἐλάβομεν, ἐπὶ δὲ τῷ ῥήματί σου χαλάσω τὰ δίκτυα.
καὶ τοῦτο ποιήσαντες συνέκλεισαν πλῆθος ἰχθύων πολύ, 6
διερήσσετο δὲ τὰ δίκτυα αὐτῶν. καὶ κατένευσαν τοῖς 7
μετόχοις ἐν τῷ ἑτέρῳ πλοίῳ τοῦ ἐλθόντας συλλαβέσθαι
αὐτοῖς· καὶ ἦλθαν, καὶ ἔπλησαν ἀμφότερα τὰ πλοῖα
ὥστε βυθίζεσθαι αὐτά. ἰδὼν δὲ Σίμων Πέτρος προσέ- 8
πεσεν τοῖς γόνασιν Ἰησοῦ λέγων Ἔξελθε ἀπ' ἐμοῦ, ὅτι
ἀνὴρ ἁμαρτωλός εἰμι, κύριε· θάμβος γὰρ περιέσχεν αὐτὸν 9
ᾗ — καὶ πάντας τοὺς σὺν αὐτῷ ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων ⌜ὧν⌝
Ap. — συνέλαβον, ὁμοίως δὲ καὶ Ἰάκωβον καὶ Ἰωάνην υἱοὺς 10
Ζεβεδαίου, οἳ ἦσαν κοινωνοὶ τῷ Σίμωνι. καὶ εἶπεν πρὸς τὸν
Σίμωνα Ἰησοῦς Μὴ φοβοῦ· ἀπὸ τοῦ νῦν ἀνθρώπους
ἔσῃ ζωγρῶν. καὶ καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν 11
ἀφέντες πάντα ἠκολούθησαν αὐτῷ.

speak, because they knew that he was the Christ.
42 And when it was day, he came out and went into
a desert place: and the multitudes sought after him,
and came unto him, and would have stayed him, that
43 he should not go from them. But he said unto
them, I must preach the [1]good tidings of the king-
dom of God to the other cities also: for therefore
was I sent.
44 And he was preaching in the synagogues of [2]Galilee.
5 Now it came to pass, while the multitude pressed
upon him and heard the word of God, that he was
2 standing by the lake of Gennesaret; and he saw two
boats standing by the lake: but the fishermen had
3 gone out of them, and were washing their nets. And
he entered into one of the boats, which was Simon's,
and asked him to put out a little from the land. And
he sat down and taught the multitudes out of the
4 boat. And when he had left speaking, he said unto
Simon, Put out into the deep, and let down your
5 nets for a draught. And Simon answered and said,
Master, we toiled all night, and took nothing: but at
6 thy word I will let down the nets. And when they
had this done, they inclosed a great multitude of
7 fishes; and their nets were breaking; and they beck-
oned unto their partners in the other boat, that they
should come and help them. And they came, and
8 filled both the boats, so that they began to sink. But
Simon Peter, when he saw it, fell down at Jesus'
knees, saying, Depart from me; for I am a sinful
9 man, O Lord. For he was amazed, and all that
were with him, at the draught of the fishes which
10 they had taken; and so were also James and John,
sons of Zebedee, which were partners with Simon.
And Jesus said unto Simon, Fear not; from hence-
11 forth thou shalt [3]catch men. And when they had
brought their boats to land, they left all, and fol-
lowed him.

[1] Or, *gospel*

[2] Very many ancient authorities read *Judæa*.

[3] Gr. *take alive*

And it came to pass, while he was in one of the 12
cities, behold, a man full of leprosy: and when he
saw Jesus, he fell on his face, and besought him,
saying, Lord, if thou wilt, thou canst make me clean.
And he stretched forth his hand, and touched him, 13
saying, I will; be thou made clean. And straightway
the leprosy departed from him. And he charged 14
him to tell no man: but go thy way, and shew thy-
self to the priest, and offer for thy cleansing, accord-
ing as Moses commanded, for a testimony unto them.
But so much the more went abroad the report con- 15
cerning him: and great multitudes came together to
hear, and to be healed of their infirmities. But he 16
withdrew himself in the deserts, and prayed.

And it came to pass on one of those days, that he 17
was teaching; and there were Pharisees and doctors
of the law sitting by, which were come out of every
village of Galilee and Judæa and Jerusalem: and
the power of the Lord was with him [1]to heal. And 18
behold, men bring on a bed a man that was palsied:
and they sought to bring him in, and to lay him be-
fore him. And not finding by what *way* they might 19
bring him in because of the multitude, they went up
to the housetop, and let him down through the tiles
with his couch into the midst before Jesus. And 20
seeing their faith, he said, Man, thy sins are forgiven
thee. And the scribes and the Pharisees began to 21
reason, saying, Who is this that speaketh blasphe-
mies? Who can forgive sins, but God alone? But 22
Jesus perceiving their reasonings, answered and said
unto them, [2]What reason ye in your hearts? Wheth- 23
er is easier, to say, Thy sins are forgiven thee; or to
say, Arise and walk? But that ye may know that 24
the Son of man hath [3]power on earth to forgive sins
(he said unto him that was palsied), I say unto thee,
Arise, and take up thy couch, and go unto thy house.
And 25

1 Gr. *that he should heal.* Many ancient authorities read *that he should heal them.*

2 Or, *Why*

3 Or, *authority*

12 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων καὶ
ἰδοὺ ἀνὴρ πλήρης λέπρας· ἰδὼν δὲ τὸν Ἰησοῦν πεσὼν ἐπὶ
πρόσωπον ἐδεήθη αὐτοῦ λέγων Κύριε, ἐὰν θέλῃς δύνασαί
13 με καθαρίσαι. καὶ ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ λέ-
γων Θέλω, καθαρίσθητι· καὶ εὐθέως ἡ λέπρα ἀπῆλθεν
14 ἀπ' αὐτοῦ. καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν,
ἀλλὰ ἀπελθὼν ΔΕῖΞΟΝ σεαυτὸν Τῷ ἹΕΡΕῖ, καὶ προσένεγκε
περὶ τοῦ καθαρισμοῦ σου καθὼς προσέταξεν Μωυσῆς ⸀εἰς ⸀ἵνα εἰς μαρτύριον ᾖ ὑμῖν τοῦτο ⸁
15 μαρτύριον αὐτοῖς⸁. διήρχετο δὲ μᾶλλον ὁ λόγος περὶ
αὐτοῦ, καὶ συνήρχοντο ὄχλοι πολλοὶ ἀκούειν καὶ θεραπεύε-
16 σθαι ἀπὸ τῶν ἀσθενειῶν αὐτῶν· αὐτὸς δὲ ἦν ὑποχωρῶν ἐν
ταῖς ἐρήμοις καὶ προσευχόμενος.
17 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἦν διδάσκων,
καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι οἳ ἦσαν
ἐληλυθότες ἐκ πάσης κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας
καὶ Ἰερουσαλήμ· καὶ δύναμις Κυρίου ἦν εἰς τὸ ἰᾶσθαι
18 αὐτόν. καὶ ἰδοὺ ἄνδρες φέροντες ἐπὶ κλίνης ἄνθρωπον ὃς
ἦν παραλελυμένος, καὶ ἐζήτουν αὐτὸν εἰσενεγκεῖν καὶ
19 θεῖναι [αὐτὸν] ἐνώπιον αὐτοῦ. καὶ μὴ εὑρόντες ποίας
εἰσενέγκωσιν αὐτὸν διὰ τὸν ὄχλον ἀναβάντες ἐπὶ τὸ δῶμα
διὰ τῶν κεράμων καθῆκαν αὐτὸν σὺν τῷ κλινιδίῳ εἰς τὸ
20 μέσον ἔμπροσθεν τοῦ Ἰησοῦ. καὶ ἰδὼν τὴν πίστιν αὐτῶν
21 εἶπεν Ἄνθρωπε, ἀφέωνταί σοι αἱ ἁμαρτίαι σου. καὶ
ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι
λέγοντες Τίς ἐστιν οὗτος ὃς λαλεῖ βλασφημίας; τίς
22 δύναται ἁμαρτίας ἀφεῖναι εἰ μὴ μόνος ὁ θεός; ἐπιγνοὺς δὲ
ὁ Ἰησοῦς τοὺς διαλογισμοὺς αὐτῶν ἀποκριθεὶς εἶπεν πρὸς
23 αὐτούς Τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; τί ἐστιν
εὐκοπώτερον, εἰπεῖν Ἀφέωνταί σοι αἱ ἁμαρτίαι σου, ἢ
24 εἰπεῖν Ἔγειρε καὶ περιπάτει; ἵνα δὲ εἰδῆτε ὅτι ὁ υἱὸς
τοῦ ἀνθρώπου ἐξουσίαν ἔχει ἐπὶ τῆς γῆς ἀφιέναι ἁμαρ-
τίας— εἶπεν τῷ ⸀παραλελυμένῳ⸁ Σοὶ λέγω, ἔγειρε καὶ παραλυτικῷ
25 ἆρας τὸ κλινίδιόν σου πορεύου εἰς τὸν οἶκόν σου. καὶ

παραχρῆμα ἀναστὰς ἐνώπιον αὐτῶν, ἄρας ἐφʼ ὃ κατέκειτο,
ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ δοξάζων τὸν θεόν. Καὶ ἔκ- 26
στασις ἔλαβεν ἅπαντας καὶ ἐδόξαζον τὸν θεόν, καὶ ἐπλή-
σθησαν φόβου λέγοντες ὅτι Εἴδαμεν παράδοξα σήμερον.

Καὶ μετὰ ταῦτα ἐξῆλθεν καὶ ἐθεάσατο τελώνην ὀνό- 27
ματι Λευεὶν καθήμενον ἐπὶ τὸ τελώνιον, καὶ εἶπεν αὐτῷ
Ἀκολούθει μοι. καὶ καταλιπὼν πάντα ἀναστὰς ἠκο- 28
λούθει αὐτῷ. Καὶ ἐποίησεν δοχὴν μεγάλην Λευεὶς αὐτῷ 29
ἐν τῇ οἰκίᾳ αὐτοῦ· καὶ ἦν ὄχλος πολὺς τελωνῶν καὶ
αὐτοῦ ἄλλων οἳ ἦσαν μετʼ ⸀αὐτῶν⸃ κατακείμενοι. καὶ ἐγόγγυζον 30
οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς αὐτῶν πρὸς τοὺς μαθητὰς
αὐτοῦ λέγοντες Διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρτω-
λῶν ἐσθίετε καὶ πίνετε; καὶ ἀποκριθεὶς [ὁ] Ἰησοῦς εἶπεν 31
πρὸς αὐτούς Οὐ χρείαν ἔχουσιν οἱ ὑγιαίνοντες ἰατροῦ
ἀλλὰ οἱ κακῶς ἔχοντες· οὐκ ἐλήλυθα καλέσαι δικαίους 32
ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν. Οἱ δὲ εἶπαν πρὸς αὐ- 33
τόν Οἱ μαθηταὶ Ἰωάνου νηστεύουσιν πυκνὰ καὶ δεήσεις
ποιοῦνται, ὁμοίως καὶ οἱ τῶν Φαρισαίων, οἱ δὲ σοὶ ἐσθίου-
σιν καὶ πίνουσιν. ὁ δὲ Ἰησοῦς εἶπεν πρὸς αὐτούς Μὴ 34
δύνασθε τοὺς υἱοὺς τοῦ νυμφῶνος ἐν ᾧ ὁ νυμφίος μετʼ αὐ-
τῶν ἐστὶν ποιῆσαι νηστεῦσαι; ἐλεύσονται δὲ ἡμέραι, καὶ 35
ὅταν ἀπαρθῇ ἀπʼ αὐτῶν ὁ νυμφίος τότε νηστεύσουσιν ἐν
ἐκείναις ταῖς ἡμέραις. Ἔλεγεν δὲ καὶ παραβολὴν πρὸς 36
αὐτοὺς ὅτι Οὐδεὶς ἐπίβλημα ἀπὸ ἱματίου καινοῦ σχίσας
ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μήγε, καὶ τὸ καινὸν
σχίσει καὶ τῷ παλαιῷ οὐ συμφωνήσει τὸ ἐπίβλημα τὸ
ἀπὸ τοῦ καινοῦ. καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς 37
παλαιούς· εἰ δὲ μήγε, ῥήξει ὁ οἶνος ὁ νέος τοὺς ἀσκούς,
καὶ αὐτὸς ἐκχυθήσεται καὶ οἱ ἀσκοὶ ἀπολοῦνται· ἀλλὰ οἶ- 38
Καὶ οὐδεὶς νον νέον εἰς ἀσκοὺς καινοὺς βλητέον. [⸀Οὐδεὶς⸃ πιὼν 39
παλαιὸν θέλει νέον· λέγει γάρ Ὁ παλαιὸς χρηστός ἐστιν.]

⊣δευτεροπρώτῳ⊢ Ἐγένετο δὲ ἐν σαββάτῳ ⸆ διαπορεύεσθαι αὐτὸν διὰ 1
σπορίμων, καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ καὶ ἤσθιον τοὺς

immediately he rose up before them, and took up
that whereon he lay, and departed to his house,
26 glorifying God. And amazement took hold on all,
and they glorified God; and they were filled with
fear, saying, We have seen strange things to-day.
27 And after these things he went forth, and beheld a
publican, named Levi, sitting at the place of toll, and
28 said unto him, Follow me. And he forsook all, and
29 rose up and followed him. And Levi made him a
great feast in his house: and there was a great multi-
tude of publicans and of others that were sitting at
30 meat with them. And [1]the Pharisees and their scribes
murmured against his disciples, saying, Why do ye eat
31 and drink with the publicans and sinners? And Jesus
answering said unto them, They that are whole have
32 no need of a physician; but they that are sick. I am
not come to call the righteous but sinners to repent-
33 ance. And they said unto him, The disciples of John
fast often, and make supplications; likewise also the
disciples of the Pharisees; but thine eat and drink.
34 And Jesus said unto them, Can ye make the sons of
the bride-chamber fast, while the bridegroom is with
35 them? But the days will come; and when the bride-
groom shall be taken away from them, then will they
36 fast in those days. And he spake also a parable unto
them; No man rendeth a piece from a new garment
and putteth it upon an old garment; else he will rend
the new, and also the piece from the new will not agree
37 with the old. And no man putteth new wine into
old [2]wine-skins; else the new wine will burst the skins,
and itself will be spilled, and the skins will perish.
38 But new wine must be put into fresh wine-skins.
39 And no man having drunk old *wine* desireth new:
for he saith, The old is [3]good.

6 Now it came to pass on a [4]sabbath, that he was
going through the cornfields; and his disciples
plucked the ears of corn, and did eat.

[1] Or, *the Pharisees and the scribes among them*

[2] That is, *skins used as bottles.*

[3] Many ancient authorities read *better.*

[4] Many ancient authorities insert *second-first.*

rubbing them in their hands. But certain of the 2
Pharisees said, Why do ye that which it is not law-
ful to do on the sabbath day? And Jesus answer- 3
ing them said, Have ye not read even this, what
David did, when he was an hungred, he, and they
that were with him; how he entered into the house 4
of God, and did take and eat the shewbread, and
gave also to them that were with him; which it is
not lawful to eat save for the priests alone? And 5
he said unto them, The Son of man is lord of the
sabbath.

And it came to pass on another sabbath, that he 6
entered into the synagogue and taught: and there was
a man there, and his right hand was withered. And 7
the scribes and the Pharisees watched him, whether he
would heal on the sabbath; that they might find how
to accuse him. But he knew their thoughts; and he 8
said to the man that had his hand withered, Rise up,
and stand forth in the midst. And he arose and stood
forth. And Jesus said unto them, I ask you, Is it 9
lawful on the sabbath to do good, or to do harm? to
save a life, or to destroy it? And he looked round 10
about on them all, and said unto him, Stretch forth
thy hand. And he did *so*: and his hand was restored.
But they were filled with [1]madness; and communed 11
one with another what they might do to Jesus.

And it came to pass in these days, that he went out 12
into the mountain to pray; and he continued all night
in prayer to God. And when it was day, he called his 13
disciples: and he chose from them twelve, whom also
he named apostles; Simon, whom he also named 14
Peter, and Andrew his brother, and James and John,
and Philip and Bartholomew, and Matthew and 15
Thomas, and James *the son* of Alphæus, and Simon
which was called the Zealot, and Judas *the* [2]*son* of 16
James, and Judas Iscariot, which was the traitor*;
and he came down with them, and stood on 17

[1] Or, *foolishness*

[2] Or, brother. See Jude 1.

* For "was the traitor" read "became a traitor"—*Am. Com.*

2 στάχυας ψώχοντες ταῖς χερσίν. τινὲς δὲ τῶν Φαρισαίων
3 εἶπαν Τί ποιεῖτε ὃ οὐκ ἔξεστιν τοῖς σάββασιν; καὶ
ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν [ὁ] Ἰησοῦς Οὐδὲ τοῦτο
ἀνέγνωτε ὃ ἐποίησεν Δαυεὶδ ὅτε ἐπείνασεν αὐτὸς καὶ οἱ
4 μετ' αὐτοῦ; [ὡς] εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ
τοὺς ἄρτους τῆς προθέσεως λαβὼν ἔφαγεν καὶ ἔδωκεν
τοῖς μετ' αὐτοῦ, οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ μόνους τοὺς
5 ἱερεῖς; καὶ ἔλεγεν αὐτοῖς Κύριός ἐστιν ⸀τοῦ σαββάτου
6 ὁ υἱὸς τοῦ ἀνθρώπου⸀. Ἐγένετο δὲ ἐν ἑτέρῳ
σαββάτῳ εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν καὶ διδάσκειν·
καὶ ἦν ἄνθρωπος ἐκεῖ καὶ ἡ χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ξηρά·
7 παρετηροῦντο δὲ αὐτὸν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι εἰ
ἐν τῷ σαββάτῳ ⸀θεραπεύει⸀, ἵνα εὕρωσιν κατηγορεῖν αὐτοῦ.
8 αὐτὸς δὲ ᾔδει τοὺς διαλογισμοὺς αὐτῶν, εἶπεν δὲ τῷ ἀνδρὶ
τῷ ξηρὰν ἔχοντι τὴν χεῖρα Ἔγειρε καὶ στῆθι εἰς τὸ
9 μέσον· καὶ ἀναστὰς ἔστη. εἶπεν δὲ [ὁ] Ἰησοῦς πρὸς
αὐτούς Ἐπερωτῶ ὑμᾶς, εἰ ἔξεστιν τῷ σαββάτῳ ἀγαθο-
10 ποιῆσαι ἢ κακοποιῆσαι, ψυχὴν σῶσαι ἢ ἀπολέσαι; καὶ
περιβλεψάμενος πάντας αὐτοὺς εἶπεν αὐτῷ Ἔκτεινον τὴν
χεῖρά σου· ὁ δὲ ἐποίησεν, καὶ ἀπεκατεστάθη ἡ χεὶρ αὐ-
11 τοῦ. Αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας, καὶ διελάλουν πρὸς
ἀλλήλους τί ἂν ποιήσαιεν τῷ Ἰησοῦ.

Ap. | ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου

θεραπεύσει

12 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις ἐξελθεῖν αὐτὸν εἰς
τὸ ὄρος προσεύξασθαι, καὶ ἦν διανυκτερεύων ἐν τῇ προσ-
13 ευχῇ τοῦ θεοῦ. καὶ ὅτε ἐγένετο ἡμέρα, προσεφώνησεν
τοὺς μαθητὰς αὐτοῦ, καὶ ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα,
14 οὓς καὶ ἀποστόλους ὠνόμασεν, Σίμωνα ὃν καὶ ὠνόμασεν
Πέτρον καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ καὶ Ἰάκωβον καὶ
15 Ἰωάνην καὶ Φίλιππον καὶ Βαρθολομαῖον καὶ Μαθθαῖον
καὶ Θωμᾶν [καὶ] Ἰάκωβον Ἁλφαίου καὶ Σίμωνα τὸν καλού-
16 μενον Ζηλωτὴν καὶ Ἰούδαν Ἰακώβου καὶ Ἰούδαν Ἰσκαριὼθ
17 ὃς ἐγένετο προδότης, καὶ καταβὰς μετ' αὐτῶν ἔστη ἐπὶ

τόπου πεδινοῦ, καὶ ὄχλος πολὺς μαθητῶν αὐτοῦ, καὶ πλῆθος
Ap. πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ Ἰερουσαλὴμ
καὶ τῆς παραλίου Τύρου καὶ Σιδῶνος, οἳ ἦλθαν ἀκοῦσαι
αὐτοῦ καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν· καὶ οἱ ἐνοχλού- 18
μενοι ἀπὸ πνευμάτων ἀκαθάρτων ἐθεραπεύοντο· καὶ πᾶς ὁ 19
ὄχλος ἐζήτουν ἅπτεσθαι αὐτοῦ, ὅτι δύναμις παρ' αὐτοῦ
ἐξήρχετο καὶ ἰᾶτο πάντας. Καὶ αὐτὸς ἐπάρας τοὺς 20
ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ ἔλεγεν

Μακάριοι οἱ πτωχοί, ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ θεοῦ.
μακάριοι οἱ πεινῶντες νῦν, ὅτι χορτασθήσεσθε. 21
μακάριοι οἱ κλαίοντες νῦν, ὅτι γελάσετε.
μακάριοί ἐστε ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι, καὶ ὅταν 22
ἀφορίσωσιν ὑμᾶς καὶ ὀνειδίσωσιν καὶ ἐκβάλωσιν τὸ
ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου·
χάρητε ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε, ἰδοὺ γὰρ ὁ 23
μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ· κατὰ τὰ αὐτὰ γὰρ
ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν.

Πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις, ὅτι ἀπέχετε τὴν παράκλη- 24
σιν ὑμῶν.
οὐαὶ ὑμῖν, οἱ ἐμπεπλησμένοι νῦν, ὅτι πεινάσετε. 25
οὐαί, οἱ γελῶντες νῦν, ὅτι πενθήσετε καὶ κλαύσετε.
οὐαὶ ὅταν καλῶς ὑμᾶς εἴπωσιν πάντες οἱ ἄνθρωποι, κατὰ 26
τὰ αὐτὰ γὰρ ἐποίουν τοῖς ψευδοπροφήταις οἱ πατέρες
αὐτῶν.

Ἀλλὰ ὑμῖν λέγω τοῖς ἀκούουσιν, ἀγαπᾶτε τοὺς ἐχθροὺς 27
ὑμῶν, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, εὐλογεῖτε τοὺς 28
καταρωμένους ὑμᾶς, προσεύχεσθε περὶ τῶν ἐπηρεαζόντων
ὑμᾶς. τῷ τύπτοντί σε ἐπὶ τὴν σιαγόνα πάρεχε καὶ τὴν 29
ἄλλην, καὶ ἀπὸ τοῦ αἴροντός σου τὸ ἱμάτιον καὶ τὸν
χιτῶνα μὴ κωλύσῃς. παντὶ αἰτοῦντί σε δίδου, καὶ ἀπὸ 30
τοῦ αἴροντος τὰ σὰ μὴ ἀπαίτει. καὶ καθὼς θέλετε ἵνα 31
καὶ ὑμεῖς ποιῶσιν ὑμῖν οἱ ἄνθρωποι, ⊤ ποιεῖτε αὐτοῖς ὁμοίως. καὶ 32

a level place, and a great multitude of his disciples,
and a great number of the people from all Judæa
and Jerusalem, and the sea coast of Tyre and Sidon,
which came to hear him, and to be healed of their
18 diseases; and they that were troubled with unclean
19 spirits were healed. And all the multitude sought
to touch him: for power came forth from him, and
healed *them* all.
20 And he lifted up his eyes on his disciples, and
said, Blessed *are* ye poor: for yours is the kingdom
21 of God. Blessed *are* ye that hunger now: for ye
shall be filled. Blessed *are* ye that weep now: for
22 ye shall laugh. Blessed are ye, when men shall hate
you, and when they shall separate you *from their company*,
and reproach you, and cast out your name as
23 evil, for the Son of man's sake. Rejoice in that day,
and leap *for joy*: for behold, your reward is great
in heaven: for in the same manner did their fathers
24 unto the prophets. But woe unto you that are rich!
25 for ye have received your consolation. Woe unto
you, ye that are full now! for ye shall hunger. Woe
unto you, ye that laugh now! for ye shall mourn and
26 weep. Woe *unto you*, when all men shall speak well
of you! for in the same manner did their fathers to
the false prophets.
27 But I say unto you which hear, Love your ene-
28 mies, do good to them that hate you, bless them that
curse you, pray for them that despitefully use you.
29 To him that smiteth thee on the *one* cheek offer also
the other; and from him that taketh away thy cloke
30 withhold not thy coat also. Give to every one that
asketh thee; and of him that taketh away thy goods
31 ask them not again. And as ye would that men
32 should do to you, do ye also to them likewise. And

if ye love them that love you, what thank have ye?
for even sinners love those that love them. And if 33
ye do good to them that do good to you, what thank
have ye? for even sinners do the same. And if ye 34
lend to them of whom ye hope to receive, what thank
have ye? even sinners lend to sinners, to receive
again as much. But love your enemies, and do *them* 35
good, and lend, [1]never despairing; and your reward
shall be great, and ye shall be sons of the Most
High: for he is kind toward the unthankful and
evil. Be ye merciful, even as your Father is mer- 36
ciful. And judge not, and ye shall not be judged: 37
and condemn not, and ye shall not be condemned:
release, and ye shall be released: give, and it shall 38
be given unto you; good measure, pressed down,
shaken together, running over, shall they give into
your bosom. For with what measure ye mete it
shall be measured to you again.

And he spake also a parable unto them, Can the 39
blind guide the blind? shall they not both fall into a
pit? The disciple is not above his [2]master: but ev- 40
ery one when he is perfected shall be as his [2]master.
And why beholdest thou the mote that is in thy 41
brother's eye, but considerest not the beam that is
in thine own eye? Or how canst thou say to thy 42
brother, Brother, let me cast out the mote that is in
thine eye, when thou thyself beholdest not the beam
that is in thine own eye? Thou hypocrite, cast out
first the beam out of thine own eye, and then shalt
thou see clearly to cast out the mote that is in thy
brother's eye. For there is no good tree that bring- 43
eth forth corrupt fruit; nor again a corrupt tree that
bringeth forth good fruit. For each tree is known 44
by its own fruit. For of thorns men do not gather
figs, nor of a bramble bush gather they grapes. The 45
good man out of the good treasure of his heart bring-
eth forth that which is good; and the evil *man* out
of the

1 Some ancient authorities read *despairing of no man.*

2 Or, *teacher*

εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ποία ὑμῖν χάρις ἐστίν;
καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσιν.
33 καὶ [γὰρ] ἐὰν ἀγαθοποιῆτε τοὺς ἀγαθοποιοῦντας ὑμᾶς,
ποία ὑμῖν χάρις ἐστίν; καὶ οἱ ἁμαρτωλοὶ τὸ αὐτὸ ποιοῦσιν.
34 καὶ ἐὰν δανίσητε παρ' ὧν ἐλπίζετε λαβεῖν, ποία ὑμῖν χάρις
[ἐστίν]; καὶ ἁμαρτωλοὶ ἁμαρτωλοῖς δανίζουσιν ἵνα ἀπολά-
35 βωσιν τὰ ἴσα. πλὴν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν καὶ
ἀγαθοποιεῖτε καὶ δανίζετε ⌜μηδὲν⌝ ἀπελπίζοντες· καὶ ἔσται μηδένα
ὁ μισθὸς ὑμῶν πολύς, καὶ ἔσεσθε υἱοὶ Ὑψίστου, ὅτι αὐτὸς
36 χρηστός ἐστιν ἐπὶ τοὺς ἀχαρίστους καὶ πονηρούς. Γίνε-
σθε οἰκτίρμονες καθὼς ὁ πατὴρ ὑμῶν οἰκτίρμων ἐστίν·
37 καὶ μὴ κρίνετε, καὶ οὐ μὴ κριθῆτε· καὶ μὴ καταδικάζετε,
καὶ οὐ μὴ καταδικασθῆτε. ἀπολύετε, καὶ ἀπολυθήσεσθε·
38 δίδοτε, καὶ δοθήσεται ὑμῖν· μέτρον καλὸν πεπιεσμένον
σεσαλευμένον ὑπερεκχυννόμενον δώσουσιν εἰς τὸν κόλ-
πον ὑμῶν· ᾧ γὰρ μέτρῳ μετρεῖτε ⌜ἀντιμετρηθήσεται⌝ μετρηθήσεται
39 ὑμῖν. Εἶπεν δὲ καὶ παραβολὴν αὐτοῖς Μήτι
δύναται τυφλὸς τυφλὸν ὁδηγεῖν; οὐχὶ ἀμφότεροι εἰς βό-
40 θυνον ἐμπεσοῦνται; οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδά-
σκαλον, κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος αὐ-
41 τοῦ. Τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ
ἀδελφοῦ σου, τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ
42 κατανοεῖς; πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου Ἀδελφέ,
ἄφες ἐκβάλω τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου, αὐτὸς τὴν
ἐν τῷ ὀφθαλμῷ σοῦ δοκὸν οὐ βλέπων; ὑποκριτά, ἔκβαλε
πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σοῦ, καὶ τότε διαβλέ-
ψεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου ἐκ-
43 βαλεῖν. Οὐ γὰρ ἔστιν δένδρον καλὸν ποιοῦν καρπὸν
σαπρόν, οὐδὲ πάλιν δένδρον σαπρὸν ποιοῦν καρπὸν καλόν.
44 ἕκαστον γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκεται· οὐ
γὰρ ἐξ ἀκανθῶν συλλέγουσιν σῦκα, οὐδὲ ἐκ βάτου σταφυ-
45 λὴν τρυγῶσιν. ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυ-
ροῦ τῆς καρδίας προφέρει τὸ ἀγαθόν, καὶ ὁ πονηρὸς ἐκ τοῦ

πονηροῦ προφέρει τὸ πονηρόν· ἐκ γὰρ περισσεύματος
καρδίας λαλεῖ τὸ στόμα αὐτοῦ. Τί δέ με καλεῖτε Κύ- 46
ὃ ριε κύριε, καὶ οὐ ποιεῖτε ⸀ἃ⸁ λέγω; πᾶς ὁ ἐρχόμενος πρός 47
με καὶ ἀκούων μου τῶν λόγων καὶ ποιῶν αὐτούς, ὑποδείξω
ὑμῖν τίνι ἐστὶν ὅμοιος· ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομοῦντι 48
οἰκίαν ὃς ἔσκαψεν καὶ ἐβάθυνεν καὶ ἔθηκεν θεμέλιον ἐπὶ
τὴν πέτραν· πλημμύρης δὲ γενομένης προσέρηξεν ὁ ποτα-
μὸς τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἴσχυσεν σαλεῦσαι αὐτὴν διὰ
τὸ καλῶς οἰκοδομῆσθαι αὐτήν. ὁ δὲ ἀκούσας καὶ μὴ 49
ποιήσας ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομήσαντι οἰκίαν ἐπὶ
τὴν γῆν χωρὶς θεμελίου, ᾗ προσέρηξεν ὁ ποταμός, καὶ
εὐθὺς συνέπεσεν, καὶ ἐγένετο τὸ ῥῆγμα τῆς οἰκίας ἐκείνης
Ἐπεὶ δὲ μέγα. ⸀Ἐπειδὴ⸁ ἐπλήρωσεν πάντα τὰ ῥήματα 1
αὐτοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ, εἰσῆλθεν εἰς Καφαρναούμ.

Ἑκατοντάρχου δέ τινος δοῦλος κακῶς ἔχων ἤμελλεν 2
τελευτᾶν, ὃς ἦν αὐτῷ ἔντιμος. ἀκούσας δὲ περὶ τοῦ Ἰησοῦ 3
ἀπέστειλεν πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰουδαίων, ἐρω-
τῶν αὐτὸν ὅπως ἐλθὼν διασώσῃ τὸν δοῦλον αὐτοῦ. οἱ δὲ 4
παραγενόμενοι πρὸς τὸν Ἰησοῦν παρεκάλουν αὐτὸν σπου-
δαίως λέγοντες ὅτι ἄξιός ἐστιν ᾧ παρέξῃ τοῦτο, ἀγαπᾷ 5
γὰρ τὸ ἔθνος ἡμῶν καὶ τὴν συναγωγὴν αὐτὸς ᾠκοδόμησεν
ἡμῖν. ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς. ἤδη δὲ αὐτοῦ 6
οὐ μακρὰν ἀπέχοντος ἀπὸ τῆς οἰκίας ἔπεμψεν φίλους ὁ
ἑκατοντάρχης λέγων αὐτῷ Κύριε, μὴ σκύλλου, οὐ γὰρ
ἱκανός εἰμι ἵνα ὑπὸ τὴν στέγην μου εἰσέλθῃς· διὸ οὐδὲ 7
ἐμαυτὸν ἠξίωσα πρὸς σὲ ἐλθεῖν· ἀλλὰ εἰπὲ λόγῳ, καὶ
ἰαθήτω ὁ παῖς μου· καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξου- 8
σίαν τασσόμενος, ἔχων ὑπ' ἐμαυτὸν στρατιώτας, καὶ λέγω
τούτῳ Πορεύθητι, καὶ πορεύεται, καὶ ἄλλῳ Ἔρχου, καὶ
ἔρχεται, καὶ τῷ δούλῳ μου Ποίησον τοῦτο, καὶ ποιεῖ.
ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς ἐθαύμασεν αὐτόν, καὶ στρα- 9
φεὶς τῷ ἀκολουθοῦντι αὐτῷ ὄχλῳ εἶπεν Λέγω ὑμῖν, οὐδὲ
ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὗρον. καὶ ὑποστρέψαν- 10

evil *treasure* bringeth forth that which is evil: for
out of the abundance of the heart his mouth speak-
eth.
46 And why call ye me, Lord, Lord, and do not the
47 things which I say? Every one that cometh unto
me, and heareth my words, and doeth them, I will
48 shew you to whom he is like: he is like a man
building a house, who digged and went deep, and
laid a foundation upon the rock: and when a flood
arose, the stream brake against that house, and could
not shake it: [1]because it had been well builded.
49 But he that heareth, and doeth not, is like a man
that built a house upon the earth without a founda-
tion; against which the stream brake, and straight-
way it fell in; and the ruin of that house was
great.

7 After he had ended all his sayings in the ears of
the people, he entered into Capernaum.
2 And a certain centurion's [2]servant, who was [3]dear
3 unto him, was sick and at the point of death. And
when he heard concerning Jesus, he sent unto him
elders of the Jews, asking him that he would come
4 and save his [2]servant. And they, when they came to
Jesus, besought him earnestly, saying, He is worthy
5 that thou shouldest do this for him: for he loveth our
6 nation, and himself built us our synagogue. And
Jesus went with them. And when he was now not
far from the house, the centurion sent friends to him,
saying unto him, Lord, trouble not thyself: for I am
not [4]worthy that thou shouldest come under my roof:
7 wherefore neither thought I myself worthy to come
unto thee: but [5]say the word, and my [6]servant shall
8 be healed. For I also am a man set under authori-
ty, having under myself soldiers: and I say to this
one, Go, and he goeth; and to another, Come, and he
cometh; and to my [2]servant, Do this, and he doeth
9 it. And when Jesus heard these things, he mar-
velled at him, and turned and said unto the multi-
tude that followed him, I say unto you, I have not
10 found so great faith, no, not in Israel. And they

1 Many ancient authorities read *for it had been founded upon the rock*; as in Matt. vii. 25.

2 Gr. *bondservant.*

3 Or, *precious to him* Or, *honourable with him*

4 Gr. *sufficient.*

5 Gr. *say with a word.*

6 Or, *boy*

that were sent, returning to the house, found the
[1]servant whole.
And it came to pass [2]soon afterwards, that he went 11
to a city called Nain; and his disciples went with
him, and a great multitude. Now when he drew 12
near to the gate of the city, behold, there was carried
out one that was dead, the only son of his mother,
and she was a widow: and much people of the city
was with her. And when the Lord saw her, he had 13
compassion on her, and said unto her, Weep not.
And he came nigh and touched the bier: and the 14
bearers stood still. And he said, Young man, I say
unto thee, Arise. And he that was dead sat up, and 15
began to speak. And he gave him to his mother.
And fear took hold on all: and they glorified God, 16
saying, A great prophet is arisen among us: and,
God hath visited his people. And this report went 17
forth concerning him in the whole of Judæa, and all
the region round about.

And the disciples of John told him of all these 18
things. And John calling unto him [3]two of his 19
disciples sent them to the Lord, saying, Art thou he
that cometh, or look we for another? And when 20
the men were come unto him, they said, John the
Baptist hath sent us unto thee, saying, Art thou he
that cometh, or look we for another? In that hour 21
he cured many of diseases and [4]plagues and evil
spirits; and on many that were blind he bestowed
sight. And he answered and said unto them, Go 22
your way, and tell John what things ye have seen
and heard; the blind receive their sight, the lame
walk, the lepers are cleansed, and the deaf hear, the
dead are raised up, the poor have [5]good tidings
preached to them. And blessed is he, whosoever 23
shall find none occasion of stumbling in me.

And when the messengers of John were departed, 24
he began to say unto the multitudes concerning
John, What went ye out into the wilderness to behold?
a reed shaken with the wind? But what 25
went ye out to see? a man

1 Gr. *bondservant.*
2 Many ancient authorities read *on the next day.*
3 Gr. *certain two.*
4 Gr. *scourges.*
5 Or, *the gospel*

τες εἰς τὸν οἶκον οἱ πεμφθέντες εὗρον τὸν δοῦλον ὑγιαί-
11 νοντα. Καὶ ἐγένετο ἐν ⸀τῷ⸁ ἑξῆς ἐπορεύθη εἰς — τῇ
πόλιν καλουμένην Ναίν, καὶ συνεπορεύοντο αὐτῷ οἱ μαθη-
12 ταὶ αὐτοῦ καὶ ὄχλος πολύς. ὡς δὲ ἤγγισεν τῇ πύλῃ τῆς
πόλεως, καὶ ἰδοὺ ἐξεκομίζετο τεθνηκὼς μονογενὴς υἱὸς τῇ
μητρὶ αὐτοῦ, καὶ αὐτὴ ἦν χήρα, καὶ ὄχλος τῆς πόλεως
13 ἱκανὸς ἦν σὺν αὐτῇ. καὶ ἰδὼν αὐτὴν ὁ κύριος ἐσπλαγ-
14 χνίσθη ἐπ' αὐτῇ καὶ εἶπεν αὐτῇ Μὴ κλαῖε. καὶ προσελ-
θὼν ἥψατο τῆς σοροῦ, οἱ δὲ βαστάζοντες ἔστησαν, καὶ
15 εἶπεν Νεανίσκε⸆, σοὶ λέγω, ἐγέρθητι. καὶ ⸀ἀνεκάθισεν⸁ — ⸆νεανίσκε⊢ | ἐκάθισεν
ὁ νεκρὸς καὶ ἤρξατο λαλεῖν, καὶ ἔδωκεν αὐτὸν τῇ μητρὶ
16 αὐτοῦ. Ἔλαβεν δὲ φόβος ⸀πάντας⸁, καὶ ἐδόξαζον τὸν — ἅπαντας
θεὸν λέγοντες ὅτι Προφήτης μέγας ἠγέρθη ἐν ἡμῖν, καὶ
17 ὅτι Ἐπεσκέψατο ὁ θεὸς τὸν λαὸν αὐτοῦ. καὶ ἐξῆλθεν ὁ
λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ καὶ πάσῃ τῇ
περιχώρῳ.

18 Καὶ ἀπήγγειλαν Ἰωάνει οἱ μαθηταὶ αὐτοῦ περὶ πάντων
19 τούτων. καὶ προσκαλεσάμενος δύο τινὰς τῶν μαθητῶν
αὐτοῦ ὁ Ἰωάνης ἔπεμψεν πρὸς τὸν κύριον λέγων Σὺ εἶ ὁ
20 ἐρχόμενος ἢ ἕτερον προσδοκῶμεν; παραγενόμενοι δὲ πρὸς
αὐτὸν οἱ ἄνδρες εἶπαν Ἰωάνης ὁ βαπτιστὴς ἀπέστειλεν
ἡμᾶς πρὸς σὲ λέγων Σὺ εἶ ὁ ἐρχόμενος ἢ ⸀ἄλλον⸁ προσδο- — ἕτερον
21 κῶμεν; ἐν ἐκείνῃ τῇ ὥρᾳ ἐθεράπευσεν πολλοὺς ἀπὸ νόσων
καὶ μαστίγων καὶ πνευμάτων πονηρῶν, καὶ τυφλοῖς πολ-
22 λοῖς ἐχαρίσατο βλέπειν. καὶ ἀποκριθεὶς εἶπεν αὐτοῖς Πο-
ρευθέντες ἀπαγγείλατε Ἰωάνει ἃ εἴδετε καὶ ἠκούσατε·
ΤΥΦΛΟῚ ἈΝΑΒΛΈΠΟΥϹΙΝ, χωλοὶ περιπατοῦσιν, λεπροὶ καθα-
ρίζονται καὶ κωφοὶ ἀκούουσιν, νεκροὶ ἐγείρονται, ΠΤΩΧΟῚ
23 ΕΥ̓ΑΓΓΕΛΊΖΟΝΤΑΙ· καὶ μακάριός ἐστιν ὃς ἐὰν μὴ σκανδα-
24 λισθῇ ἐν ἐμοί. Ἀπελθόντων δὲ τῶν ἀγγέλων
Ἰωάνου ἤρξατο λέγειν πρὸς τοὺς ὄχλους περὶ Ἰωάνου Τί
ἐξήλθατε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου
25 σαλευόμενον; ἀλλὰ τί ἐξήλθατε ἰδεῖν; ἄνθρωπον ἐν μαλα-

κοῖς ἱματίοις ἠμφιεσμένον; ἰδοὺ οἱ ἐν ἱματισμῷ ἐνδόξῳ καὶ
τρυφῇ ὑπάρχοντες ἐν τοῖς βασιλείοις εἰσίν. ἀλλὰ τί 26
ἐξήλθατε ἰδεῖν; προφήτην; ναί, λέγω ὑμῖν, καὶ περισσότε-
ρον προφήτου. οὗτός ἐστιν περὶ οὗ γέγραπται 27

Ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου,
ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου.

λέγω ὑμῖν, μείζων ἐν γεννητοῖς γυναικῶν Ἰωάνου οὐδεὶς 28
ἔστιν· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ μείζων
αὐτοῦ ἐστίν. — Καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι 29
ἐδικαίωσαν τὸν θεόν, βαπτισθέντες τὸ βάπτισμα Ἰωάνου·
οἱ δὲ Φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλὴν τοῦ θεοῦ ἠθέ- 30
τησαν εἰς ἑαυτούς, μὴ βαπτισθέντες ὑπ' αὐτοῦ. — Τίνι οὖν 31
ὁμοιώσω τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης, καὶ τίνι εἰσὶν
ὅμοιοι; ὅμοιοί εἰσιν παιδίοις τοῖς ἐν ἀγορᾷ καθημένοις καὶ 32
προσφωνοῦσιν ἀλλήλοις, ἃ λέγει

Ηὐλήσαμεν ὑμῖν καὶ οὐκ ὠρχήσασθε·
ἐθρηνήσαμεν καὶ οὐκ ἐκλαύσατε·

ἐλήλυθεν γὰρ Ἰωάνης ὁ βαπτιστὴς μὴ ἔσθων ἄρτον μήτε 33
πίνων οἶνον, καὶ λέγετε Δαιμόνιον ἔχει· ἐλήλυθεν ὁ υἱὸς 34
τοῦ ἀνθρώπου ἔσθων καὶ πίνων, καὶ λέγετε Ἰδοὺ ἄνθρω-
πος φάγος καὶ οἰνοπότης, φίλος τελωνῶν καὶ ἁμαρτωλῶν.
καὶ ἐδικαιώθη ἡ σοφία ἀπὸ ⸀πάντων τῶν τέκνων αὐτῆς⸃. 35

τῶν τέκνων αὐτῆς πάντων

Ἠρώτα δέ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγῃ μετ' αὐ- 36
τοῦ· καὶ εἰσελθὼν εἰς τὸν οἶκον τοῦ Φαρισαίου κατεκλί-
θη. Καὶ ἰδοὺ γυνὴ ἥτις ἦν ἐν τῇ πόλει ἁμαρτωλός, καὶ 37
ἐπιγνοῦσα ὅτι κατάκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομί-
σασα ἀλάβαστρον μύρου καὶ στᾶσα ὀπίσω παρὰ τοὺς 38
πόδας αὐτοῦ κλαίουσα, τοῖς δάκρυσιν ἤρξατο βρέχειν τοὺς
πόδας αὐτοῦ καὶ ταῖς θριξὶν τῆς κεφαλῆς αὐτῆς ἐξέμασ-
σεν, καὶ κατεφίλει τοὺς πόδας αὐτοῦ καὶ ἤλειφεν τῷ
μύρῳ. Ἰδὼν δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτὸν εἶπεν ἐν 39
ἑαυτῷ λέγων Οὗτος εἰ ἦν [ὁ] προφήτης, ἐγίνωσκεν ἂν

clothed in soft raiment? Behold, they which are
gorgeously apparelled, and live delicately, are in
26 kings' courts. But what went ye out to see? a
prophet? Yea, I say unto you, and much more
27 than a prophet. This is he of whom it is written,
Behold, I send my messenger before thy face,
Who shall prepare thy way before thee.
28 I say unto you, Among them that are born of women
there is none greater than John: yet he that is
[1]but little in the kingdom of God is greater than he. 1 Gr. *lesser.*
29 And all the people when they heard, and the publicans,
justified God, [2]being baptized with the baptism 2 Or, *having been*
30 of John. But the Pharisees and the lawyers rejected
for themselves the counsel of God, [3]being 3 Or, *not having been*
31 not baptized of him. Whereunto then shall I liken
the men of this generation, and to what are they
32 like? They are like unto children that sit in the
marketplace, and call one to another; which say, We
piped unto you, and ye did not dance; we wailed,
33 and ye did not weep. For John the Baptist is come
eating no bread nor drinking wine; and ye say,
34 He hath a [4]devil. The Son of man is come eating 4 Gr. *demon.*
and drinking; and ye say, Behold, a gluttonous man,
and a winebibber, a friend of publicans and sinners!
35 And wisdom [5]is justified of all her children. 5 Or, *was*
36 And one of the Pharisees desired him that he
would eat with him. And he entered into the
37 Pharisee's house, and sat down to meat. And behold,
a woman which was in the city, a sinner; and
when she knew that he was sitting at meat in the
Pharisee's house, she brought [6]an alabaster cruse of 6 Or, *a flask*
38 ointment, and standing behind at his feet, weeping,
she began to wet his feet with her tears, and wiped
them with the hair of her head, and [7]kissed his feet, 7 Gr. *kissed much.*
39 and anointed them with the ointment. Now when
the Pharisee which had bidden him saw it, he spake 8 Some ancient authorities read *the prophet.* See John i. 21, 25.
within himself, saying, This man, if he were [8]a
prophet, would have perceived

who and what manner of woman this is which touch-
eth him, that she is a sinner. And Jesus answering 40
said unto him, Simon, I have somewhat to say unto
thee. And he saith, [1]Master, say on. A certain lender 41
had two debtors: the one owed five hundred [2]pence,
and the other fifty. When they had not *wherewith* to 42
pay, he forgave them both. Which of them there-
fore will love him most? Simon answered and said, 43
He, I suppose, to whom he forgave the most. And
he said unto him, Thou has rightly judged. And 44
turning to the woman, he said unto Simon, Seest
thou this woman? I entered into thine house, thou
gavest me no water for my feet: but she hath wet-
ted my feet with her tears, and wiped them with
her hair. Thou gavest me no kiss: but she, since 45
the time I came in, hath not ceased to [3]kiss my feet.
My head with oil thou didst not anoint: but she 46
hath anointed my feet with ointment. Wherefore 47
I say unto thee, Her sins, which are many, are for-
given; for she loved much: but to whom little is
forgiven, *the same* loveth little. And he said unto 48
her, Thy sins are forgiven. And they that sat at 49
meat with him began to say [4]within themselves,
Who is this that even forgiveth sins? And he said 50
unto the woman, Thy faith hath saved thee; go in
peace.

And it came to pass soon afterwards, that he went **8**
about through cities and villages, preaching and
bringing the [5]good tidings of the kingdom of God,
and with him the twelve, and certain women which 2
had been healed of evil spirits and infirmities, Mary
that was called Magdalene, from whom seven [6]dev-
ils had gone out, and Joanna the wife of Chuza* 3
Herod's steward, and Susanna, and many others,
which ministered unto [7]them of their substance.

And when a great multitude came together, and 4
they of every city resorted unto him, he spake by a
parable: The sower went forth to sow his seed: and 5
as he sowed, some fell by the way side; and it was
trodden under foot, and the

1 Or, *Teacher*
2 See marginal note on Matt. xviii. 28.
3 Gr. *kiss much.*
4 Or, *among*
5 Or, *gospel*
6 Gr. *demons.*
7 Many ancient authorities read *him.*

* For "Chuza" read "Chuzas"—*Am. Com.*

τίς καὶ ποταπὴ ἡ γυνὴ ἥτις ἅπτεται αὐτοῦ, ὅτι ἁμαρτωλός
40 ἐστιν. καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν Σί-
μων, ἔχω σοί τι εἰπεῖν. ὁ δέ Διδάσκαλε, εἰπέ, φησίν.
41 δύο χρεοφιλέται ἦσαν δανιστῇ τινί· ὁ εἷς ὤφειλεν δηνάρια
42 πεντακόσια, ὁ δὲ ἕτερος πεντήκοντα. μὴ ἐχόντων αὐτῶν
ἀποδοῦναι ἀμφοτέροις ἐχαρίσατο. τίς οὖν αὐτῶν πλεῖον
43 ἀγαπήσει αὐτόν; ἀποκριθεὶς Σίμων εἶπεν Ὑπολαμ-
βάνω ὅτι ᾧ τὸ πλεῖον ἐχαρίσατο. ὁ δὲ εἶπεν αὐτῷ Ὀρ-
44 θῶς ἔκρινας. καὶ στραφεὶς πρὸς τὴν γυναῖκα τῷ Σίμωνι
ἔφη Βλέπεις ταύτην τὴν γυναῖκα; εἰσῆλθόν σου εἰς τὴν
οἰκίαν, ὕδωρ ⌜μοι ἐπὶ⌝ πόδας οὐκ ἔδωκας· αὕτη δὲ τοῖς μου ἐπὶ τοὺς
δάκρυσιν ἔβρεξέν μου τοὺς πόδας καὶ ταῖς θριξὶν αὐτῆς
45 ἐξέμαξεν. φίλημά μοι οὐκ ἔδωκας· αὕτη δὲ ἀφ' ἧς εἰσῆλ-
46 θον οὐ ⌜διέλιπεν⌝ καταφιλοῦσά μου τοὺς πόδας. ἐλαίῳ τὴν διέλειπεν
κεφαλήν μου οὐκ ἤλειψας· αὕτη δὲ μύρῳ ἤλειψεν τοὺς
47 πόδας μου. οὗ χάριν, λέγω σοι, ἀφέωνται αἱ ἁμαρτίαι αὐ-
τῆς αἱ πολλαί, ὅτι ἠγάπησεν πολύ· ᾧ δὲ ὀλίγον ἀφίεται,
48 ὀλίγον ἀγαπᾷ. εἶπεν δὲ αὐτῇ Ἀφέωνταί σου αἱ ἁμαρτίαι.
49 καὶ ἤρξαντο οἱ συνανακείμενοι λέγειν ἐν ἑαυτοῖς Τίς
50 οὗτός ἐστιν ὃς καὶ ἁμαρτίας ἀφίησιν; εἶπεν δὲ πρὸς τὴν
γυναῖκα Ἡ πίστις σου σέσωκέν σε· πορεύου εἰς εἰρήνην.
1 Καὶ ἐγένετο ἐν τῷ καθεξῆς καὶ αὐτὸς διώδευεν κατὰ
πόλιν καὶ κώμην κηρύσσων καὶ εὐαγγελιζόμενος τὴν βασι-
2 λείαν τοῦ θεοῦ, καὶ οἱ δώδεκα σὺν αὐτῷ, καὶ γυναῖκές τινες
αἳ ἦσαν τεθεραπευμέναι ἀπὸ πνευμάτων πονηρῶν καὶ
ἀσθενειῶν, Μαρία ἡ καλουμένη Μαγδαληνή, ἀφ' ἧς δαι-
3 μόνια ἑπτὰ ἐξεληλύθει, καὶ Ἰωάνα γυνὴ Χουζᾶ ἐπιτρόπου
Ἡρῴδου καὶ Σουσάννα καὶ ἕτεραι πολλαί, αἵτινες διηκό-
4 νουν αὐτοῖς ἐκ τῶν ὑπαρχόντων αὐταῖς. Συνι-
όντος δὲ ὄχλου πολλοῦ καὶ τῶν κατὰ πόλιν ἐπιπορευομέ-
5 νων πρὸς αὐτὸν εἶπεν διὰ παραβολῆς Ἐξῆλθεν ὁ σπείρων
τοῦ σπεῖραι τὸν σπόρον αὐτοῦ. καὶ ἐν τῷ σπείρειν αὐτὸν
ὃ μὲν ἔπεσεν παρὰ τὴν ὁδόν, καὶ κατεπατήθη καὶ τὰ πε-

τεινὰ τοῦ οὐρανοῦ κατέφαγεν αὐτό. καὶ ἕτερον κατέπεσεν 6
ἐπὶ τὴν πέτραν, καὶ φυὲν ἐξηράνθη διὰ τὸ μὴ ἔχειν ἰκμάδα.
καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν ἀκανθῶν, καὶ συνφυεῖσαι 7
αἱ ἄκανθαι ἀπέπνιξαν αὐτό. καὶ ἕτερον ἔπεσεν εἰς τὴν 8
γῆν τὴν ἀγαθήν, καὶ φυὲν ἐποίησεν καρπὸν ἑκατονταπλα-
σίονα. Ταῦτα λέγων ἐφώνει Ὁ ἔχων ὦτα ἀκούειν ἀκου-
έτω. Ἐπηρώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ 9
τίς αὕτη εἴη ἡ παραβολή. ὁ δὲ εἶπεν Ὑμῖν δέδοται 10
γνῶναι τὰ μυστήρια τῆς βασιλείας τοῦ θεοῦ, τοῖς δὲ λοι-
ποῖς ἐν παραβολαῖς, ἵνα ΒΛΈΠΟΝΤΕΣ ΜῊ ΒΛΈΠΩΣΙΝ ΚΑῚ
ἈΚΟΎΟΝΤΕΣ ΜῊ ΣΥΝΙΏΣΙΝ. ἔστιν δὲ αὕτη ἡ παραβολή. Ὁ 11
σπόρος ἐστὶν ὁ λόγος τοῦ θεοῦ. οἱ δὲ παρὰ τὴν ὁδόν 12
εἰσιν οἱ ἀκούσαντες, εἶτα ἔρχεται ὁ διάβολος καὶ αἴρει τὸν
λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ πιστεύσαντες σωθῶ-
τὴν πέτραν σιν. οἱ δὲ ἐπὶ ⸂τῆς πέτρας⸃ οἳ ὅταν ἀκούσωσιν μετὰ χαρᾶς 13
αὐτοὶ δέχονται τὸν λόγον, καὶ ⸂οὗτοι⸃ ῥίζαν οὐκ ἔχουσιν, οἳ πρὸς
καιρὸν πιστεύουσιν καὶ ἐν καιρῷ πειρασμοῦ ἀφίστανται.
τὸ δὲ εἰς τὰς ἀκάνθας πεσόν, οὗτοί εἰσιν οἱ ἀκούσαντες, 14
καὶ ὑπὸ μεριμνῶν καὶ πλούτου καὶ ἡδονῶν τοῦ βίου πορευό-
μενοι συνπνίγονται καὶ οὐ τελεσφοροῦσιν. τὸ δὲ ἐν τῇ 15
καλῇ γῇ, οὗτοί εἰσιν οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ
ἀκούσαντες τὸν λόγον κατέχουσιν καὶ καρποφοροῦσιν ἐν
ὑπομονῇ. Οὐδεὶς δὲ λύχνον ἅψας καλύπτει 16
αὐτὸν σκεύει ἢ ὑποκάτω κλίνης τίθησιν, ἀλλ' ἐπὶ λυχνίας
τίθησιν, ἵνα οἱ εἰσπορευόμενοι βλέπωσιν τὸ φῶς. οὐ γάρ 17
ἐστιν κρυπτὸν ὃ οὐ φανερὸν γενήσεται, οὐδὲ ἀπόκρυφον ὃ
οὐ μὴ γνωσθῇ καὶ εἰς φανερὸν ἔλθῃ. Βλέπετε οὖν πῶς 18
ἀκούετε· ὃς ἂν γὰρ ἔχῃ, δοθήσεται αὐτῷ, καὶ ὃς ἂν μὴ ἔχῃ,
καὶ ὃ δοκεῖ ἔχειν ἀρθήσεται ἀπ' αὐτοῦ.

Παρεγένετο δὲ πρὸς αὐτὸν ἡ μήτηρ καὶ οἱ ἀδελφοὶ 19
αὐτοῦ, καὶ οὐκ ἠδύναντο συντυχεῖν αὐτῷ διὰ τὸν ὄχλον.
ἀπηγγέλη δὲ αὐτῷ Ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου 20
ἑστήκασιν ἔξω ἰδεῖν θέλοντές σε. ὁ δὲ ἀποκριθεὶς εἶπεν 21

6 birds of the heaven devoured it. And other fell on
the rock; and as soon as it grew, it withered away,
7 because it had no moisture. And other fell amidst
the thorns; and the thorns grew with it, and choked
8 it. And other fell into the good ground, and grew,
and brought forth fruit a hundredfold. As he said
these things, he cried, He that hath ears to hear, let
him hear.

9 And his disciples asked him what this parable
10 might be. And he said, Unto you it is given to
know the mysteries of the kingdom of God: but to
the rest in parables; that seeing they may not see,
11 and hearing they may not understand. Now the
12 parable is this: The seed is the word of God. And
those by the way side are they that have heard; then
cometh the devil, and taketh away the word from
their heart, that they may not believe and be saved.
13 And those on the rock *are* they which, when they
have heard, receive the word with joy; and these
have no root, which for a while believe, and in time
14 of temptation fall away. And that which fell
among the thorns, these are they that have heard,
and as they go on their way they are choked with
cares and riches and pleasures of *this* life, and bring
15 no fruit to perfection. And that in the good ground,
these are such as in an honest and good heart, having heard the word, hold it fast, and bring forth
fruit with patience.

16 And no man, when he hath lighted a lamp, covereth it with a vessel, or putteth it under a bed; but
putteth it on a stand, that they which enter in may
17 see the light. For nothing is hid, that shall not be
made manifest; nor *anything* secret, that shall not
18 be known and come to light. Take heed therefore
how ye hear: for whosoever hath, to him shall be
given; and whosoever hath not, from him shall be
taken away even that which he [1]thinketh he hath. [1] Or, *seemeth to have*

19 And there came to him his mother and brethren,
20 and they could not come at him for the crowd. And
it was told him, Thy mother and thy brethren stand
21 without, desiring to see thee. But he answered and
said

unto them, My mother and my brethren are these
which hear the word of God, and do it.
Now it came to pass on one of those days, that he 22
entered into a boat, himself and his disciples; and
he said unto them, Let us go over unto the other
side of the lake: and they launched forth. But as 23
they sailed he fell asleep: and there came down
a storm of wind on the lake; and they were filling
with water, and were in jeopardy. And they came 24
to him, and awoke him, saying, Master, master, we
perish. And he awoke, and rebuked the wind and
the raging of the water: and they ceased, and there
was a calm. And he said unto them, Where is your 25
faith? And being afraid they marvelled, saying one
to another, Who then is this, that he commandeth
even the winds and the water, and they obey him?
And they arrived at the country of the [1]Gera- 26
senes, which is over against Galilee. And when he 27
was come forth upon the land, there met him a cer-
tain man out of the city, who had [2]devils; and for
a long time he had worn no clothes, and abode not
in *any* house, but in the tombs. And when he saw 28
Jesus, he cried out, and fell down before him, and
with a loud voice said, What have I to do with thee,
Jesus, thou Son of the Most High God? I beseech
thee, torment me not. For he commanded* the un- 29
clean spirit to come out from the man. For [3]often-
times it had seized him: and he was kept under
guard, and bound with chains and fetters; and
breaking the bands asunder, he was driven of the
[4]devil into the deserts. And Jesus asked him, What 30
is thy name? And he said, Legion; for many [2]dev-
ils were entered into him. And they intreated him 31
that he would not command them to depart into the
abyss. Now there was there a herd of many swine 32
feeding on the mountain: and they intreated him
that he would give them leave to enter into them.
And he gave them leave. And the [2]devils came out 33
from the man, and entered into the swine: and the
herd rushed down the

1 Many ancient authorities read *Gergesenes*; others, *Gadarenes*: and so in ver. 37.
2 Gr. *demons*.
3 Or, *of a long time*
4 Gr. *demon*.

* For "commanded" read "was commanding"—*Am. Com.*

πρὸς αὐτούς Μήτηρ μου καὶ ἀδελφοί μου οὗτοί εἰσιν οἱ
τὸν λόγον τοῦ θεοῦ ἀκούοντες καὶ ποιοῦντες.
22 Ἐγένετο δὲ ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἐνέβη εἰς
πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ, καὶ εἶπεν πρὸς αὐτούς Διέλ-
23 θωμεν εἰς τὸ πέραν τῆς λίμνης, καὶ ἀνήχθησαν. πλεόν-
των δὲ αὐτῶν ἀφύπνωσεν. καὶ κατέβη λαῖλαψ ⌜ἀνέμου εἰς τὴν λίμνην ἀνέμου
24 εἰς τὴν λίμνην⌝, καὶ συνεπληροῦντο καὶ ἐκινδύνευον. προσ-
ελθόντες δὲ διήγειραν αὐτὸν λέγοντες Ἐπιστάτα ἐπι-
στάτα, ἀπολλύμεθα· ὁ δὲ διεγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ
καὶ τῷ κλύδωνι τοῦ ὕδατος, καὶ ἐπαύσαντο, καὶ ἐγένετο
25 γαλήνη. εἶπεν δὲ αὐτοῖς Ποῦ ἡ πίστις ὑμῶν; φοβη-
θέντες δὲ ἐθαύμασαν, λέγοντες πρὸς ἀλλήλους Τίς ἄρα
οὗτός ἐστιν ὅτι καὶ τοῖς ἀνέμοις ἐπιτάσσει καὶ τῷ ὕδατι,
26 καὶ ὑπακούουσιν αὐτῷ; Καὶ κατέπλευσαν εἰς
τὴν χώραν τῶν Γερασηνῶν, ἥτις ἐστὶν ἀντίπερα τῆς Γαλι- *Ap.*
27 λαίας. ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν ⌜ὑπήντησεν ἀνήρ ὑπήντησέν [τις] ἀνήρ
τις⌝ ἐκ τῆς πόλεως ἔχων δαιμόνια· καὶ χρόνῳ ἱκανῷ οὐκ ἐνε-
δύσατο ἱμάτιον, καὶ ἐν οἰκίᾳ οὐκ ἔμενεν ἀλλ' ἐν τοῖς μνή-
28 μασιν. ἰδὼν δὲ τὸν Ἰησοῦν ἀνακράξας προσέπεσεν αὐτῷ
καὶ φωνῇ μεγάλῃ εἶπεν Τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ [τοῦ
29 θεοῦ] τοῦ ὑψίστου; δέομαί σου, μή με βασανίσῃς· ⌜πα- παρήγγειλεν
ρήγγελλεν⌝ γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ
τοῦ ἀνθρώπου. πολλοῖς γὰρ χρόνοις συνηρπάκει αὐτόν,
καὶ ἐδεσμεύετο ἁλύσεσιν καὶ πέδαις φυλασσόμενος, καὶ
διαρήσσων τὰ δεσμὰ ἠλαύνετο ⌜ἀπὸ⌝ τοῦ δαιμονίου εἰς τὰς ὑπὸ
30 ἐρήμους. ἐπηρώτησεν δὲ αὐτὸν ὁ Ἰησοῦς Τί σοι ὄνομά
ἐστιν; ὁ δὲ εἶπεν Λεγιών, ὅτι εἰσῆλθεν δαιμόνια πολλὰ
31 εἰς αὐτόν. καὶ παρεκάλουν αὐτὸν ἵνα μὴ ἐπιτάξῃ αὐτοῖς
32 εἰς τὴν ἄβυσσον ἀπελθεῖν. Ἦν δὲ ἐκεῖ ἀγέλη χοίρων
ἱκανῶν ⌜βοσκομένη⌝ ἐν τῷ ὄρει· καὶ παρεκάλεσαν αὐτὸν βοσκομένων
ἵνα ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους εἰσελθεῖν· καὶ ἐπέτρεψεν
33 αὐτοῖς. ἐξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου
εἰσῆλθον εἰς τοὺς χοίρους, καὶ ὥρμησεν ἡ ἀγέλη κατὰ τοῦ

κρημνοῦ εἰς τὴν λίμνην καὶ ἀπεπνίγη. Ἰδόντες δὲ οἱ 34
βόσκοντες τὸ γεγονὸς ἔφυγον καὶ ἀπήγγειλαν εἰς τὴν
πόλιν καὶ εἰς τοὺς ἀγρούς. ἐξῆλθον δὲ ἰδεῖν τὸ γεγονὸς 35
καὶ ἦλθαν πρὸς τὸν Ἰησοῦν, καὶ εὗραν καθήμενον τὸν ἄν-
θρωπον ἀφ' οὗ τὰ δαιμόνια ἐξῆλθεν ἱματισμένον καὶ σω-
φρονοῦντα παρὰ τοὺς πόδας [τοῦ] Ἰησοῦ, καὶ ἐφοβήθησαν.
ἀπήγγειλαν δὲ αὐτοῖς οἱ ἰδόντες πῶς ἐσώθη ὁ δαιμονι- 36
σθείς. καὶ ἠρώτησεν αὐτὸν ἅπαν τὸ πλῆθος τῆς περι- 37
χώρου τῶν Γερασηνῶν ἀπελθεῖν ἀπ' αὐτῶν, ὅτι φόβῳ
μεγάλῳ συνείχοντο· αὐτὸς δὲ ἐμβὰς εἰς πλοῖον ὑπέ-
στρεψεν. ἐδεῖτο δὲ αὐτοῦ ὁ ἀνὴρ ἀφ' οὗ ἐξεληλύθει 38
τὰ δαιμόνια εἶναι σὺν αὐτῷ· ἀπέλυσεν δὲ αὐτὸν λέγων
Ὑπόστρεφε εἰς τὸν οἶκόν σου, καὶ διηγοῦ ὅσα σοι ἐποίησεν 39
ὁ θεός. καὶ ἀπῆλθεν καθ' ὅλην τὴν πόλιν κηρύσσων ὅσα
ἐποίησεν αὐτῷ ὁ Ἰησοῦς.

Ἐν δὲ τῷ ὑποστρέφειν τὸν Ἰησοῦν ἀπεδέξατο 40
αὐτὸν ὁ ὄχλος, ἦσαν γὰρ πάντες προσδοκῶντες αὐτόν.
αὐτὸς Καὶ ἰδοὺ ἦλθεν ἀνὴρ ᾧ ὄνομα Ἰάειρος, καὶ ⌜οὗτος⌝ 41
ἄρχων τῆς συναγωγῆς ὑπῆρχεν, καὶ πεσὼν παρὰ τοὺς
πόδας Ἰησοῦ παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον
αὐτοῦ, ὅτι θυγάτηρ μονογενὴς ἦν αὐτῷ ὡς ἐτῶν 42
δώδεκα καὶ αὐτὴ ἀπέθνησκεν. Ἐν δὲ τῷ ὑπάγειν
αὐτὸν οἱ ὄχλοι συνέπνιγον αὐτόν. καὶ γυνὴ οὖσα 43
ἐν ῥύσει αἵματος ἀπὸ ἐτῶν δώδεκα, ἥτις οὐκ ἴσχυσεν
ἀπ' οὐδενὸς θεραπευθῆναι, προσελθοῦσα ὄπισθεν ἥψατο 44
τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ, καὶ παραχρῆμα
ἔστη ἡ ῥύσις τοῦ αἵματος αὐτῆς. καὶ εἶπεν ὁ Ἰησοῦς 45
Τίς ὁ ἁψάμενός μου; ἀρνουμένων δὲ πάντων εἶπεν ὁ
Πέτρος Ἐπιστάτα, οἱ ὄχλοι συνέχουσίν σε καὶ ἀποθλί-
βουσιν. ὁ δὲ Ἰησοῦς εἶπεν Ἥψατό μού τις, ἐγὼ 46
γὰρ ἔγνων δύναμιν ἐξεληλυθυῖαν ἀπ' ἐμοῦ. ἰδοῦσα δὲ ἡ 47
γυνὴ ὅτι οὐκ ἔλαθεν τρέμουσα ἦλθεν καὶ προσπε-
σοῦσα αὐτῷ δι' ἣν αἰτίαν ἥψατο αὐτοῦ ἀπήγγειλεν ἐνώ-

34 steep into the lake, and were choked*. And when
they that fed them saw what had come to pass,
they fled, and told it in the city and in the coun-
35 try. And they went out to see what had come
to pass; and they came to Jesus, and found the
man, from whom the [1]devils were gone out, sitting,
clothed and in his right mind, at the feet of Je-
36 sus: and they were afraid. And they that saw it
told them how he that was possessed with [1]devils
37 was [2]made whole. And all the people of the coun-
try of the Gerasenes round about asked him to de-
part from them; for they were holden with great
38 fear: and he entered into a boat, and returned. But
the man from whom the [1]devils were gone out pray-
ed him that he might be with him: but he sent him
39 away, saying, Return to thy house, and declare how
great things God hath done for thee. And he went
his way, publishing throughout the whole city how
great things Jesus had done for him.
40 And as Jesus returned, the multitude welcomed
41 him; for they were all waiting for him. And
behold, there came a man named Jaïrus, and he
was a ruler of the synagogue: and he fell down
at Jesus' feet, and besought him to come into his
42 house; for he had an only daughter, about twelve
years of age, and she lay a dying. But as he went
the multitudes thronged him.
43 And a woman having an issue of blood twelve
years, which [3]had spent all her living upon physi-
44 cians, and could not be healed of any, came behind
him, and touched the border of his garment: and
45 immediately the issue of her blood stanched. And
Jesus said, Who is it that touched me? And when
all denied, Peter said, [4]and they that were with him,
Master, the multitudes press thee and crush *thee*.
46 But Jesus said, Some one did touch me: for I per-
47 ceived that power had gone forth from me. And
when the woman saw that she was not hid, she
came trembling, and falling down before him de-
clared in the presence of all the people for what
cause she touched him,

1 Gr. *demons.*

2 Or, *saved*

3 Some ancient authorities omit *had spent all her living upon physicians, and.*

4 Some ancient authorities omit *and they that were with him.*

* For "were choked" read "were drowned"—*Am. Com.*

and how she was healed immediately. And he said 48
unto her, Daughter, thy faith hath [1]made thee
whole; go in peace.
While he yet spake, there cometh one from the 49
ruler of the synagogue's *house*, saying, Thy daughter
is dead; trouble not the [2]Master. But Jesus hearing 50
it, answered him, Fear not: only believe, and she
shall be [3]made whole. And when he came to the 51
house, he suffered not any man to enter in with him,
save Peter, and John, and James, and the father of
the maiden and her mother. And all were weep- 52
ing, and bewailing her: but he said, Weep not; for
she is not dead, but sleepeth. And they laughed 53
him to scorn, knowing that she was dead. But he, 54
taking her by the hand, called, saying, Maiden, arise.
And her spirit returned, and she rose up immediate- 55
ly: and he commanded that *something* be given her
to eat. And her parents were amazed: but he 56
charged them to tell no man what had been done.
And he called the twelve together, and gave them **9**
power and authority over all [4]devils, and to cure
diseases. And he sent them forth to preach the 2
kingdom of God, and to heal [5]the sick. And he 3
said unto them, Take nothing for your journey,
neither staff, nor wallet, nor bread, nor money; nei-
ther have two coats. And into whatsoever house 4
ye enter, there abide, and thence depart. And as 5
many as receive you not, when ye depart from that
city, shake off the dust from your feet for a testi-
mony against them. And they departed, and went 6
throughout the villages, preaching the gospel, and
healing everywhere.
Now Herod the tetrarch heard of all that was 7
done: and he was much perplexed, because that it
was said by some, that John was risen from the
dead; and by some, that Elijah had appeared; and 8
by others, that one of the old prophets was risen
again. And Herod said, John I 9

1 Or, *saved thee*
2 Or, *Teacher*
3 Or, *saved*
4 Gr. *demons.*
5 Some ancient authorities omit *the sick.*

48 πιον παντὸς τοῦ λαοῦ καὶ ὡς ἰάθη παραχρῆμα. ὁ δὲ
εἶπεν αὐτῇ Θυγάτηρ, ἡ πίστις σου σέσωκέν σε· πορεύου
49 εἰς εἰρήνην. Ἔτι αὐτοῦ λαλοῦντος ἔρχεταί τις παρὰ τοῦ
ἀρχισυναγώγου λέγων ὅτι Τέθνηκεν ἡ θυγάτηρ σου,
50 μηκέτι σκύλλε τὸν διδάσκαλον. ὁ δὲ Ἰησοῦς ἀκούσας
ἀπεκρίθη αὐτῷ Μὴ φοβοῦ, μόνον πίστευσον, καὶ σωθή-
51 σεται. ἐλθὼν δὲ εἰς τὴν οἰκίαν οὐκ ἀφῆκεν εἰσελθεῖν τινὰ
σὺν αὐτῷ εἰ μὴ Πέτρον καὶ Ἰωάνην καὶ Ἰάκωβον καὶ τὸν Aφ.
52 πατέρα τῆς παιδὸς καὶ τὴν μητέρα. ἔκλαιον δὲ πάντες καὶ
ἐκόπτοντο αὐτήν. ὁ δὲ εἶπεν Μὴ κλαίετε, οὐ γὰρ ἀπέ-
53 θανεν ἀλλὰ καθεύδει. καὶ κατεγέλων αὐτοῦ, εἰδότες ὅτι
54 ἀπέθανεν. αὐτὸς δὲ κρατήσας τῆς χειρὸς αὐτῆς ἐφώνησεν
55 λέγων Ἡ παῖς, ἔγειρε. καὶ ἐπέστρεψεν τὸ πνεῦμα αὐ-
τῆς, καὶ ἀνέστη παραχρῆμα, καὶ διέταξεν αὐτῇ δοθῆναι
56 φαγεῖν. καὶ ἐξέστησαν οἱ γονεῖς αὐτῆς· ὁ δὲ παρήγγειλεν
αὐτοῖς μηδενὶ εἰπεῖν τὸ γεγονός.

1 Συνκαλεσάμενος δὲ τοὺς δώδεκα ἔδωκεν ⸀αὐτοῖς δύ- δύναμιν αὐτοῖς
ναμιν⸀ καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια καὶ νόσους
2 θεραπεύειν, καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασι-
3 λείαν τοῦ θεοῦ καὶ ἰᾶσθαι, καὶ εἶπεν πρὸς αὐτούς
Μηδὲν αἴρετε εἰς τὴν ὁδόν, μήτε ῥάβδον μήτε πήραν
μήτε ἄρτον μήτε ἀργύριον, μήτε δύο χιτῶνας ἔχειν.
4 καὶ εἰς ἣν ἂν οἰκίαν εἰσέλθητε, ἐκεῖ μένετε καὶ ἐκεῖθεν
5 ἐξέρχεσθε. καὶ ὅσοι ἂν μὴ δέχωνται ὑμᾶς, ἐξερχόμενοι
ἀπὸ τῆς πόλεως ἐκείνης τὸν κονιορτὸν ἀπὸ τῶν ποδῶν
6 ὑμῶν ἀποτινάσσετε εἰς μαρτύριον ἐπ' αὐτούς. Ἐξερχό-
μενοι δὲ διήρχοντο κατὰ τὰς κώμας εὐαγγελιζόμενοι καὶ θε-
7 ραπεύοντες πανταχοῦ. Ἤκουσεν δὲ Ἡρῴδης
ὁ τετραάρχης τὰ γινόμενα πάντα, καὶ διηπόρει διὰ τὸ λέ-
8 γεσθαι ὑπὸ τινῶν ὅτι Ἰωάνης ἠγέρθη ἐκ νεκρῶν, ὑπὸ
τινῶν δὲ ὅτι Ἠλείας ἐφάνη, ἄλλων δὲ ὅτι προφήτης τις
9 τῶν ἀρχαίων ἀνέστη. εἶπεν δὲ [ὁ] Ἡρῴδης Ἰωάνην ἐγὼ

ἀπεκεφάλισα· τίς δέ ἐστιν οὗτος περὶ οὗ ἀκούω τοιαῦ-
τα; καὶ ἐζήτει ἰδεῖν αὐτόν. Καὶ ὑποστρέψαν- 10
τες οἱ ἀπόστολοι διηγήσαντο αὐτῷ ὅσα ἐποίησαν. Καὶ
παραλαβὼν αὐτοὺς ὑπεχώρησεν κατ' ἰδίαν εἰς πόλιν καλου-
μένην Βηθσαιδά. οἱ δὲ ὄχλοι γνόντες ἠκολούθησαν αὐτῷ. 11
καὶ ἀποδεξάμενος αὐτοὺς ἐλάλει αὐτοῖς περὶ τῆς βασιλείας
τοῦ θεοῦ, καὶ τοὺς χρείαν ἔχοντας θεραπείας ἰᾶτο. Ἡ δὲ 12
ἡμέρα ἤρξατο κλίνειν· προσελθόντες δὲ οἱ δώδεκα εἶπαν
αὐτῷ Ἀπόλυσον τὸν ὄχλον, ἵνα πορευθέντες εἰς τὰς κύ-
κλῳ κώμας καὶ ἀγροὺς καταλύσωσιν καὶ εὕρωσιν ἐπισι-
τισμόν, ὅτι ὧδε ἐν ἐρήμῳ τόπῳ ἐσμέν. εἶπεν δὲ πρὸς 13
ὑμεῖς φαγεῖν αὐτούς Δότε αὐτοῖς ⸀φαγεῖν ὑμεῖς⸣. οἱ δὲ εἶπαν Οὐκ εἰ-
πέντε ἄρτοι σὶν ἡμῖν πλεῖον ἢ ⸀ἄρτοι πέντε⸣ καὶ ἰχθύες δύο, εἰ μήτι
πορευθέντες ἡμεῖς ἀγοράσωμεν εἰς πάντα τὸν λαὸν τοῦτον
βρώματα. ἦσαν γὰρ ὡσεὶ ἄνδρες πεντακισχίλιοι. εἶπεν 14
δὲ πρὸς τοὺς μαθητὰς αὐτοῦ Κατακλίνατε αὐτοὺς κλισίας
ὡσεὶ ἀνὰ πεντήκοντα. καὶ ἐποίησαν οὕτως καὶ κατέκλιναν 15
πάντας ⸀ἅπαντας⸣. λαβὼν δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο 16
ἰχθύας ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν αὐτοὺς καὶ
κατέκλασεν καὶ ἐδίδου τοῖς μαθηταῖς παραθεῖναι τῷ ὄχλῳ.
καὶ ἔφαγον καὶ ἐχορτάσθησαν πάντες, καὶ ἤρθη τὸ περισ- 17
σεῦσαν αὐτοῖς κλασμάτων κόφινοι δώδεκα.

Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν προσευχόμενον κατὰ 18
συνήντησαν μόνας ⸀συνῆσαν⸣ αὐτῷ οἱ μαθηταί, καὶ ἐπηρώτησεν αὐτοὺς
λέγων Τίνα με οἱ ὄχλοι λέγουσιν εἶναι; οἱ δὲ ἀποκρι- 19
θέντες εἶπαν Ἰωάνην τὸν βαπτιστήν, ἄλλοι δὲ Ἠλείαν,
ἄλλοι δὲ ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη. εἶπεν 20
δὲ αὐτοῖς Ὑμεῖς δὲ τίνα με λέγετε εἶναι; Πέτρος δὲ
ἀποκριθεὶς εἶπεν Τὸν χριστὸν τοῦ θεοῦ. ὁ δὲ ἐπιτιμή- 21
σας αὐτοῖς παρήγγειλεν μηδενὶ λέγειν τοῦτο, εἰπὼν ὅτι 22
Δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμα-
σθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμ-
ἀναστῆναι ματέων καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ⸀ἐγερ-

beheaded: but who is this, about whom I hear such
things? And he sought to see him.
10 And the apostles, when they were returned, de-
clared unto him what things they had done. And
he took them, and withdrew apart to a city called
11 Bethsaida. But the multitudes perceiving it fol-
lowed him: and he welcomed them, and spake to
them of the kingdom of God, and them that had
12 need of healing he healed. And the day began to
wear away; and the twelve came, and said unto
him, Send the multitude away, that they may go
into the villages and country round about, and
lodge, and get victuals*: for we are here in a desert
13 place. But he said unto them, Give ye them to eat.
And they said, We have no more than five loaves
and two fishes; except we should go and buy food
14 for all this people. For they were about five thou-
sand men. And he said unto his disciples, Make
them [1]sit down in companies, about fifty each. 1 Gr. *recline.*
15 And they did so, and made them all [1]sit down.
16 And he took the five loaves and the two fishes, and
looking up to heaven, he blessed them, and brake;
and gave to the disciples to set before the multitude.
17 And they did eat, and were all filled: and there was
taken up that which remained over to them of bro-
ken pieces, twelve baskets.
18 And it came to pass, as he was praying alone†,
the disciples were with him: and he asked them,
19 saying, Who do the multitudes say that I am? And
they answering said, John the Baptist; but others
say, Elijah; and others, that one of the old proph-
20 ets is risen again. And he said unto them, But who
say ye that I am? And Peter answering said, The
21 Christ of God. But he charged them, and com-
22 manded *them* to tell this to no man; saying, The
Son of man must suffer many things, and be re-
jected of the elders and chief priests and scribes,
and be killed, and the third day be raised

* For "victuals" read "provisions"—*Am. Com.*

† For "alone" read "apart"—*Am. Com.*

up. And he said unto all, If any man would come 23
after me, let him deny himself, and take up his cross
daily, and follow me. For whosoever would save 24
his [1]life shall lose it; but whosoever shall lose his
[1]life for my sake, the same shall save it. For what 25
is a man profited, if he gain the whole world, and
lose or forfeit his own self? For whosoever shall 26
be ashamed of me and of my words, of him shall the
Son of man be ashamed, when he cometh in his own
glory, and *the glory* of the Father, and of the holy
angels. But I tell you of a truth, There be some of 27
them that stand here, which shall in no wise taste
of death, till they see the kingdom of God.

And it came to pass about eight days after these 28
sayings, he took with him Peter and John and
James, and went up into the mountain to pray.
And as he was praying, the fashion of his counte- 29
nance was altered, and his raiment *became* white
and dazzling. And behold, there talked with him 30
two men, which were Moses and Elijah; who ap- 31
peared in glory, and spake of his [2]decease which
he was about to accomplish at Jerusalem. Now 32
Peter and they that were with him were heavy with
sleep: but [3]when they were fully awake, they saw
his glory, and the two men that stood with him.
And it came to pass, as they were parting from him, 33
Peter said unto Jesus, Master, it is good for us to
be here: and let us make three [4]tabernacles; one for
thee, and one for Moses, and one for Elijah: not
knowing what he said. And while he said these 34
things, there came a cloud, and overshadowed them:
and they feared as they entered into the cloud.
And a voice came out of the cloud, saying, This is 35
[5]my Son, my chosen: hear ye him. And when the 36
voice [6]came, Jesus was found alone. And they
held their peace, and told no man in those days any
of the things which they had seen.

1 Or, *soul*

2 Or, *departure*

3 Or, *having remained awake*

4 Or, *booths*

5 Many ancient authorities read *my beloved Son*. See Matt. xvii. 5; Mark ix. 7.

6 Or, *was past*

23 θῆναι⌉. Ἔλεγεν δὲ πρὸς πάντας Εἴ τις θέλει ὀπίσω
μου ἔρχεσθαι, ⌜ἀρνησάσθω⌝ ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν ἀπαρνησάσθω
24 αὐτοῦ καθ' ἡμέραν, καὶ ἀκολουθείτω μοι. ὃς γὰρ ἂν
θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν
ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, οὗτος σώσει αὐτήν.
25 τί γὰρ ⌜ὠφελεῖται⌝ ἄνθρωπος κερδήσας τὸν κόσμον ὅλον ὠφελεῖ
26 ἑαυτὸν δὲ ἀπολέσας ἢ ζημιωθείς; ὃς γὰρ ἂν ἐπαισχυνθῇ
με καὶ τοὺς ἐμοὺς λόγους, τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου
ἐπαισχυνθήσεται, ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ
27 πατρὸς καὶ τῶν ἁγίων ἀγγέλων. Λέγω δὲ ὑμῖν ἀληθῶς,
εἰσίν τινες τῶν αὐτοῦ ἑστηκότων οἳ οὐ μὴ γεύσωνται θανά-
του ἕως ἂν ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ. Ἀρ.
28 Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους ὡσεὶ ἡμέραι
ὀκτὼ ⊤ παραλαβὼν Πέτρον καὶ Ἰωάνην καὶ Ἰάκωβον ἀνέ- καὶ
29 βη εἰς τὸ ὄρος προσεύξασθαι. καὶ ἐγένετο ἐν τῷ προσ-
εύχεσθαι αὐτὸν τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον καὶ
30 ὁ ἱματισμὸς αὐτοῦ λευκὸς ἐξαστράπτων. καὶ ἰδοὺ ἄν-
δρες δύο συνελάλουν αὐτῷ, οἵτινες ἦσαν Μωυσῆς καὶ
31 Ἠλείας, οἳ ὀφθέντες ἐν δόξῃ ἔλεγον τὴν ἔξοδον αὐτοῦ ἣν
32 ἤμελλεν πληροῦν ἐν Ἰερουσαλήμ. ὁ δὲ Πέτρος καὶ οἱ
σὺν αὐτῷ ἦσαν βεβαρημένοι ὕπνῳ· διαγρηγορήσαντες δὲ
εἶδαν τὴν δόξαν αὐτοῦ καὶ τοὺς δύο ἄνδρας τοὺς συνε-
33 στῶτας αὐτῷ. καὶ ἐγένετο ἐν τῷ διαχωρίζεσθαι αὐτοὺς
ἀπ' αὐτοῦ εἶπεν ὁ Πέτρος πρὸς τὸν Ἰησοῦν Ἐπιστάτα,
καλόν ἐστιν ἡμᾶς ὧδε εἶναι, καὶ ποιήσωμεν σκηνὰς τρεῖς,
μίαν σοὶ καὶ μίαν Μωυσεῖ καὶ μίαν Ἠλείᾳ, μὴ εἰδὼς ὃ
34 λέγει. ταῦτα δὲ αὐτοῦ λέγοντος ἐγένετο νεφέλη καὶ ἐπε-
σκίαζεν αὐτούς· ἐφοβήθησαν δὲ ἐν τῷ εἰσελθεῖν αὐτοὺς
35 εἰς τὴν νεφέλην. καὶ φωνὴ ἐγένετο ἐκ τῆς νεφέλης λέ-
γουσα Οὗτός ἐστιν ὁ υἱός μου ὁ ἐκλελεγμένος, αὐτοῦ
36 ἀκούετε. καὶ ἐν τῷ γενέσθαι τὴν φωνὴν εὑρέθη Ἰησοῦς
μόνος. καὶ αὐτοὶ ἐσίγησαν καὶ οὐδενὶ ἀπήγγειλαν ἐν ἐκεί-
ναις ταῖς ἡμέραις οὐδὲν ὧν ἑώρακαν.

ἰδιὰ τῆς ἡμέρας ⊢ Ἐγένετο δὲ ⌜τῇ ἑξῆς ἡμέρᾳ⌝ κατελθόντων αὐτῶν ἀπὸ 37
τοῦ ὄρους συνήντησεν αὐτῷ ὄχλος πολύς. καὶ ἰδοὺ ἀνὴρ 38
ἀπὸ τοῦ ὄχλου ἐβόησεν λέγων Διδάσκαλε, δέομαί σου
ἐπιβλέψαι ἐπὶ τὸν υἱόν μου, ὅτι μονογενής μοί ἐστιν,
καὶ ἰδοὺ πνεῦμα λαμβάνει αὐτόν, καὶ ἐξέφνης κράζει, 39
καὶ σπαράσσει αὐτὸν μετὰ ἀφροῦ καὶ μόλις ἀποχωρεῖ
ἀπ᾽ αὐτοῦ συντρῖβον αὐτόν· καὶ ἐδεήθην τῶν μαθητῶν 40
σου ἵνα ἐκβάλωσιν αὐτό, καὶ οὐκ ἠδυνήθησαν. ἀπο- 41
κριθεὶς δὲ ὁ Ἰησοῦς εἶπεν Ὦ γενεὰ ἄπιστος καὶ διε-
στραμμένη, ἕως πότε ἔσομαι πρὸς ὑμᾶς καὶ ἀνέξομαι
ὑμῶν; προσάγαγε ὧδε τὸν υἱόν σου. ἔτι δὲ προσερχο- 42
μένου αὐτοῦ ἔρρηξεν αὐτὸν τὸ δαιμόνιον καὶ συνεσπάρα-
ξεν· ἐπετίμησεν δὲ ὁ Ἰησοῦς τῷ πνεύματι τῷ ἀκαθάρτῳ,
καὶ ἰάσατο τὸν παῖδα καὶ ἀπέδωκεν αὐτὸν τῷ πατρὶ
αὐτοῦ. ἐξεπλήσσοντο δὲ πάντες ἐπὶ τῇ μεγαλειότητι τοῦ 43
θεοῦ.

Πάντων δὲ θαυμαζόντων ἐπὶ πᾶσιν οἷς ἐποίει εἶπεν
πρὸς τοὺς μαθητὰς αὐτοῦ Θέσθε ὑμεῖς εἰς τὰ ὦτα ὑμῶν 44
τοὺς λόγους τούτους, ὁ γὰρ υἱὸς τοῦ ἀνθρώπου μέλλει
παραδίδοσθαι εἰς χεῖρας ἀνθρώπων. οἱ δὲ ἠγνόουν τὸ 45
ῥῆμα τοῦτο, καὶ ἦν παρακεκαλυμμένον ἀπ᾽ αὐτῶν ἵνα μὴ
αἴσθωνται αὐτό, καὶ ἐφοβοῦντο ἐρωτῆσαι αὐτὸν περὶ τοῦ
ῥήματος τούτου. Εἰσῆλθεν δὲ διαλογισμὸς ἐν 46
ἰδὼν αὐτοῖς, τὸ τίς ἂν εἴη μείζων αὐτῶν. ὁ δὲ Ἰησοῦς ⌜εἰδὼς⌝ 47
τὸν διαλογισμὸν τῆς καρδίας αὐτῶν ἐπιλαβόμενος παι-
δίον ἔστησεν αὐτὸ παρ᾽ ἑαυτῷ, καὶ εἶπεν αὐτοῖς Ὃς ἂν 48
δέξηται τοῦτο τὸ παιδίον ἐπὶ τῷ ὀνόματί μου ἐμὲ δέχε-
ται, καὶ ὃς ἂν ἐμὲ δέξηται δέχεται τὸν ἀποστείλαντά με·
ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῖν ὑπάρχων οὗτός ἐστιν
μέγας. Ἀποκριθεὶς δὲ Ἰωάνης εἶπεν Ἐπι- 49
στάτα, εἴδαμέν τινα ἐν τῷ ὀνόματί σου ἐκβάλλοντα δαι-
μόνια, καὶ ἐκωλύομεν αὐτὸν ὅτι οὐκ ἀκολουθεῖ μεθ᾽ ἡμῶν.
εἶπεν δὲ πρὸς αὐτὸν Ἰησοῦς Μὴ κωλύετε, ὃς γὰρ οὐκ ἔ- 50

37 And it came to pass, on the next day, when they
were come down from the mountain, a great multi-
38 tude met him. And behold, a man from the multi-
tude cried, saying, [1]Master, I beseech thee to look 1 Or, *Teacher.*
39 upon my son; for he is mine only child: and be-
hold, a spirit taketh him, and he suddenly crieth
out; and it [2]teareth him that he foameth, and it 2 Or, *convulseth.*
hardly departeth from him, bruising him sorely.
40 And I besought thy disciples to cast it out; and
41 they could not. And Jesus answered and said, O
faithless and perverse generation, how long shall I
be with you, and bear with you? bring hither thy
42 son. And as he was yet a coming, the [3]devil [4]dash- 3 Gr. *demon.*
ed him down, and [5]tare *him* grievously. But Jesus 4 Or, *rent him.* 5 Or, *convulsed.*
rebuked the unclean spirit, and healed the boy, and
43 gave him back to his father. And they were all
astonished at the majesty of God.
But while all were marvelling at all the things
44 which he did, he said unto his disciples, Let these
words sink into your ears: for the Son of man shall
45 be delivered up into the hands of men. But they
understood not this saying, and it was concealed
from them, that they should not perceive it: and
they were afraid to ask him about this saying.
46 And there arose a reasoning among them, which
47 of them should be [6]greatest*. But when Jesus saw 6 Gr. *greater.*
the reasoning of their heart, he took a little child,
48 and set him by his side, and said unto them, Who-
soever shall receive this little child in my name re-
ceiveth me: and whosoever shall receive me receiv-
eth him that sent me: for he that is [7]least among 7 Gr. *lesser.*
you all, the same is great.
49 And John answered and said, Master, we saw one
casting out [8]devils in thy name; and we forbade 8 Gr. *demons.*
50 him, because he followeth not with us. But Jesus
said unto him, Forbid *him* not: for he that is not

* For "should be greatest" read "was the greatest"—*Am. Com.*

against you is for you.
And it came to pass, when the days [1]were well- 51
nigh come that he should be received up, he sted-
fastly set his face to go to Jerusalem, and sent mes- 52
sengers before his face: and they went, and entered
into a village of the Samaritans, to make ready for
him. And they did not receive him, because his 53
face was *as though he were* going to Jerusalem.
And when his disciples James and John saw *this*, 54
they said, Lord, wilt thou that we bid fire to come
down from heaven, and consume them[2]? But he 55
turned, and rebuked them[3]. And they went to an- 56
other village.
And as they went in the way, a certain man said 57
unto him, I will follow thee whithersoever thou go-
est. And Jesus said unto him, The foxes have 58
holes, and the birds of the heaven *have* [4]nests; but
the Son of man hath not where to lay his head.
And he said unto another, Follow me. But he said, 59
Lord, suffer me first to go and bury my father. But 60
he said unto him, Leave the dead to bury their own
dead; but go thou and publish abroad the kingdom
of God. And another also said, I will follow thee, 61
Lord; but first suffer me to bid farewell to them that
are at my house. But Jesus said unto him, No man, 62
having put his hand to the plough, and looking
back, is fit for the kingdom of God.
Now after these things the Lord appointed sev- **10**
enty[5] others, and sent them two and two before his
face into every city and place, whither he himself
was about to come. And he said unto them, The 2
harvest is plenteous, but the labourers are few: pray
ye therefore the Lord of the harvest,

1 Gr. *were being fulfilled.*

2 Many ancient authorities add *even as Elijah did.*

3 Some ancient authorities add *and said, Ye know not what manner of spirit ye are of.* Some, but fewer, add also *For the Son of man came not to destroy men's lives, but to save them.*

4 Gr. *lodging-places.*

5 Many ancient authorities add *and two*: and so in ver. 17.

στιν καθ' ὑμῶν ὑπὲρ ὑμῶν ἐστίν.

51 Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀνα-
λήμψεως αὐτοῦ καὶ αὐτὸς τὸ πρόσωπον ἐστήρισεν τοῦ
52 πορεύεσθαι εἰς Ἰερουσαλήμ, καὶ ἀπέστειλεν ἀγγέλους πρὸ
προσώπου αὐτοῦ. Καὶ πορευθέντες εἰσῆλθον εἰς κώμην
53 Σαμαρειτῶν, ὡς ἑτοιμάσαι αὐτῷ· καὶ οὐκ ἐδέξαντο αὐτόν,
ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἰερουσαλήμ.
54 ἰδόντες δὲ οἱ μαθηταὶ Ἰάκωβος καὶ Ἰωάνης εἶπαν Κύριε,
θέλεις εἴπωμεν ΠΥ͂Ρ ΚΑΤΑΒΗ͂ΝΑΙ ἈΠῸ ΤΟΥ͂ ΟΥ̓ΡΑΝΟΥ͂ ΚΑῚ
55 ἈΝΑΛΩ͂ΣΑΙ αὐτούς ⊤; στραφεὶς δὲ ἐπετίμησεν αὐτοῖς ⊤. ⊣, ὡς καὶ Ἠλείας ἐποίησεν ⊢ [*
56 καὶ ἐπορεύθησαν εἰς ἑτέραν κώμην.
57 Καὶ πορευομένων αὐτῶν ἐν τῇ ὁδῷ εἶπέν τις πρὸς
58 αὐτόν Ἀκολουθήσω σοι ὅπου ἂν ἀπέρχῃ. καὶ εἶπεν
αὐτῷ [ὁ] Ἰησοῦς Αἱ ἀλώπεκες φωλεοὺς ἔχουσιν καὶ τὰ
πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις, ὁ δὲ υἱὸς τοῦ ἀνθρώ-
59 που οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ. Εἶπεν δὲ πρὸς
ἕτερον Ἀκολούθει μοι. ὁ δὲ εἶπεν ⌜Ἐπίτρεψόν⌝ μοι πρῶ- Κύριε, ἐπίτρεψόν
60 τον ἀπελθόντι θάψαι τὸν πατέρα μου. εἶπεν δὲ αὐτῷ
Ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς, σὺ δὲ ἀπελ-
61 θὼν διάγγελλε τὴν βασιλείαν τοῦ θεοῦ. εἶπεν δὲ καὶ ἕτε-
ρος Ἀκολουθήσω σοί, κύριε· πρῶτον δὲ ἐπίτρεψόν μοι ἀπο-
62 τάξασθαι τοῖς εἰς τὸν οἶκόν μου. εἶπεν δὲ [πρὸς αὐτὸν]
ὁ Ἰησοῦς Οὐδεὶς ⌜ἐπιβαλὼν τὴν χεῖρα ἐπ' ἄροτρον καὶ ‡
βλέπων εἰς τὰ ὀπίσω⌝ εὔθετός ἐστιν τῇ βασιλείᾳ τοῦ θεοῦ.
1 Μετὰ δὲ ταῦτα ἀνέδειξεν ὁ κύριος ἑτέρους ἑβδομήκοντα
[δύο] καὶ ἀπέστειλεν αὐτοὺς ἀνὰ δύο [δύο] πρὸ προσώπου
αὐτοῦ εἰς πᾶσαν πόλιν καὶ τόπον οὗ ἤμελλεν αὐτὸς ἔρχε-
2 σθαι. ἔλεγεν δὲ πρὸς αὐτούς Ὁ μὲν θερισμὸς πολύς, οἱ
δὲ ἐργάται ὀλίγοι· δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ

* ⊣ καὶ εἶπεν Οὐκ οἴδατε ποίου πνεύματός ἐστε. [ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν ψυχὰς [ἀνθρώπων] ἀπολέσαι ἀλλὰ σῶσαι.] ⊢

‡ ⊣ εἰς τὰ ὀπίσω βλέπων καὶ ἐπιβάλλων τὴν χεῖρα αὐτοῦ ἐπ' ἄροτρον ⊢

ὅπως ἐργάτας ἐκβάλῃ εἰς τὸν θερισμὸν αὐτοῦ. ὑπάγετε. 3
ἰδοὺ ἀποστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ λύκων. μὴ βα- 4
στάζετε βαλλάντιον, μὴ πήραν, μὴ ὑποδήματα, καὶ
μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε. εἰς ἣν δ' ἂν εἰσέλ- 5
θητε οἰκίαν πρῶτον λέγετε Εἰρήνη τῷ οἴκῳ τούτῳ. καὶ 6
ᾖ ἐκεῖ ἐὰν ⌜ἐκεῖ ᾖ⌝ υἱὸς εἰρήνης, ἐπαναπαήσεται ἐπ' αὐτὸν ἡ
εἰρήνη ὑμῶν· εἰ δὲ μήγε, ἐφ' ὑμᾶς ἀνακάμψει. ἐν αὐτῇ 7
δὲ τῇ οἰκίᾳ μένετε, ἔσθοντες καὶ πίνοντες τὰ παρ' αὐτῶν,
ἄξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ. μὴ μεταβαίνετε ἐξ
οἰκίας εἰς οἰκίαν. καὶ εἰς ἣν ἂν πόλιν εἰσέρχησθε καὶ 8
δέχωνται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν, καὶ θερα- 9
πεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς, καὶ λέγετε αὐτοῖς Ἤγγικεν
ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. εἰς ἣν δ' ἂν πόλιν εἰσέλ- 10
θητε καὶ μὴ δέχωνται ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας
αὐτῆς εἴπατε Καὶ τὸν κονιορτὸν τὸν κολληθέντα ἡμῖν 11
ἐκ τῆς πόλεως ὑμῶν εἰς τοὺς πόδας ἀπομασσόμεθα ὑμῖν·
πλὴν τοῦτο γινώσκετε ὅτι ἤγγικεν ἡ βασιλεία τοῦ θεοῦ.
λέγω ὑμῖν ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ ἐκείνῃ ἀνεκτότερον 12
ἔσται ἢ τῇ πόλει ἐκείνῃ. Οὐαί σοι, Χοραζείν· οὐαί σοι, 13
Βηθσαιδά· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγενήθησαν αἱ
δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ
σποδῷ καθήμενοι μετενόησαν. πλὴν Τύρῳ καὶ Σιδῶνι 14
ἀνεκτότερον ἔσται ἐν τῇ κρίσει ἢ ὑμῖν. Καὶ σύ, Κα- 15
φαρναούμ, μὴ ἕως οὐρανοῦ ὑψωθήσῃ; ἕως τοῦ ᾅδου
καταβιβασθήσῃ ⌜καταβήσῃ⌝. Ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει, καὶ ὁ ἀθε- 16
τῶν ὑμᾶς ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ τὸν ἀπο-
στείλαντά με. Ὑπέστρεψαν δὲ οἱ ἑβδομήκον- 17
τα [δύο] μετὰ χαρᾶς λέγοντες Κύριε, καὶ τὰ δαιμόνια
ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου. εἶπεν δὲ αὐ- 18
ἐκ τοῦ οὐρανοῦ ὡς ἀστραπὴν τοῖς Ἐθεώρουν τὸν Σατανᾶν ⌜ὡς ἀστραπὴν ἐκ τοῦ οὐ-
ρανοῦ⌝ πεσόντα. ἰδοὺ δέδωκα ὑμῖν τὴν ἐξουσίαν τοῦ 19
πατεῖν ἐπάνω ὄφεων καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν
ἀδικήσῃ δύναμιν τοῦ ἐχθροῦ, καὶ οὐδὲν ὑμᾶς οὐ μὴ ⌜ἀδικήσει⌝.

3 that he send forth labourers into his harvest. Go
your ways: behold, I send you forth as lambs in the
4 midst of wolves. Carry no purse, no wallet, no shoes:
5 and salute no man on the way. And into whatso-
ever house ye shall [1]enter, first say, Peace *be* to this [1] Or. *enter first, say*
6 house. And if a son of peace be there, your peace
shall rest upon [2]him: but if not, it shall turn to you [2] Or. *it*
7 again. And in that same house remain, eating and
drinking such things as they give: for the labourer
is worthy of his hire. Go not from house to house.
8 And into whatsoever city ye enter, and they receive
9 you, eat such things as are set before you: and heal
the sick that are therein, and say unto them, The
10 kingdom of God is come nigh unto you. But into
whatsoever city ye shall enter, and they receive you
11 not, go out into the streets thereof and say, Even the
dust from your city, that cleaveth to our feet, we do
wipe off against you: howbeit know this, that the
12 kingdom of God is come nigh. I say unto you, It
shall be more tolerable in that day for Sodom, than
13 for that city. Woe unto thee, Chorazin! woe unto
thee, Bethsaida! for if the [3]mighty works had been [3] Gr. *powers.*
done in Tyre and Sidon, which were done in you,
they would have repented long ago, sitting in sack-
14 cloth and ashes. Howbeit it shall be more tolerable
for Tyre and Sidon in the judgement, than for you.
15 And thou, Capernaum, shalt thou be exalted unto
heaven? thou shalt be brought down unto Hades.
16 He that heareth you heareth me; and he that reject-
eth you rejecteth me; and he that rejecteth me re-
jecteth him that sent me.
17 And the seventy returned with joy, saying, Lord,
even the [4]devils are subject unto us in thy name. [4] Gr. *demons.*
18 And he said unto them, I beheld Satan fallen as
19 lightning from heaven. Behold, I have given you
authority to tread upon serpents and scorpions, and
over all the power of the enemy: and nothing shall
in any wise hurt you.

Howbeit in this rejoice not, that the spirits are sub- 20
ject unto you; but rejoice that your names are writ-
ten in heaven.

1 Or, *by* In that same hour he rejoiced [1]in the Holy Spirit, 21
2 Or, *praise* and said, I [2]thank thee, O Father, Lord of heaven
and earth, that thou didst hide these things from the
wise and understanding, and didst reveal them unto
3 Or, *that* babes: yea, Father; [3]for so it was well-pleasing in
thy sight. All things have been delivered unto me 22
of my Father: and no one knoweth who the Son is,
save the Father; and who the Father is, save the
Son, and he to whomsoever the Son willeth to re-
veal *him*. And turning to the disciples, he said pri- 23
vately, Blessed *are* the eyes which see the things
that ye see: for I say unto you, that many prophets 24
and kings desired to see the things which ye see,
and saw them not; and to hear the things which ye
hear, and heard them not.

And behold, a certain lawyer stood up and tempt- 25
4 Or, *Teacher* ed him, saying, [4]Master, what shall I do to inherit
eternal life? And he said unto him, What is written 26
in the law? how readest thou? And he answering 27
5 Gr. *from*. said, Thou shalt love the Lord thy God [5]with all
thy heart, and with all thy soul, and with all thy
strength, and with all thy mind; and thy neighbour
as thyself. And he said unto him, Thou hast an- 28
swered right: this do, and thou shalt live. But he, 29
desiring to justify himself, said unto Jesus, And
who is my neighbour? Jesus made answer and 30
said, A certain man was going down from Jerusalem
to Jericho; and he fell among robbers, which both
stripped him and beat him, and departed, leaving
him half dead. And by chance a certain priest was 31
going down that way: and when he saw him, he
passed by on the other side. And in like manner a 32
Levite also, when he came to the place, and saw him,
passed by on the other side. But a certain Samari- 33
tan, as he journeyed, came where he was: and when
he saw him, he was moved with compassion, and 34
came to him, and bound up his wounds, pouring
on *them* oil and wine;

20 πλὴν ἐν τούτῳ μὴ χαίρετε ὅτι τὰ πνεύματα ὑμῖν ὑποτάσ-
σεται, χαίρετε δὲ ὅτι τὰ ὀνόματα ὑμῶν ἐνγέγραπται ἐν
21 τοῖς οὐρανοῖς. Ἐν αὐτῇ τῇ ὥρᾳ ἠγαλλιάσατο
τῷ πνεύματι τῷ ἁγίῳ καὶ εἶπεν Ἐξομολογοῦμαί σοι,
πάτερ κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας
ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νη-
πίοις· ναί, ὁ πατήρ, ὅτι οὕτως εὐδοκία ἐγένετο ἔμπροσθέν
22 σου. Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου, καὶ
οὐδεὶς γινώσκει τίς ἐστιν ὁ υἱὸς εἰ μὴ ὁ πατήρ, καὶ τίς
ἐστιν ὁ πατὴρ εἰ μὴ ὁ υἱὸς καὶ ᾧ ἂν βούληται ὁ υἱὸς
23 ἀποκαλύψαι. Καὶ στραφεὶς πρὸς τοὺς μαθητὰς κατ' ἰδίαν
εἶπεν Μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε.
24 λέγω γὰρ ὑμῖν ὅτι πολλοὶ προφῆται καὶ βασιλεῖς ἠθέ-
λησαν ἰδεῖν ἃ ὑμεῖς βλέπετε καὶ οὐκ εἶδαν, καὶ ἀκοῦσαι ἃ
ἀκούετε καὶ οὐκ ἤκουσαν.

25 Καὶ ἰδοὺ νομικός τις ἀνέστη ἐκπειράζων αὐτὸν λέ-
γων Διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;
26 ὁ δὲ εἶπεν πρὸς αὐτόν Ἐν τῷ νόμῳ τί γέγραπται; πῶς
27 ἀναγινώσκεις; ὁ δὲ ἀποκριθεὶς εἶπεν Ἀγαπήσεις Κύριον
τὸν ⸀θεόν σου⸀ ἐξ ὅλης ⸆ καρδίας σου καὶ ἐν ὅλῃ τῇ θεὸν | τῆς
ψυχῇ σου καὶ ἐν ὅλῃ τῇ ἰσχύι σου καὶ ἐν ὅλῃ τῇ δια-
28 νοίᾳ σου, καὶ τὸν πλησίον σου ὡς σεαυτόν. εἶπεν δὲ
29 αὐτῷ Ὀρθῶς ἀπεκρίθης· τοῦτο ποίει καὶ ζήσῃ. Ὁ δὲ
θέλων δικαιῶσαι ἑαυτὸν εἶπεν πρὸς τὸν Ἰησοῦν Καὶ τίς
30 ἐστίν μου πλησίον; ὑπολαβὼν ὁ Ἰησοῦς εἶπεν Ἄνθρω-
πός τις κατέβαινεν ἀπὸ Ἰερουσαλὴμ εἰς Ἰερειχὼ καὶ λη-
σταῖς περιέπεσεν, οἳ καὶ ἐκδύσαντες αὐτὸν καὶ πληγὰς
31 ἐπιθέντες ἀπῆλθον ἀφέντες ἡμιθανῆ. κατὰ συγκυρίαν δὲ
ἱερεύς τις κατέβαινεν [ἐν] τῇ ὁδῷ ἐκείνῃ, καὶ ἰδὼν αὐτὸν
32 ἀντιπαρῆλθεν· ὁμοίως δὲ καὶ Λευείτης κατὰ τὸν τόπον
33 ἐλθὼν καὶ ἰδὼν ἀντιπαρῆλθεν. Σαμαρείτης δέ τις ὁδεύων
34 ἦλθεν κατ' αὐτὸν καὶ ἰδὼν ἐσπλαγχνίσθη, καὶ προσελθὼν
κατέδησεν τὰ τραύματα αὐτοῦ ἐπιχέων ἔλαιον καὶ οἶνον,

ἐπιβιβάσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος ἤγαγεν αὐτὸν εἰς
πανδοχεῖον καὶ ἐπεμελήθη αὐτοῦ. καὶ ἐπὶ τὴν αὔριον ἐκ- 35
ἔδωκεν δύο δηνάρια βαλὼν ⌜δύο δηνάρια ἔδωκεν⌝ τῷ πανδοχεῖ καὶ εἶπεν Ἐπι-
μελήθητι αὐτοῦ, καὶ ὅτι ἂν προσδαπανήσῃς ἐγὼ ἐν τῷ
ἐπανέρχεσθαί με ἀποδώσω σοι. τίς τούτων τῶν τριῶν 36
πλησίον δοκεῖ σοι γεγονέναι τοῦ ἐμπεσόντος εἰς τοὺς λῃ-
στάς; ὁ δὲ εἶπεν Ὁ ποιήσας τὸ ἔλεος μετ' αὐτοῦ. εἶπεν 37 •
δὲ αὐτῷ [ὁ] Ἰησοῦς Πορεύου καὶ σὺ ποίει ὁμοίως.

Ἐν δὲ τῷ πορεύεσθαι αὐτοὺς αὐτὸς εἰσῆλθεν εἰς κώμην 38
[εἰς τὸν οἶκον αὐτῆς] τινά· γυνὴ δέ τις ὀνόματι Μάρθα ὑπεδέξατο αὐτὸν ⌜εἰς τὴν
οἰκίαν⌝. καὶ τῇδε ἦν ἀδελφὴ καλουμένη Μαριάμ, [ἣ] καὶ 39
παρακαθεσθεῖσα πρὸς τοὺς πόδας τοῦ κυρίου ἤκουεν τὸν λό-
γον αὐτοῦ. ἡ δὲ Μάρθα περιεσπᾶτο περὶ πολλὴν διακονί- 40
αν· ἐπιστᾶσα δὲ εἶπεν Κύριε, οὐ μέλει σοι ὅτι ἡ ἀδελφή
μου μόνην με κατέλειπεν διακονεῖν; εἰπὸν οὖν αὐτῇ ἵνα
μοι συναντιλάβηται. ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ κύριος 41
θορυβάζῃ· Μαριὰμ Μάρθα Μάρθα, ⌜μεριμνᾷς καὶ θορυβάζῃ περὶ πολλά, ὀλί-
γων δέ ἐστιν χρεία ἢ ἑνός· Μαριὰμ γὰρ⌝ τὴν ἀγαθὴν 42
μερίδα ἐξελέξατο ἥτις οὐκ ἀφαιρεθήσεται αὐτῆς.

Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσευχό- 1
μενον, ὡς ἐπαύσατο, εἶπέν τις τῶν μαθητῶν αὐτοῦ πρὸς
αὐτόν Κύριε, δίδαξον ἡμᾶς προσεύχεσθαι, καθὼς καὶ
Ἰωάνης ἐδίδαξεν τοὺς μαθητὰς αὐτοῦ. εἶπεν δὲ αὐτοῖς 2
Ὅταν προσεύχησθε, λέγετε Πάτερ, ἁγιασθήτω τὸ ὄνομά
Ap. σου· ἐλθάτω ἡ βασιλεία σου· τὸν ἄρτον ἡμῶν τὸν ἐπιού- 3
σιον δίδου ἡμῖν τὸ καθ' ἡμέραν· καὶ ἄφες ἡμῖν τὰς ἁμαρ- 4
τίας ἡμῶν, καὶ γὰρ αὐτοὶ ἀφίομεν παντὶ ὀφείλοντι ἡμῖν·
καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν. Καὶ 5
εἶπεν πρὸς αὐτούς Τίς ἐξ ὑμῶν ἕξει φίλον καὶ πορεύσε-
ται πρὸς αὐτὸν μεσονυκτίου καὶ εἴπῃ αὐτῷ Φίλε, χρῆσόν
μοι τρεῖς ἄρτους, ἐπειδὴ φίλος μου παρεγένετο ἐξ ὁδοῦ 6
πρός με καὶ οὐκ ἔχω ὃ παραθήσω αὐτῷ· κἀκεῖνος ἔσωθεν 7
ἀποκριθεὶς εἴπῃ Μή μοι κόπους πάρεχε· ἤδη ἡ θύρα

and he set him on his own beast, and brought him
35 to an inn, and took care of him. And on the mor-
row he took out two [1]pence, and gave them to the
host, and said, Take care of him; and whatsoever
thou spendest more, I, when I come back again, will
36 repay thee. Which of these three, thinkest thou,
proved neighbour unto him that fell among the
37 robbers? And he said, He that shewed mercy on
him. And Jesus said unto him, Go, and do thou
likewise.
38 Now as they went on their way, he entered into
a certain village: and a certain woman named Mar-
39 tha received him into her house. And she had a
sister called Mary, which also sat at the Lord's feet,
40 and heard his word. But Martha was [2]cumbered
about much serving; and she came up to him, and
said, Lord, dost thou not care that my sister did
leave me to serve alone? bid her therefore that she
41 help me. But the Lord answered and said unto
her, [3]Martha, Martha, thou art anxious and troubled
42 about many things: [4]but one thing is needful: for
Mary hath chosen the good part, which shall not be
taken away from her.
11 And it came to pass, as he was praying in a cer-
tain place, that when he ceased, one of his disciples
said unto him, Lord, teach us to pray, even as John
2 also taught his disciples. And he said unto them,
When ye pray, say, [5]Father, Hallowed be thy name.
3 Thy kingdom come.[6] Give us day by day [7]our daily
4 bread. And forgive us our sins; for we ourselves
also forgive every one that is indebted to us. And
bring us not into temptation[8].
5 And he said unto them, Which of you shall have
a friend, and shall go unto him at midnight, and say
6 to him, Friend, lend me three loaves; for a friend
of mine is come to me from a journey, and I have
7 nothing to set before him; and he from within shall
answer and say, Trouble me not: the door is now

1 See marginal note on Matt. xviii. 28.
2 Gr. *distracted*.
3 A few ancient authorities read *Martha, Martha, thou art troubled: Mary hath chosen &c.*
4 Many ancient authorities read *but few things are needful, or one.*
5 Many ancient authorities read *Our Father, which art in heaven.* See Matt. vi. 9.
6 Many ancient authorities add *Thy will be done, as in heaven, so on earth.* See Matt. vi. 10.
7 Gr. *our bread for the coming day.*
8 Many ancient authorities add *but deliver us from the evil* one (or, *from evil*). See Matt. vi. 13.

shut, and my children are with me in bed; I cannot
rise and give thee? I say unto you, Though he will 8
not rise and give him, because he is his friend, yet
because of his importunity he will arise and give
him [1]as many as he needeth. And I say unto you, 9
Ask, and it shall be given you; seek, and ye shall
find; knock, and it shall be opened unto you. For 10
every one that asketh receiveth; and he that seek-
eth findeth; and to him that knocketh it shall be
opened. And of which of you that is a father shall 11
his son ask [2]a loaf, and he give him a stone? or a
fish, and he for a fish give him a serpent? Or *if* he 12
shall ask an egg, will he give him a scorpion? If 13
ye then, being evil, know how to give good gifts
unto your children, how much more shall *your*
heavenly Father give the Holy Spirit to them that
ask him?

And he was casting out a [3]devil *which was* dumb. 14
And it came to pass, when the [3]devil was gone out,
the dumb man spake; and the multitudes marvelled.
But some of them said, [4]By Beelzebub the prince of 15
the [5]devils casteth he out [5]devils. And others, tempt- 16
ing *him*, sought of him a sign from heaven. But he, 17
knowing their thoughts, said unto them, Every king-
dom divided against itself is brought to desolation;
[6]and a house *divided* against a house falleth. And 18
if Satan also is divided against himself, how shall
his kingdom stand? because ye say that I cast out
[5]devils [4]by Beelzebub. And if I [4]by Beelzebub cast 19
out [5]devils, by whom do your sons cast them out?
therefore shall they be your judges. But if I by 20
the finger of God cast out [5]devils, then is the king-
dom of God come upon you. When the strong *man* 21
fully armed guardeth his own court, his goods are
in peace: but when a stronger than he shall come 22
upon him, and overcome him, he taketh from him
his whole armour wherein he trusted, and divideth
his spoils. He that is not with me is against me; 23
and he that gathereth not with me scattereth. The 24
unclean spirit when [7]he is gone out of the man,

1 Or, *whatsoever things*
2 Some ancient authorities omit *a loaf, and he give him a stone? or.*
3 Gr. *demon.*
4 Or, *In*
5 Gr. *demons.*
6 Or, *and house falleth upon house.*
7 Or, *it*

κέκλεισται, καὶ τὰ παιδία μου μετ' ἐμοῦ εἰς τὴν κοίτην
8 εἰσίν· οὐ δύναμαι ἀναστὰς δοῦναί σοι. λέγω ὑμῖν, εἰ καὶ
οὐ δώσει αὐτῷ ἀναστὰς διὰ τὸ εἶναι φίλον αὐτοῦ, διά γε
τὴν ἀναιδίαν αὐτοῦ ἐγερθεὶς δώσει αὐτῷ ὅσων χρή-
9 ζει. Κἀγὼ ὑμῖν λέγω, αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖ-
10 τε, καὶ εὑρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν. πᾶς γὰρ
ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὑρίσκει, καὶ τῷ κρούοντι
11 ⸂ἀνοιγήσεται⸃. τίνα δὲ ἐξ ὑμῶν ⸂τὸν πατέρα αἰτήσει⸃ ὁ ἀνοίγεται | αἰτήσει τὸν πατέρα
12 υἱὸς ⸆ ἰχθύν, μὴ ἀντὶ ἰχθύος ὄφιν αὐτῷ ἐπιδώσει; ἢ καὶ ἄρτον, μὴ λίθον
13 αἰτήσει ᾠόν, ἐπιδώσει αὐτῷ σκορπίον; εἰ οὖν ὑμεῖς πονη- ἐπιδώσει αὐτῷ; ἢ [καὶ]
ροὶ ὑπάρχοντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις
ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ [ὁ] ἐξ οὐρανοῦ δώσει ⸂πνεῦμα ⊣ἀγαθὸν δόμα⊢
ἅγιον⸃ τοῖς αἰτοῦσιν αὐτόν.

14 Καὶ ἦν ἐκβάλλων δαιμόνιον κωφόν· ἐγένετο δὲ τοῦ
δαιμονίου ἐξελθόντος ἐλάλησεν ὁ κωφός. Καὶ ἐθαύμασαν
15 οἱ ὄχλοι· τινὲς δὲ ἐξ αὐτῶν εἶπαν Ἐν Βεεζεβοὺλ τῷ
16 ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια· ἕτεροι δὲ
17 πειράζοντες σημεῖον ἐξ οὐρανοῦ ἐζήτουν παρ' αὐτοῦ. αὐ-
τὸς δὲ εἰδὼς αὐτῶν τὰ διανοήματα εἶπεν αὐτοῖς Πᾶσα
βασιλεία ἐφ' ⸂ἑαυτὴν διαμερισθεῖσα⸃ ἐρημοῦται, καὶ οἶκος διαμερισθεῖσα
18 ἐπὶ οἶκον πίπτει. εἰ δὲ καὶ ὁ Σατανᾶς ἐφ' ἑαυτὸν διεμερί- ἐφ' ἑαυτὴν
σθη, πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; ὅτι λέγετε ἐν
19 Βεεζεβοὺλ ἐκβάλλειν με τὰ δαιμόνια. εἰ δὲ ἐγὼ ἐν Βεεζε-
βοὺλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλ-
20 λουσιν; διὰ τοῦτο αὐτοὶ ⸂ὑμῶν κριταὶ⸃ ἔσονται. εἰ δὲ ἐν κριταὶ ὑμῶν
δακτύλῳ θεοῦ [ἐγὼ] ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν
21 ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ. ὅταν ὁ ἰσχυρὸς καθωπλι-
σμένος φυλάσσῃ τὴν ἑαυτοῦ αὐλήν, ἐν εἰρήνῃ ἐστὶν τὰ
22 ὑπάρχοντα αὐτοῦ· ἐπὰν δὲ ἰσχυρότερος αὐτοῦ ἐπελθὼν
νικήσῃ αὐτόν, τὴν πανοπλίαν αὐτοῦ αἴρει ἐφ' ᾗ ἐπεποίθει,
23 καὶ τὰ σκῦλα αὐτοῦ διαδίδωσιν. ὁ μὴ ὢν μετ' ἐμοῦ
κατ' ἐμοῦ ἐστίν, καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπί-
24 ζει. Ὅταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀν-

ἀνάπαυσιν καὶ μὴ εὑρίσκον. τότε

θρώπου, διέρχεται δι' ἀνύδρων τόπων ζητοῦν ⌜ἀνάπαυσιν,
καὶ μὴ εὑρίσκον [τότε]⌝ λέγει Ὑποστρέψω εἰς τὸν οἶκόν
μου ὅθεν ἐξῆλθον· καὶ ἐλθὸν εὑρίσκει [σχολάζοντα,] σεσα- 25
ρωμένον καὶ κεκοσμημένον. τότε πορεύεται καὶ παραλαμ- 26
βάνει ἕτερα πνεύματα πονηρότερα ἑαυτοῦ ἑπτά, καὶ εἰσελ-
θόντα κατοικεῖ ἐκεῖ, καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου
ἐκείνου χείρονα τῶν πρώτων. Ἐγένετο δὲ ἐν τῷ 27
λέγειν αὐτὸν ταῦτα ἐπάρασά τις φωνὴν γυνὴ ἐκ τοῦ ὄχλου
εἶπεν αὐτῷ Μακαρία ἡ κοιλία ἡ βαστάσασά σε καὶ
μαστοὶ οὓς ἐθήλασας· αὐτὸς δὲ εἶπεν Μενοῦν μακάριοι 28
οἱ ἀκούοντες τὸν λόγον τοῦ θεοῦ καὶ φυλάσσοντες.

Τῶν δὲ ὄχλων ἐπαθροιζομένων ἤρξατο λέγειν Ἡ 29
γενεὰ αὕτη γενεὰ πονηρά ἐστιν· σημεῖον ζητεῖ, καὶ σημεῖ-
ον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ. καθὼς γὰρ 30
ἐγένετο [ὁ] Ἰωνᾶς τοῖς Νινευείταις σημεῖον, οὕτως ἔσται
καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ. βασίλισσα 31
νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς
γενεᾶς ταύτης καὶ κατακρινεῖ αὐτούς· ὅτι ἦλθεν ἐκ τῶν
περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶνος, καὶ ἰδοὺ
πλεῖον Σολομῶνος ὧδε. ἄνδρες Νινευεῖται ἀναστήσονται 32
ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινοῦσιν
αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ, καὶ ἰδοὺ
πλεῖον Ἰωνᾶ ὧδε. Οὐδεὶς λύχνον ἅψας εἰς κρύπτην τίθη- 33
σιν οὐδὲ ὑπὸ τὸν μόδιον ἀλλ' ἐπὶ τὴν λυχνίαν, ἵνα οἱ
εἰσπορευόμενοι τὸ φῶς βλέπωσιν. Ὁ λύχνος τοῦ σώμα- 34
τός ἐστιν ὁ ὀφθαλμός σου. ὅταν ὁ ὀφθαλμός σου ἁπλοῦς
ᾖ, καὶ ὅλον τὸ σῶμά σου φωτινόν ἐστιν· ἐπὰν δὲ πονηρὸς
Ap.† ᾖ, καὶ τὸ σῶμά σου σκοτινόν. ⌜σκόπει οὖν μὴ τὸ φῶς τὸ 35
ἐν σοὶ σκότος ἐστίν. εἰ οὖν τὸ σῶμά σου ὅλον φωτινόν, 36
[τι] μέρος μὴ ἔχον ⌜μέρος τι⌝ σκοτινόν, ἔσται φωτινὸν ὅλον ὡς ὅταν
ἐν ὁ λύχνος ⊤ τῇ ἀστραπῇ φωτίζῃ σε.⌝

Ἐν δὲ τῷ λαλῆσαι ἐρωτᾷ αὐτὸν Φαρισαῖος ὅπως ἀρι- 37
στήσῃ παρ' αὐτῷ· εἰσελθὼν δὲ ἀνέπεσεν. ὁ δὲ Φαρισαῖος 38

passeth through waterless places, seeking rest; and
finding none, [1]he saith, I will turn back unto my [1] Or, *it*
25 house whence I came out. And when [1]he is come,
26 [1]he findeth it swept and garnished. Then goeth [1]he,
and taketh *to him* seven other spirits more evil than
[2]himself; and they enter in and dwell there: and the [2] Or, *itself*
last state of that man becometh worse than the first.
27 And it came to pass, as he said these things, a cer-
tain woman out of the multitude lifted up her voice,
and said unto him, Blessed is the womb that bare
28 thee, and the breasts which thou didst suck. But
he said, Yea rather, blessed are they that hear the
word of God, and keep it.
29 And when the multitudes were gathering together
unto him, he began to say, This generation is an evil
generation: it seeketh after a sign; and there shall
30 no sign be given to it but the sign of Jonah. For
even as Jonah became a sign unto the Ninevites, so
31 shall also the Son of man be to this generation. The
queen of the south shall rise up in the judgement
with the men of this generation, and shall condemn
them: for she came from the ends of the earth to
hear the wisdom of Solomon; and behold, [3]a greater [3] Gr. *more than.*
32 than Solomon is here. The men of Nineveh shall
stand up in the judgement with this generation, and
shall condemn it: for they repented at the preaching
of Jonah; and behold, [3]a greater than Jonah is here.
33 No man, when he hath lighted a lamp, putteth
it in a cellar, neither under the bushel, but on the
stand, that they which enter in may see the light.
34 The lamp of thy body is thine eye: when thine eye is
single, thy whole body also is full of light; but when
35 it is evil, thy body also is full of darkness. Look
therefore whether the light that is in thee be not
36 darkness. If therefore thy whole body be full of
light, having no part dark, it shall be wholly full of
light, as when the lamp with its bright shining doth
give thee light.
37 Now as he spake, a Pharisee asketh him to [4]dine [4] Gr. *breakfast.*
with him: and he went in, and sat down to meat.
38 And when the Pharisee

saw it, he marvelled that he had not first washed*
1 Gr. *breakfast.* before [1]dinner. And the Lord said unto him, Now 39
do ye Pharisees cleanse the outside of the cup and
of the platter; but your inward part is full of ex-
tortion and wickedness. Ye foolish ones, did not 40
he that made the outside make the inside also?
2 Or, *ye can* Howbeit give for alms those things which [2]are with- 41
in; and behold, all things are clean unto you.

But woe unto you Pharisees! for ye tithe mint 42
and rue and every herb, and pass over judgement
and the love of God: but these ought ye to have
done, and not to leave the other undone. Woe 43
unto you Pharisees! for ye love the chief seats in
the synagogues, and the salutations in the market-
places. Woe unto you! for ye are as the tombs 44
which appear not, and the men that walk over *them*
know it not.

And one of the lawyers answering saith unto him, 45
3 Or, *Teacher* [3]Master, in saying this thou reproachest us also. And 46
he said, Woe unto you lawyers also! for ye lade men
with burdens grievous to be borne, and ye yourselves
touch not the burdens with one of your fingers. Woe 47
unto you! for ye build the tombs of the prophets,
and your fathers killed them. So ye are witnesses 48
and consent unto the works of your fathers: for
they killed them, and ye build *their tombs.* There- 49
fore also said the wisdom of God, I will send unto
them prophets and apostles; and *some* of them they
shall kill and persecute; that the blood of all the 50
prophets, which was shed from the foundation of
the world, may be required of this generation; from 51
the blood of Abel unto the blood of Zachariah, who
4 Gr. *house.* perished between the altar and the [4]sanctuary: yea,
I say unto you, it shall be required of this genera-
tion. Woe unto you lawyers! for ye took away the 52
key of knowledge: ye entered not in yourselves,
and them that were entering in ye hindered.

And 53

* For "washed" read "bathed himself" [comp. Mark vii. 4.]—*Am. Com.*

ἰδὼν ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρί-
39 στου. εἶπεν δὲ ὁ κύριος πρὸς αὐτόν Νῦν ὑμεῖς οἱ Φαρι-
σαῖοι τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε,
40 τὸ δὲ ἔσωθεν ὑμῶν γέμει ἁρπαγῆς καὶ πονηρίας. ἄφρονες,
41 οὐχ ὁ ποιήσας τὸ ἔξωθεν καὶ τὸ ἔσωθεν ἐποίησεν; πλὴν
τὰ ἐνόντα δότε ἐλεημοσύνην, καὶ ἰδοὺ πάντα καθαρὰ ὑμῖν
42 ἐστίν. ἀλλὰ οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀποδεκατοῦτε
τὸ ἡδύοσμον καὶ τὸ πήγανον καὶ πᾶν λάχανον, καὶ παρέρ-
χεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ θεοῦ· ταῦτα δὲ ἔδει Αp.
43 ποιῆσαι κἀκεῖνα μὴ παρεῖναι. οὐαὶ ὑμῖν τοῖς Φαρισαίοις,
ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν ταῖς συναγωγαῖς καὶ
44 τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς. οὐαὶ ὑμῖν, ὅτι ἐστὲ ⌜ὡς ⊣μνημεῖα⊢
τὰ μνημεῖα τὰ⌝ ἄδηλα, καὶ οἱ ἄνθρωποι οἱ περιπατοῦντες
45 ἐπάνω οὐκ οἴδασιν. Ἀποκριθεὶς δέ τις τῶν νομικῶν λέγει
46 αὐτῷ Διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις. ὁ δὲ
εἶπεν Καὶ ὑμῖν τοῖς νομικοῖς οὐαί, ὅτι φορτίζετε τοὺς
ἀνθρώπους φορτία δυσβάστακτα, καὶ αὐτοὶ ἑνὶ τῶν δακτύ-
47 λων ὑμῶν οὐ προσψαύετε τοῖς φορτίοις. οὐαὶ ὑμῖν, ὅτι
οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν οἱ δὲ πατέρες ὑμῶν
48 ἀπέκτειναν αὐτούς. ἄρα μάρτυρές ἐστε ⌜καὶ συνευδοκεῖτε⌝ ⊣μὴ συνευδοκεῖ[...]
τοῖς ἔργοις τῶν πατέρων ὑμῶν, ὅτι αὐτοὶ μὲν ἀπέκτειναν
49 αὐτοὺς ὑμεῖς δὲ οἰκοδομεῖτε. διὰ τοῦτο καὶ ἡ σοφία τοῦ
θεοῦ εἶπεν Ἀποστελῶ εἰς αὐτοὺς προφήτας καὶ ἀποστό-
50 λους, καὶ ἐξ αὐτῶν ἀποκτενοῦσιν καὶ διώξουσιν, ἵνα ἐκζη-
τηθῇ τὸ αἷμα πάντων τῶν προφητῶν τὸ ⌜ἐκκεχυμένον⌝ ἀπὸ ἐκχυννόμενον
51 καταβολῆς κόσμου ἀπὸ τῆς γενεᾶς ταύτης, ἀπὸ αἵματος
Ἄβελ ἕως αἵματος Ζαχαρίου τοῦ ἀπολομένου μεταξὺ τοῦ
θυσιαστηρίου καὶ τοῦ οἴκου· ναί, λέγω ὑμῖν, ἐκζητηθήσεται
52 ἀπὸ τῆς γενεᾶς ταύτης. οὐαὶ ὑμῖν τοῖς νομικοῖς, ὅτι
⌜ἤρατε⌝ τὴν κλεῖδα τῆς γνώσεως· αὐτοὶ οὐκ εἰσήλθατε ⊣ἐκρύψατε⊢
53 καὶ τοὺς εἰσερχομένους ἐκωλύσατε. ⌜Κἀκεῖθεν *

* ⊣Λέγοντος δὲ αὐτοῦ ταῦτα πρὸς αὐτοὺς ἐνώπιον παντὸς τοῦ λαοῦ ἤρξαντο οἱ Φαρισαῖοι καὶ οἱ νομικ[...] δεινῶς ἔχειν καὶ συνβάλλειν αὐτῷ περὶ πλειόνων, ζητοῦντες ἀφορμήν τινα λαβεῖν αὐτοῦ ἵνα εὕρωσ[...] κατηγορῆσαι αὐτοῦ.⊢

ἐξελθόντος αὐτοῦ ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι
δεινῶς ἐνέχειν καὶ ἀποστοματίζειν αὐτὸν περὶ πλειόνων,
ἐνεδρεύοντες αὐτὸν θηρεῦσαί τι ἐκ τοῦ στόματος αὐτοῦ.⌝ 54

Ἐν οἷς ἐπισυναχθεισῶν τῶν μυριάδων τοῦ ὄχλου, ὥστε 1
καταπατεῖν ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς μαθητὰς
αὐτοῦ πρῶτον Προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης, ἥτις
ἐστὶν ὑπόκρισις, τῶν Φαρισαίων. Οὐδὲν δὲ συγκεκαλυμ- 2
μένον ἐστὶν ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτὸν ὃ οὐ
γνωσθήσεται. ἀνθ' ὧν ὅσα ἐν τῇ σκοτίᾳ εἴπατε ἐν τῷ 3
φωτὶ ἀκουσθήσεται, καὶ ὃ πρὸς τὸ οὖς ἐλαλήσατε ἐν τοῖς
ταμείοις κηρυχθήσεται ἐπὶ τῶν δωμάτων. Λέγω δὲ ὑμῖν 4
τοῖς φίλοις μου, μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων τὸ
σῶμα καὶ μετὰ ταῦτα μὴ ἐχόντων περισσότερόν τι ποιῆ-
σαι. ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε· φοβήθητε τὸν 5
μετὰ τὸ ἀποκτεῖναι ἔχοντα ἐξουσίαν ἐμβαλεῖν εἰς τὴν
γέενναν· ναί, λέγω ὑμῖν, τοῦτον φοβήθητε. οὐχὶ πέντε 6
στρουθία πωλοῦνται ἀσσαρίων δύο; καὶ ἓν ἐξ αὐτῶν
οὐκ ἔστιν ἐπιλελησμένον ἐνώπιον τοῦ θεοῦ. ἀλλὰ καὶ αἱ 7
τρίχες τῆς κεφαλῆς ὑμῶν πᾶσαι ἠρίθμηνται· μὴ φοβεῖ-
σθε· πολλῶν στρουθίων διαφέρετε. Λέγω δὲ ὑμῖν, πᾶς 8
ὃς ἂν ὁμολογήσει ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, καὶ ὁ
υἱὸς τοῦ ἀνθρώπου ὁμολογήσει ἐν αὐτῷ ἔμπροσθεν τῶν
ἀγγέλων τοῦ θεοῦ· ὁ δὲ ἀρνησάμενός με ἐνώπιον τῶν 9
ἀνθρώπων ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ
θεοῦ. Καὶ πᾶς ὃς ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου, 10
ἀφεθήσεται αὐτῷ· τῷ δὲ εἰς τὸ ἅγιον πνεῦμα βλασφημή-
σαντι οὐκ ἀφεθήσεται. Ὅταν δὲ εἰσφέρωσιν ὑμᾶς ἐπὶ 11
τὰς συναγωγὰς καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας, μὴ μερι-
μνήσητε πῶς [ἢ τί] ἀπολογήσησθε ἢ τί εἴπητε· τὸ 12
γὰρ ἅγιον πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ ἃ δεῖ εἰ-
πεῖν. Εἶπεν δέ τις ἐκ τοῦ ὄχλου αὐτῷ Διδά- 13
σκαλε, εἰπὲ τῷ ἀδελφῷ μου μερίσασθαι μετ' ἐμοῦ τὴν
κληρονομίαν. ὁ δὲ εἶπεν αὐτῷ Ἄνθρωπε, τίς με κατέ- 14

when he was come out from thence, the scribes
and the Pharisees began to [1]press upon *him* vehe-
mently, and to provoke him to speak of [2]many
54 things; laying wait for him, to catch something out
of his mouth.

12 In the mean time, when [3]the many thousands of
the multitude were gathered together, insomuch that
they trode one upon another, he began to [4]say unto
his disciples first of all, Beware ye of the leaven of
2 the Pharisees, which is hypocrisy. But there is noth-
ing covered up, that shall not be revealed: and hid,
3 that shall not be known. Wherefore whatsoever ye
have said in the darkness shall be heard in the light;
and what ye have spoken in the ear in the inner
chambers shall be proclaimed upon the housetops.
4 And I say unto you my friends, Be not afraid of
them which kill the body, and after that have no
5 more that they can do. But I will warn you whom
ye shall fear: Fear him, which after he hath killed
hath [5]power to cast into [6]hell; yea, I say unto you,
6 Fear him. Are not five sparrows sold for two far-
things? and not one of them is forgotten in the sight
7 of God. But the very hairs of your head are all
numbered. Fear not: ye are of more value than
8 many sparrows. And I say unto you, Every one
who shall confess [7]me before men, [8]him shall the
Son of man also confess before the angels of God:
9 but he that denieth me in the presence of men shall
be denied in the presence of the angels of God.
10 And every one who shall speak a word against the
Son of man, it shall be forgiven him: but unto him
that blasphemeth against the Holy Spirit it shall
11 not be forgiven. And when they bring you before
the synagogues, and the rulers, and the authorities,
be not anxious how or what ye shall answer, or what
12 ye shall say: for the Holy Spirit shall teach you in
that very hour what ye ought to say.

13 And one out of the multitude said unto him, [9]Mas-
ter, bid my brother divide the inheritance with me.
14 But he said unto him, Man, who made me

1 Or, *set themselves vehemently against* him
2 Or, *more*
3 Gr. *the myriads of.*
4 Or, *say unto his disciples, First of all beware ye*
5 Or, *authority*
6 Gr. *Gehenna.*
7 Gr. *in me.*
8 Gr. *in him.*
9 Or, *Teacher*

a judge or a divider over you? And he said unto 15
them, Take heed, and keep yourselves from all covet-
ousness: [1]for a man's life consisteth not in the abun-
dance of the things which he possesseth. And he 16
spake a parable unto them, saying, The ground of a
certain rich man brought forth plentifully: and he 17
reasoned within himself, saying, What shall I do, be-
cause I have not where to bestow my fruits? And 18
he said, This will I do: I will pull down my barns,
and build greater; and there will I bestow all my
corn and my goods. And I will say to my [2]soul, 19
[2]Soul, thou hast much goods laid up for many years;
take thine ease, eat, drink, be merry. But God said 20
unto him, Thou foolish one, this night [3]is thy [2]soul
required of thee; and the things which thou hast
prepared, whose shall they be? So is he that layeth 21
up treasure for himself, and is not rich toward God.

And he said unto his disciples, Therefore I say 22
unto you, Be not anxious for *your* [4]life, what ye
shall eat; nor yet for your body, what ye shall put
on. For the [4]life is more than the food, and the 23
body than the raiment. Consider the ravens, that 24
they sow not, neither reap; which have no store-
chamber nor barn; and God feedeth them: of how
much more value are ye than the birds! And which 25
of you by being anxious can add a cubit unto his
[5]stature? If then ye are not able to do even that 26
which is least, why are ye anxious concerning the
rest? Consider the lilies, how they grow: they toil 27
not, neither do they spin; yet I say unto you, Even
Solomon in all his glory was not arrayed like one
of these. But if God doth so clothe the grass in the 28
field, which to-day is, and to-morrow is cast into the
oven; how much more *shall he clothe* you, O ye of
little faith? And seek not ye what ye shall eat, and 29
what ye shall drink, neither be ye of doubtful mind.
For all these things do the nations of the world seek 30
after: but your Father knoweth that ye have need
of these things. Howbeit seek ye [6]his kingdom, and 31
these things shall be added unto you. Fear not, lit- 32
tle flock; for it is your Father's good pleasure to give

1 Gr. *for not in a man's abundance consisteth his life, from the things which he possesseth.*

2 Or, *life*

3 Gr. *they require thy soul.*

4 Or, *soul*

5 Or, *age*

6 Many ancient authorities read *the kingdom of God.*

15 στησεν κριτὴν ἢ μεριστὴν ἐφ' ὑμᾶς; εἶπεν δὲ πρὸς αὐ-
τούς Ὁρᾶτε καὶ φυλάσσεσθε ἀπὸ πάσης πλεονεξίας, ὅτι
οὐκ ἐν τῷ περισσεύειν τινὶ ἡ ζωὴ αὐτοῦ ἐστὶν ἐκ τῶν
16 ὑπαρχόντων αὐτῷ. Εἶπεν δὲ παραβολὴν πρὸς αὐτοὺς
λέγων Ἀνθρώπου τινὸς πλουσίου εὐφόρησεν ἡ χώρα.
17 καὶ διελογίζετο ἐν αὐτῷ λέγων Τί ποιήσω, ὅτι οὐκ ἔχω
18 ποῦ συνάξω τοὺς καρπούς μου; καὶ εἶπεν Τοῦτο ποιήσω·
καθελῶ μου τὰς ἀποθήκας καὶ μείζονας οἰκοδομήσω, καὶ
19 συνάξω ἐκεῖ πάντα ⌜τὸν σῖτον καὶ τὰ ἀγαθά μου⌝, καὶ ⊣ τὰ γενήματά μου ⊢
ἐρῶ τῇ ψυχῇ μου Ψυχή, ἔχεις πολλὰ ἀγαθὰ [κείμενα εἰς
20 ἔτη πολλά· ἀναπαύου, φάγε, πίε], εὐφραίνου. εἶπεν δὲ
αὐτῷ ὁ θεός Ἄφρων, ταύτῃ τῇ νυκτὶ τὴν ψυχήν σου αἰ-
21 τοῦσιν ἀπὸ σοῦ· ἃ δὲ ἡτοίμασας, τίνι ἔσται; [Οὕτως ὁ θη-
22 σαυρίζων αὑτῷ καὶ μὴ εἰς θεὸν πλουτῶν.] Εἶ-
πεν δὲ πρὸς τοὺς μαθητὰς [αὐτοῦ] Διὰ τοῦτο ⌜λέγω ὑμῖν⌝, ὑμῖν λέγω
μὴ μεριμνᾶτε τῇ ψυχῇ τί φάγητε, μηδὲ τῷ σώματι [ὑμῶν]
23 τί ἐνδύσησθε. ἡ γὰρ ψυχὴ πλεῖόν ἐστιν τῆς τροφῆς καὶ
24 τὸ σῶμα τοῦ ἐνδύματος. κατανοήσατε τοὺς κόρακας ὅτι
⌜οὐ σπείρουσιν οὐδὲ⌝ θερίζουσιν, οἷς οὐκ ἔστιν ταμεῖον οὔτε σπείρουσιν οὔτε
οὐδὲ ἀποθήκη, καὶ ὁ θεὸς τρέφει αὐτούς· πόσῳ μᾶλλον
25 ὑμεῖς διαφέρετε τῶν πετεινῶν. τίς δὲ ἐξ ὑμῶν μεριμνῶν
26 δύναται ⌜ἐπὶ τὴν ἡλικίαν αὐτοῦ προσθεῖναι⌝ πῆχυν; ⌜εἰ οὖν προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ |
οὐδὲ ἐλάχιστον δύνασθε, τί περὶ τῶν λοιπῶν⌝ μεριμνᾶτε; ⊣ καὶ περὶ τῶν λοιπῶν τί ⊢
27 κατανοήσατε τὰ κρίνα πῶς ⌜αὐξάνει· οὐ κοπιᾷ οὐδὲ νήθει⌝· ⊣ οὔτε νήθει οὔτε ὑφαίνει ⊢
λέγω δὲ ὑμῖν, οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιε-
28 βάλετο ὡς ἓν τούτων. εἰ δὲ ἐν ἀγρῷ τὸν χόρτον ὄντα
σήμερον καὶ αὔριον εἰς κλίβανον βαλλόμενον ὁ θεὸς οὕτως
29 ἀμφιάζει, πόσῳ μᾶλλον ὑμᾶς, ὀλιγόπιστοι. καὶ ὑμεῖς μὴ
30 ζητεῖτε τί φάγητε καὶ τί πίητε, καὶ μὴ μετεωρίζεσθε, ταῦ-
τα γὰρ πάντα τὰ ἔθνη τοῦ κόσμου ἐπιζητοῦσιν, ὑμῶν δὲ ὁ
31 πατὴρ οἶδεν ὅτι χρῄζετε τούτων· πλὴν ζητεῖτε τὴν βασι-
32 λείαν αὐτοῦ, καὶ ταῦτα προστεθήσεται ὑμῖν. μὴ φοβοῦ,
τὸ μικρὸν ποίμνιον, ὅτι εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι

ὑμῖν τὴν βασιλείαν. Πωλήσατε τὰ ὑπάρχοντα ὑμῶν 33
καὶ δότε ἐλεημοσύνην· ποιήσατε ἑαυτοῖς βαλλάντια μὴ
παλαιούμενα, θησαυρὸν ἀνέκλειπτον ἐν τοῖς οὐρανοῖς,
ὅπου κλέπτης οὐκ ἐγγίζει οὐδὲ σὴς διαφθείρει· ὅπου γάρ 34
ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδία ὑμῶν ἔσται.
Ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι καὶ οἱ λύχνοι 35
καιόμενοι, καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις 36
τὸν κύριον ἑαυτῶν πότε ἀναλύσῃ ἐκ τῶν γάμων, ἵνα ἐλθόν-
τος καὶ κρούσαντος εὐθέως ἀνοίξωσιν αὐτῷ. μακάριοι οἱ 37
δοῦλοι ἐκεῖνοι, οὓς ἐλθὼν ὁ κύριος εὑρήσει γρηγοροῦντας·
ἀμὴν λέγω ὑμῖν ὅτι περιζώσεται καὶ ἀνακλινεῖ αὐτοὺς καὶ
* παρελθὼν διακονήσει αὐτοῖς. ⸂κἂν ἐν τῇ δευτέρᾳ κἂν ἐν 38
τῇ τρίτῃ φυλακῇ ἔλθῃ καὶ εὕρῃ οὕτως,⸃ μακάριοί εἰσιν
ἐκεῖνοι. τοῦτο δὲ γινώσκετε ὅτι εἰ ᾔδει ὁ οἰκοδεσπότης 39
οὐκ ἂν ποίᾳ ὥρᾳ ὁ κλέπτης ἔρχεται, ⸂ἐγρηγόρησεν ἂν καὶ οὐκ⸃ ἀ-
φῆκεν διορυχθῆναι τὸν οἶκον αὐτοῦ. καὶ ὑμεῖς γίνεσθε 40
ἕτοιμοι, ὅτι ᾗ ὥρᾳ οὐ δοκεῖτε ὁ υἱὸς τοῦ ἀνθρώπου ἔρχε-
ται. Εἶπεν δὲ ὁ Πέτρος Κύριε, πρὸς ἡμᾶς τὴν παρα- 41
βολὴν ταύτην λέγεις ἢ καὶ πρὸς πάντας; καὶ εἶπεν ὁ 42
κύριος Τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος, ὁ φρόνιμος, ὃν
καταστήσει ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ τοῦ διδόναι
ἐν καιρῷ [τὸ] σιτομέτριον; μακάριος ὁ δοῦλος ἐκεῖνος, ὃν 43
ἐλθὼν ὁ κύριος αὐτοῦ εὑρήσει ποιοῦντα οὕτως· ἀληθῶς 44
λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστή-
σει αὐτόν. ἐὰν δὲ εἴπῃ ὁ δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ 45
αὐτοῦ Χρονίζει ὁ κύριός μου ἔρχεσθαι, καὶ ἄρξηται τύ-
πτειν τοὺς παῖδας καὶ τὰς παιδίσκας, ἐσθίειν τε καὶ πίνειν
καὶ μεθύσκεσθαι, ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν 46
ἡμέρᾳ ᾗ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ᾗ οὐ γινώσκει, καὶ διχο-
τομήσει αὐτὸν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων
θήσει. ἐκεῖνος δὲ ὁ δοῦλος ὁ γνοὺς τὸ θέλημα τοῦ κυρίου 47
αὐτοῦ καὶ μὴ ἑτοιμάσας ἢ ποιήσας πρὸς τὸ θέλημα αὐ-

⸆ καὶ ἐὰν ἔλθῃ τῇ ἑσπερινῇ φυλακῇ καὶ εὑρήσει, οὕτως ποιήσει, καὶ ἐὰν ἐν τῇ δευτέρᾳ καὶ τῇ τρίτῃ ⸆

33 you the kingdom. Sell that ye have, and give alms;
make for yourselves purses which wax not old, a
treasure in the heavens that faileth not, where no
34 thief draweth near, neither moth destroyeth. For
where your treasure is, there will your heart be also.
35 Let your loins be girded about, and your lamps
36 burning; and be ye yourselves like unto men look-
ing for their lord, when he shall return from the
marriage feast; that, when he cometh and knock-
37 eth, they may straightway open unto him. Blessed
are those [1]servants, whom the lord when he cometh 1 Gr. *bondservants.*
shall find watching: verily I say unto you, that he
shall gird himself, and make them sit down to meat,
38 and shall come and serve them. And if he shall
come in the second watch, and if in the third, and
39 find *them* so, blessed are those *servants*. [2]But know 2 Or, *But this ye know*
this, that if the master of the house had known in
what hour the thief was coming, he would have
watched, and not have left his house to be [3]broken 3 Gr. *digged through.*
40 through. Be ye also ready: for in an hour that ye
think not the Son of man cometh.
41 And Peter said, Lord, speakest thou this parable
42 unto us, or even unto all? And the Lord said, Who 4 Or, *the faithful steward, the wise man whom &c.*
then is [4]the faithful and wise steward, whom his lord
shall set over his household, to give them their por-
43 tion of food in due season? Blessed is that [5]ser- 5 Gr. *bondservant.*
vant, whom his lord when he cometh shall find so
44 doing. Of a truth I say unto you, that he will set
45 him over all that he hath. But if that [5]servant shall
say in his heart, My lord delayeth his coming; and
shall begin to beat the menservants and the maid-
servants, and to eat and drink, and to be drunken;
46 the lord of that [5]servant shall come in a day when
he expecteth not, and in an hour when he knoweth
not, and shall [6]cut him asunder, and appoint his por- 6 Or, *severely scourge him*
47 tion with the unfaithful. And that [5]servant, which
knew his lord's will, and made not ready, nor did ac-
cording to his will,

shall be beaten with many *stripes*; but he that knew 48
not, and did things worthy of stripes, shall be beat-
en with few *stripes*. And to whomsoever much is
given, of him shall much be required: and to whom
they commit much, of him will they ask the more.

I came to cast fire upon the earth; and what 49
will I*, if it is already kindled? But I have a bap- 50
tism to be baptized with; and how am I straitened
till it be accomplished! Think ye that I am come 51
to give peace in the earth? I tell you, Nay; but
rather division: for there shall be from henceforth 52
five in one house divided, three against two, and two
against three. They shall be divided, father against 53
son, and son against father; mother against daugh-
ter, and daughter against her mother; mother in law
against her daughter in law, and daughter in law
against her mother in law.

And he said to the multitudes also, When ye see a 54
cloud rising in the west, straightway ye say, There
cometh a shower; and so it cometh to pass. And 55
when *ye see* a south wind blowing, ye say, There
will be a [1]scorching heat; and it cometh to pass. Ye 56
hypocrites, ye know how to [2]interpret the face of the
earth and the heaven; but how is it that ye know
not how to [2]interpret this time? And why even of 57
yourselves judge ye not what is right? For as thou 58
art going with thine adversary before the magistrate,
on the way give diligence to be quit of him; lest
haply he hale thee unto the judge, and the judge
shall deliver thee to the [3]officer, and the [3]officer shall
cast thee into prison. I say unto thee, Thou shalt 59
by no means come out thence, till thou have paid
the very last mite.

Now there were some present at that very season **13**
which told him of the Galilæans, whose blood Pilate
had mingled with their sacrifices. And he answer- 2
ed and said unto them, Think ye that these Gali-
læans were sinners above all the Galilæans, because
they have suffered these things? I tell you, Nay: 3
but, except ye repent, ye shall all in like manner
perish. Or those eighteen, upon whom the tower in 4
Siloam fell, and killed them, think ye that they

1 Or, *hot wind*
2 Gr. *prove*.
3 Gr. *exactor*.

* For "what will I" etc. read "what do I desire" (with the marg. Or, *how I would that it were already kindled!*)—*Am. Com.*

48 τοῦ δαρήσεται πολλάς· ὁ δὲ μὴ γνοὺς ποιήσας δὲ ἄξια
πληγῶν δαρήσεται ὀλίγας. παντὶ δὲ ᾧ ἐδόθη πολύ, πολὺ
ζητηθήσεται παρ' αὐτοῦ, καὶ ᾧ παρέθεντο πολύ, περισσό-
49 τερον αἰτήσουσιν αὐτόν. Πῦρ ἦλθον βαλεῖν ἐπὶ τὴν γῆν,
50 καὶ τί θέλω εἰ ἤδη ἀνήφθη; βάπτισμα δὲ ἔχω βαπτισθῆ-
51 ναι, καὶ πῶς συνέχομαι ἕως ὅτου τελεσθῇ. δοκεῖτε ὅτι
εἰρήνην παρεγενόμην δοῦναι ἐν τῇ γῇ; οὐχί, λέγω ὑμῖν,
52 ἀλλ' ἢ διαμερισμόν. ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν
ἑνὶ οἴκῳ διαμεμερισμένοι, τρεῖς ἐπὶ δυσὶν καὶ δύο ἐπὶ
53 τρισίν, διαμερισθήσονται πατὴρ ἐπὶ υἱῷ καὶ υἱὸς ἐπὶ
πατρί, μήτηρ ἐπὶ θυγατέρα καὶ θυγάτηρ ἐπὶ τὴν μητέ-
ρα, πενθερὰ ἐπὶ τὴν νύμφην αὐτῆς καὶ νύμφη ἐπὶ τὴν
54 πενθεράν. Ἔλεγεν δὲ καὶ τοῖς ὄχλοις Ὅταν
ἴδητε νεφέλην ἀνατέλλουσαν ἐπὶ δυσμῶν, εὐθέως λέ-
55 γετε ὅτι Ὄμβρος ἔρχεται, καὶ γίνεται οὕτως· καὶ ὅταν
νότον πνέοντα, λέγετε ὅτι Καύσων ἔσται, καὶ γίνεται.
56 ὑποκριταί, τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἴδατε
δοκιμάζειν, τὸν ⸀καιρὸν δὲ⸀ τοῦτον πῶς οὐκ οἴδατε δοκιμά- δὲ καιρὸν
57 ζειν; Τί δὲ καὶ ἀφ' ἑαυτῶν οὐ κρίνετε τὸ δίκαιον; ὡς
58 γὰρ ὑπάγεις μετὰ τοῦ ἀντιδίκου σου ἐπ' ἄρχοντα, ἐν τῇ
ὁδῷ δὸς ἐργασίαν ἀπηλλάχθαι [ἀπ'] αὐτοῦ, μή ποτε κατα-
σύρῃ σε πρὸς τὸν κριτήν, καὶ ὁ κριτής σε παραδώσει τῷ
59 πράκτορι, καὶ ὁ πράκτωρ σε βαλεῖ εἰς φυλακήν. λέγω
σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως καὶ τὸ ἔσχατον λεπτὸν
ἀποδῷς.

1 Παρῆσαν δέ τινες ἐν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες
αὐτῷ περὶ τῶν Γαλιλαίων ὧν τὸ αἷμα Πειλᾶτος ἔμιξεν
2 μετὰ τῶν θυσιῶν αὐτῶν. καὶ ἀποκριθεὶς εἶπεν αὐτοῖς
Δοκεῖτε ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παρὰ πάν-
τας τοὺς Γαλιλαίους ἐγένοντο, ὅτι ταῦτα πεπόνθασιν;
3 οὐχί, λέγω ὑμῖν, ἀλλ' ἐὰν μὴ μετανοῆτε πάντες ὁμοίως
4 ἀπολεῖσθε. ἢ ἐκεῖνοι οἱ δέκα ὀκτὼ ἐφ' οὓς ἔπεσεν ὁ
πύργος ἐν τῷ Σιλωὰμ καὶ ἀπέκτεινεν αὐτούς, δοκεῖτε ὅτι αὐ-

τοὶ ὀφειλέται ἐγένοντο παρὰ πάντας τοὺς ἀνθρώπους τοὺς
κατοικοῦντας Ἰερουσαλήμ; οὐχί, λέγω ὑμῖν, ἀλλ᾽ ἐὰν μὴ 5
μετανοῆτε ⌜μετανοήσητε⌝ πάντες ὡσαύτως ἀπολεῖσθε. Ἔ- 6
λεγεν δὲ ταύτην τὴν παραβολήν. Συκῆν εἶχέν τις πεφυ-
τευμένην ἐν τῷ ἀμπελῶνι αὐτοῦ, καὶ ἦλθεν ζητῶν καρπὸν
ἐν αὐτῇ καὶ οὐχ εὗρεν. εἶπεν δὲ πρὸς τὸν ἀμπελουρ- 7
γόν Ἰδοὺ τρία ἔτη ἀφ᾽ οὗ ἔρχομαι ζητῶν καρπὸν ἐν τῇ
συκῇ ταύτῃ καὶ οὐχ εὑρίσκω· ἔκκοψον αὐτήν· ἵνα τί καὶ
τὴν γῆν καταργεῖ; ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ Κύριε, 8
ἄφες αὐτὴν καὶ τοῦτο τὸ ἔτος, ἕως ὅτου σκάψω περὶ αὐτὴν
⊣κόφινον κοπρίων⊢ καὶ βάλω ⌜κόπρια⌝· κἂν μὲν ποιήσῃ καρπὸν εἰς τὸ μέλλον— 9
εἰ δὲ μήγε, ἐκκόψεις αὐτήν.

Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββα- 10
σιν. καὶ ἰδοὺ γυνὴ πνεῦμα ἔχουσα ἀσθενείας ἔτη δέκα 11
ὀκτώ, καὶ ἦν συνκύπτουσα καὶ μὴ δυναμένη ἀνακύψαι εἰς
τὸ παντελές. ἰδὼν δὲ αὐτὴν ὁ Ἰησοῦς προσεφώνησεν καὶ 12
εἶπεν αὐτῇ Γύναι, ἀπολέλυσαι τῆς ἀσθενείας σου, καὶ 13
ἐπέθηκεν αὐτῇ τὰς χεῖρας· καὶ παραχρῆμα ἀνωρθώθη, καὶ
ἐδόξαζεν τὸν θεόν. ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος, ἀγα- 14
νακτῶν ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς, ἔλεγεν τῷ
ὄχλῳ ὅτι Ἓξ ἡμέραι εἰσὶν ἐν αἷς δεῖ ἐργάζεσθαι· ἐν αὐταῖς
οὖν ἐρχόμενοι θεραπεύεσθε καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββά-
του. ἀπεκρίθη δὲ αὐτῷ ὁ κύριος καὶ εἶπεν Ὑποκριταί, 15
ἕκαστος ὑμῶν τῷ σαββάτῳ οὐ λύει τὸν βοῦν αὐτοῦ ἢ τὸν
ἀπαγαγὼν ὄνον ἀπὸ τῆς φάτνης καὶ ⌜ἀπάγων⌝ ποτίζει; ταύτην δὲ 16
θυγατέρα Ἀβραὰμ οὖσαν, ἣν ἔδησεν ὁ Σατανᾶς ἰδοὺ δέκα
καὶ ὀκτὼ ἔτη, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ
ἡμέρᾳ τοῦ σαββάτου; Καὶ ταῦτα λέγοντος αὐτοῦ κατῃ- 17
σχύνοντο πάντες οἱ ἀντικείμενοι αὐτῷ, καὶ πᾶς ὁ ὄχλος
ἔχαιρεν ἐπὶ πᾶσιν τοῖς ἐνδόξοις τοῖς γινομένοις ὑπ᾽ αὐ-
τοῦ. Ἔλεγεν οὖν Τίνι ὁμοία ἐστὶν ἡ βασι- 18
λεία τοῦ θεοῦ, καὶ τίνι ὁμοιώσω αὐτήν; ὁμοία ἐστὶν κόκκῳ 19
σινάπεως, ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς κῆπον ἑαυτοῦ,

were [1]offenders above all the men that dwell in
5 Jerusalem? I tell you, Nay: but, except ye repent,
ye shall all likewise perish.
6 And he spake this parable; A certain man had a
fig tree planted in his vineyard; and he came seek-
7 ing fruit thereon, and found none. And he said
unto the vinedresser, Behold, these three years I come
seeking fruit on this fig tree, and find none: cut it
8 down; why doth it also cumber the ground? And
he answering saith unto him, Lord, let it alone this
9 year also, till I shall dig about it, and dung it: and
if it bear fruit thenceforth, *well*; but if not, thou
shalt cut it down.
10 And he was teaching in one of the synagogues on
11 the sabbath day. And behold, a woman which had
a spirit of infirmity eighteen years; and she was
bowed together, and could in no wise lift herself up.
12 And when Jesus saw her, he called her, and said to
her, Woman, thou art loosed from thine infirmity.
13 And he laid his hands upon her: and immediately
14 she was made straight, and glorified God. And the
ruler of the synagogue, being moved with indigna-
tion because Jesus had healed on the sabbath, an-
swered and said to the multitude, There are six days
in which men ought to work: in them therefore
come and be healed, and not on the day of the sab-
15 bath. But the Lord answered him, and said, Ye
hypocrites, doth not each one of you on the sabbath
loose his ox or his ass from the [2]stall, and lead him
16 away to watering? And ought not this woman, be-
ing a daughter of Abraham, whom Satan had bound,
lo, *these* eighteen years, to have been loosed from
17 this bond on the day of the sabbath? And as he
said these things, all his adversaries were put to
shame: and all the multitude rejoiced for all the
glorious things that were done by him.
18 He said therefore, Unto what is the kingdom of
19 God like? and whereunto shall I liken it? It is like
unto a grain of mustard seed, which a man took, and
cast into his own garden;

1 Gr. *debtors.*

2 Gr. *manger.*

and it grew, and became a tree; and the birds of
the heaven lodged in the branches thereof. And 20
again he said, Whereunto shall I liken the kingdom
of God? It is like unto leaven, which a woman 21
took and hid in three [1]measures of meal, till it was
all leavened.

[1] See marginal note on Matt. xiii. 33.

And he went on his way through cities and vil- 22
lages, teaching, and journeying on unto Jerusalem.
And one said unto him, Lord, are they few that be 23
saved? And he said unto them, Strive to enter in 24
by the narrow door: for many, I say unto you,
shall seek to enter in, and shall not be [2]able. When 25
once the master of the house is risen up, and hath
shut to the door, and ye begin to stand without, and
to knock at the door, saying, Lord, open to us; and
he shall answer and say to you, I know you not
whence ye are; then shall ye begin to say, We did 26
eat and drink in thy presence, and thou didst teach
in our streets; and he shall say, I tell you, I know 27
not whence ye are; depart from me, all ye workers
of iniquity. There shall be the weeping and gnash- 28
ing of teeth, when ye shall see Abraham, and Isaac,
and Jacob, and all the prophets, in the kingdom of
God, and yourselves cast forth without. And they 29
shall come from the east and west, and from the
north and south, and shall [3]sit down in the kingdom
of God. And behold, there are last which shall be 30
first, and there are first which shall be last.

[2] Or, *able, when once*

[3] Gr. *recline.*

In that very hour there came certain Pharisees, 31
saying to him, Get thee out, and go hence: for Herod
would fain kill thee. And he said unto them, Go 32
and say to that fox, Behold, I cast out [4]devils and
perform cures to-day and to-morrow, and the third
day I am perfected*. Howbeit I must go on my 33
way to-day and to-morrow and the *day* following:
for it cannot be that a prophet perish out of Jeru-
salem. O Jerusalem, Jerusalem, which killeth the 34
prophets, and stoneth them that are sent unto her!
how often would I have gathered

[4] Gr. *demons.*

* "I am perfected" add marg. Or, *I end my course*—*Am. Com.*

καὶ ηὔξησεν καὶ ἐγένετο εἰς δένδρον, καὶ τὰ πετεινὰ
τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ.
20 Καὶ πάλιν εἶπεν Τίνι ὁμοιώσω τὴν βασιλείαν τοῦ θεοῦ;
21 ὁμοία ἐστὶν ζύμῃ, ἣν λαβοῦσα γυνὴ ἔκρυψεν εἰς ἀλεύρου
σάτα τρία ἕως οὗ ἐζυμώθη ὅλον.
22 Καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων καὶ
23 πορείαν ποιούμενος εἰς Ἰεροσόλυμα. Εἶπεν δέ τις αὐτῷ
Κύριε, εἰ ὀλίγοι οἱ σωζόμενοι; ὁ δὲ εἶπεν πρὸς αὐτούς
24 Ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς θύρας, ὅτι πολλοί,
λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν καὶ οὐκ ἰσχύσουσιν,
25 ἀφ' οὗ ἂν ἐγερθῇ ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ τὴν θύραν,
καὶ ἄρξησθε ἔξω ἑστάναι καὶ κρούειν τὴν θύραν λέγοντες
Κύριε, ἄνοιξον ἡμῖν· καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν Οὐκ οἶδα
26 ὑμᾶς πόθεν ἐστέ. τότε ⌜ἄρξεσθε⌝ λέγειν Ἐφάγομεν ἄρξησθε
ἐνώπιόν σου καὶ ἐπίομεν, καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδί-
27 δαξας· καὶ ἐρεῖ λέγων ὑμῖν Οὐκ οἶδα πόθεν ἐστέ·
28 ἀπόστητε ἀπ' ἐμοῦ, πάντες ἐργάται ἀδικίας. Ἐκεῖ ἔσται
ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων, ὅταν ⌜ὄψησθε⌝ ὄψεσθε
Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ καὶ πάντας τοὺς προφήτας
ἐν τῇ βασιλείᾳ τοῦ θεοῦ, ὑμᾶς δὲ ἐκβαλλομένους ἔξω.
29 καὶ ἥξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν καὶ ἀπὸ βορρᾶ καὶ
30 νότου καὶ ἀνακλιθήσονται ἐν τῇ βασιλείᾳ τοῦ θεοῦ. καὶ
ἰδοὺ εἰσὶν ἔσχατοι οἳ ἔσονται πρῶτοι, καὶ εἰσὶν πρῶτοι οἳ
31 ἔσονται ἔσχατοι. Ἐν αὐτῇ τῇ ὥρᾳ προσῆλθάν
τινες Φαρισαῖοι λέγοντες αὐτῷ Ἔξελθε καὶ πορεύου
32 ἐντεῦθεν, ὅτι Ἡρῴδης θέλει σε ἀποκτεῖναι. καὶ εἶπεν
αὐτοῖς Πορευθέντες εἴπατε τῇ ἀλώπεκι ταύτῃ Ἰδοὺ
ἐκβάλλω δαιμόνια καὶ ἰάσεις ἀποτελῶ σήμερον καὶ αὔριον,
33 καὶ τῇ τρίτῃ τελειοῦμαι. πλὴν δεῖ με σήμερον καὶ αὔριον
καὶ τῇ ἐχομένῃ πορεύεσθαι, ὅτι οὐκ ἐνδέχεται προφήτην
34 ἀπολέσθαι ἔξω Ἰερουσαλήμ. Ἰερουσαλὴμ Ἰερουσαλήμ,
ἡ ἀποκτείνουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς
ἀπεσταλμένους πρὸς αὐτήν,—ποσάκις ἠθέλησα ἐπισυνάξαι

τὰ τέκνα σου ὃν τρόπον ὄρνις τὴν ἑαυτῆς νοσσιὰν ὑπὸ τὰς
πτέρυγας, καὶ οὐκ ἠθελήσατε. ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος 35
ὑμῶν. λέγω [δὲ] ὑμῖν, οὐ μὴ ἴδητέ με ἕως εἴπητε
Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

Καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν τινος τῶν ἀρχόν- 1
των [τῶν] Φαρισαίων σαββάτῳ φαγεῖν ἄρτον καὶ αὐτοὶ ἦσαν
παρατηρούμενοι αὐτόν. καὶ ἰδοὺ ἄνθρωπός τις ἦν ὑδρωπικὸς 2
ἔμπροσθεν αὐτοῦ. καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς τοὺς 3
νομικοὺς καὶ Φαρισαίους λέγων Ἔξεστιν τῷ σαββάτῳ
θεραπεῦσαι ἢ οὔ; οἱ δὲ ἡσύχασαν. καὶ ἐπιλαβόμενος 4
ἰάσατο αὐτὸν καὶ ἀπέλυσεν. καὶ πρὸς αὐτοὺς εἶπεν Τί- 5
νος ὑμῶν υἱὸς ἢ βοῦς εἰς φρέαρ πεσεῖται, καὶ οὐκ εὐθέως
ἀνασπάσει αὐτὸν ἐν ἡμέρᾳ τοῦ σαββάτου; καὶ οὐκ ἴσχυ- 6
σαν ἀνταποκριθῆναι πρὸς ταῦτα. Ἔλεγεν δὲ 7
πρὸς τοὺς κεκλημένους παραβολήν, ἐπέχων πῶς τὰς πρω-
τοκλισίας ἐξελέγοντο, λέγων πρὸς αὐτούς Ὅταν κληθῇς 8
ὑπό τινος εἰς γάμους, μὴ κατακλιθῇς εἰς τὴν πρωτοκλισίαν,
μή ποτε ἐντιμότερός σου ᾖ κεκλημένος ὑπ' αὐτοῦ, καὶ 9
ἐλθὼν ὁ σὲ καὶ αὐτὸν καλέσας ἐρεῖ σοι Δὸς τούτῳ τόπον,
καὶ τότε ἄρξῃ μετὰ αἰσχύνης τὸν ἔσχατον τόπον κατέχειν.
ἀλλ' ὅταν κληθῇς πορευθεὶς ἀνάπεσε εἰς τὸν ἔσχατον τό- 10
πον, ἵνα ὅταν ἔλθῃ ὁ κεκληκώς σε ἐρεῖ σοι Φίλε, προσ-
ανάβηθι ἀνώτερον· τότε ἔσται σοι δόξα ἐνώπιον πάντων
τῶν συνανακειμένων σοι. ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινω- 11
θήσεται καὶ ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται. Ἔ- 12
λεγεν δὲ καὶ τῷ κεκληκότι αὐτόν Ὅταν ποιῇς ἄριστον
ἢ δεῖπνον, μὴ φώνει τοὺς φίλους σου μηδὲ τοὺς ἀδελφούς
σου μηδὲ τοὺς συγγενεῖς σου μηδὲ γείτονας πλουσίους,
μή ποτε καὶ αὐτοὶ ἀντικαλέσωσίν σε καὶ γένηται ἀνταπό-
δομά σοι. ἀλλ' ὅταν δοχὴν ποιῇς, κάλει πτωχούς, ἀναπεί- 13
ρους, χωλούς, τυφλούς· καὶ μακάριος ἔσῃ, ὅτι οὐκ ἔχουσιν 14
ἀνταποδοῦναί σοι, ἀνταποδοθήσεται γάρ σοι ἐν τῇ ἀναστά-

thy children together, even as a hen *gathereth* her
own brood under her wings, and ye would not!
35 Behold, your house is left unto you *desolate*: and
I say unto you, Ye shall not see me, until ye shall
say, Blessed *is* he that cometh in the name of the
Lord.
14 And it came to pass, when he went into the house
of one of the rulers of the Pharisees on a sabbath
2 to eat bread, that they were watching him. And
behold, there was before him a certain man which
3 had the dropsy. And Jesus answering spake unto
the lawyers and Pharisees, saying, Is it lawful to heal
4 on the sabbath, or not? But they held their peace.
And he took him, and healed him, and let him go.
5 And he said unto them, Which of you shall have
[1]an ass or an ox fallen into a well, and will not
6 straightway draw him up on a sabbath day? And
they could not answer again unto these things.
7 And he spake a parable unto those which were
bidden, when he marked how they chose out the
8 chief seats; saying unto them, When thou art bid-
den of any man to a marriage feast, [2]sit not down in
the chief seat; lest haply a more honourable man
9 than thou be bidden of him, and he that bade thee
and him shall come and say to thee, Give this man
place; and then thou shalt begin with shame to take
10 the lowest place. But when thou art bidden, go and
sit down in the lowest place; that when he that hath
bidden thee cometh, he may say to thee, Friend, go
up higher: then shalt thou have glory in the pres-
11 ence of all that sit at meat with thee. For every
one that exalteth himself shall be humbled; and he
that humbleth himself shall be exalted.
12 And he said to him also that had bidden him, When
thou makest a dinner or a supper, call not thy
friends, nor thy brethren, nor thy kinsmen, nor rich
neighbours; lest haply they also bid thee again, and
13 a recompense be made thee. But when thou makest
a feast, bid the poor, the maimed, the lame, the
14 blind: and thou shalt be blessed; because they have
not *wherewith* to recompense thee: for thou shalt be
recompensed in the resur-

1 Many ancient authorities read *a son*. See ch. xiii. 15.

2 Gr. *recline not*.

rection of the just.
And when one of them that sat at meat with him 15
heard these things, he said unto him, Blessed is he
that shall eat bread in the kingdom of God. But he 16
said unto him, A certain man made a great supper;
and he bade many: and he sent forth his [1]servant at 17
supper time to say to them that were bidden, Come;
for *all* things are now ready. And they all with one 18
consent began to make excuse. The first said unto
him, I have bought a field, and I must needs go out
and see it: I pray thee have me excused. And an- 19
other said, I have bought five yoke of oxen, and I go
to prove them: I pray thee have me excused. And 20
another said, I have married a wife, and therefore I
cannot come. And the [1]servant came, and told his 21
lord these things. Then the master of the house
being angry said to his [1]servant, Go out quickly into
the streets and lanes of the city, and bring in hither
the poor and maimed and blind and lame. And 22
the [1]servant said, Lord, what thou didst command
is done, and yet there is room. And the lord said 23
unto the [1]servant, Go out into the highways and
hedges, and constrain *them* to come in, that my house
may be filled. For I say unto you, that none of those 24
men which were bidden shall taste of my supper.
Now there went with him great multitudes: and he 25
turned, and said unto them, If any man cometh unto 26
me, and hateth not his own father, and mother, and
wife, and children, and brethren, and sisters, yea, and
his own life also, he cannot be my disciple. Whoso- 27
ever doth not bear his own cross, and come after me,
cannot be my disciple. For which of you, desiring 28
to build a tower, doth not first sit down and count
the cost, whether he have *wherewith* to complete it?
Lest haply, when he hath laid a foundation, and 29
is not able to finish, all that behold begin to mock
him, saying, This man 30

1 Gr. *bondservant.*

15 σει τῶν δικαίων. Ἀκούσας δέ τις τῶν συνανα-
κειμένων ταῦτα εἶπεν αὐτῷ Μακάριος ὅστις φάγεται
16 ἄρτον ἐν τῇ βασιλείᾳ τοῦ θεοῦ. ὁ δὲ εἶπεν αὐτῷ Ἄν-
θρωπός τις ἐποίει δεῖπνον μέγα, καὶ ἐκάλεσεν πολλούς,
17 καὶ ἀπέστειλεν τὸν δοῦλον αὐτοῦ τῇ ὥρᾳ τοῦ δείπνου εἰ-
πεῖν τοῖς κεκλημένοις ⌜Ἔρχεσθε⌝ ὅτι ἤδη ἕτοιμά ⌜ἐστιν⌝. ἔρχεσθαι | εἰσιν
18 καὶ ἤρξαντο ἀπὸ μιᾶς πάντες παραιτεῖσθαι. ὁ πρῶτος
εἶπεν αὐτῷ Ἀγρὸν ἠγόρασα καὶ ἔχω ἀνάγκην ἐξελθὼν
19 ἰδεῖν αὐτόν· ἐρωτῶ σε, ἔχε με παρῃτημένον. καὶ ἕτερος
εἶπεν Ζεύγη βοῶν ἠγόρασα πέντε καὶ πορεύομαι δοκιμά-
20 σαι αὐτά· ἐρωτῶ σε, ἔχε με παρῃτημένον. καὶ ἕτερος
εἶπεν Γυναῖκα ἔγημα καὶ διὰ τοῦτο οὐ δύναμαι ἐλθεῖν.
21 καὶ παραγενόμενος ὁ δοῦλος ἀπήγγειλεν τῷ κυρίῳ αὐτοῦ
ταῦτα. τότε ὀργισθεὶς ὁ οἰκοδεσπότης εἶπεν τῷ δούλῳ
αὐτοῦ Ἔξελθε ταχέως εἰς τὰς πλατείας καὶ ῥύμας τῆς
πόλεως, καὶ τοὺς πτωχοὺς καὶ ἀναπείρους καὶ τυφλοὺς καὶ
22 χωλοὺς εἰσάγαγε ὧδε. καὶ εἶπεν ὁ δοῦλος Κύριε, γέ-
23 γονεν ὃ ἐπέταξας, καὶ ἔτι τόπος ἐστίν. καὶ εἶπεν ὁ κύριος
πρὸς τὸν δοῦλον Ἔξελθε εἰς τὰς ὁδοὺς καὶ φραγμοὺς καὶ
24 ἀνάγκασον εἰσελθεῖν, ἵνα γεμισθῇ μου ὁ οἶκος· λέγω γὰρ
ὑμῖν ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων γεύσε-
ταί μου τοῦ δείπνου.

25 Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί, καὶ στραφεὶς
26 εἶπεν πρὸς αὐτούς Εἴ τις ἔρχεται πρός με καὶ οὐ μισεῖ
τὸν πατέρα ἑαυτοῦ καὶ τὴν μητέρα καὶ τὴν γυναῖκα καὶ τὰ
τέκνα καὶ τοὺς ἀδελφοὺς καὶ τὰς ἀδελφάς, ἔτι τε καὶ τὴν
27 ψυχὴν ἑαυτοῦ, οὐ δύναται εἶναί μου μαθητής. ὅστις
οὐ βαστάζει τὸν σταυρὸν ἑαυτοῦ καὶ ἔρχεται ὀπίσω μου,
28 οὐ δύναται εἶναί μου μαθητής. τίς γὰρ ἐξ ὑμῶν θέλων
πύργον οἰκοδομῆσαι οὐχὶ πρῶτον καθίσας ψηφίζει τὴν
29 δαπάνην, εἰ ἔχει εἰς ἀπαρτισμόν; ἵνα μή ποτε θέντος αὐτοῦ
θεμέλιον καὶ μὴ ἰσχύοντος ἐκτελέσαι πάντες οἱ θεωροῦντες
30 ἄρξωνται αὐτῷ ἐμπαίζειν λέγοντες ὅτι Οὗτος ὁ ἄνθρω-

πος ἤρξατο οἰκοδομεῖν καὶ οὐκ ἴσχυσεν ἐκτελέσαι. ἢ τίς 31
βασιλεὺς πορευόμενος ἑτέρῳ βασιλεῖ συνβαλεῖν εἰς πόλε-
μον οὐχὶ καθίσας πρῶτον βουλεύσεται εἰ δυνατός ἐστιν ἐν
δέκα χιλιάσιν ὑπαντῆσαι τῷ μετὰ εἴκοσι χιλιάδων ἐρχο-
μένῳ ἐπ' αὐτόν; εἰ δὲ μήγε, ἔτι αὐτοῦ πόρρω ὄντος πρε- 32
εἰς υ. τὰ πρὸς σβείαν ἀποστείλας ἐρωτᾷ ⌜πρὸς⌝ εἰρήνην. οὕτως οὖν πᾶς ἐξ 33
ὑμῶν ὃς οὐκ ἀποτάσσεται πᾶσιν τοῖς ἑαυτοῦ ὑπάρχουσιν
οὐ δύναται εἶναί μου μαθητής. Καλὸν οὖν τὸ ἅλας· ἐὰν 34
δὲ καὶ τὸ ἅλας μωρανθῇ, ἐν τίνι ἀρτυθήσεται; οὔτε εἰς γῆν 35
οὔτε εἰς κοπρίαν εὔθετόν ἐστιν· ἔξω βάλλουσιν αὐτό. Ὁ
ἔχων ὦτα ἀκούειν ἀκουέτω.

Ἦσαν δὲ αὐτῷ ἐγγίζοντες πάντες οἱ τελῶναι καὶ οἱ ἁμαρ- 1
τωλοὶ ἀκούειν αὐτοῦ. καὶ διεγόγγυζον οἵ τε Φαρισαῖοι καὶ 2
οἱ γραμματεῖς λέγοντες ὅτι Οὗτος ἁμαρτωλοὺς προσδέ-
χεται καὶ συνεσθίει αὐτοῖς. εἶπεν δὲ πρὸς αὐτοὺς τὴν 3
παραβολὴν ταύτην λέγων Τίς ἄνθρωπος ἐξ ὑμῶν ἔχων 4
ἑκατὸν πρόβατα καὶ ἀπολέσας ἐξ αὐτῶν ἓν οὐ καταλείπει
τὰ ἐνενήκοντα ἐννέα ἐν τῇ ἐρήμῳ καὶ πορεύεται ἐπὶ τὸ
ἀπολωλὸς ἕως εὕρῃ αὐτό; καὶ εὑρὼν ἐπιτίθησιν ἐπὶ τοὺς 5
ὤμους αὐτοῦ χαίρων, καὶ ἐλθὼν εἰς τὸν οἶκον συνκαλεῖ 6
τοὺς φίλους καὶ τοὺς γείτονας, λέγων αὐτοῖς Συνχάρητέ
μοι ὅτι εὗρον τὸ πρόβατόν μου τὸ ἀπολωλός. λέγω ὑμῖν 7
ὅτι οὕτως χαρὰ ἐν τῷ οὐρανῷ ἔσται ἐπὶ ἑνὶ ἁμαρτωλῷ
μετανοοῦντι ἢ ἐπὶ ἐνενήκοντα ἐννέα δικαίοις οἵτινες οὐ χρείαν
ἔχουσιν μετανοίας. Ἢ τίς γυνὴ δραχμὰς ἔχουσα δέκα, ἐὰν 8
ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἅπτει λύχνον καὶ σαροῖ τὴν
οἰκίαν καὶ ζητεῖ ἐπιμελῶς ἕως οὗ εὕρῃ; καὶ εὑροῦσα συν- 9
καλεῖ τὰς φίλας καὶ γείτονας λέγουσα Συνχάρητέ μοι
ὅτι εὗρον τὴν δραχμὴν ἣν ἀπώλεσα. οὕτως, λέγω ὑμῖν, 10
γίνεται χαρὰ ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ ἐπὶ ἑνὶ ἁμαρ-
τωλῷ μετανοοῦντι. Εἶπεν δέ Ἄνθρωπός τις 11
εἶχεν δύο υἱούς. καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρί 12
Πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας· ὁ δὲ διεῖλεν

31 began to build, and was not able to finish. Or
what king, as he goeth to encounter another king
in war, will not sit down first and take counsel
whether he is able with ten thousand to meet him
that cometh against him with twenty thousand?
32 Or else, while the other is yet a great way off, he
sendeth an ambassage, and asketh conditions of
33 peace. So therefore whosoever he be of you that
renounceth not all that he hath, he cannot be my
34 disciple. Salt therefore is good: but if even the salt
have lost its savour, wherewith shall it be seasoned?
35 It is fit neither for the land nor for the dunghill: *men*
cast it out. He that hath ears to hear, let him hear.

15 Now all the publicans and sinners were drawing
2 near unto him for to hear him. And both the Pharisees and the scribes murmured, saying, This man
receiveth sinners, and eateth with them.

3 And he spake unto them this parable, saying, What
4 man of you, having a hundred sheep, and having lost
one of them, doth not leave the ninety and nine in
the wilderness, and go after that which is lost, until
5 he find it? And when he hath found it, he layeth
6 it on his shoulders, rejoicing. And when he cometh
home, he calleth together his friends and his neighbours, saying unto them, Rejoice with me, for I have
7 found my sheep which was lost. I say unto you,
that even so there shall be joy in heaven over one
sinner that repenteth, *more* than over ninety and nine
righteous persons, which need no repentance.

8 Or what woman having ten [1]pieces of silver, if she
lose one piece, doth not light a lamp, and sweep the
9 house, and seek diligently until she find it? And
when she hath found it, she calleth together her
friends and neighbours, saying, Rejoice with me, for
10 I have found the piece which I had lost. Even so,
I say unto you, there is joy in the presence of the
angels of God over one sinner that repenteth.

11 And he said, A certain man had two sons: and
12 the younger of them said to his father, Father, give
me the portion of [2]*thy* substance that falleth to me.
And he divided

[1] Gr. *drachma*, a coin worth about eight pence.

[2] Gr. *the*.

unto them his living. And not many days after 13
the younger son gathered all together, and took his
journey into a far country; and there he wasted
his substance with riotous living. And when he 14
had spent all, there arose a mighty famine in that
country; and he began to be in want. And he went 15
and joined himself to one of the citizens of that
country; and he sent him into his fields to feed swine.
And he would fain have been filled* with [1]the husks 16
that the swine did eat: and no man gave unto him.
But when he came to himself he said, How many 17
hired servants of my father's have bread enough and
to spare, and I perish here with hunger! I will arise 18
and go to my father, and will say unto him, Father, I
have sinned against heaven, and in thy sight: I am 19
no more worthy to be called thy son: make me as one
of thy hired servants. And he arose, and came to his 20
father. But while he was yet afar off, his father
saw him, and was moved with compassion, and ran,
and fell on his neck, and [2]kissed him. And the son 21
said unto him, Father, I have sinned against heaven,
and in thy sight: I am no more worthy to be called
thy son[3]. But the father said to his [4]servants, Bring 22
forth quickly the best robe, and put it on him; and
put a ring on his hand, and shoes on his feet: and 23
bring the fatted calf, *and* kill it, and let us eat, and
make merry: for this my son was dead, and is alive 24
again; he was lost, and is found. And they began to
be merry. Now his elder son was in the field: and 25
as he came and drew nigh to the house, he heard
music and dancing. And he called to him one of the 26
[4]servants, and inquired what these things might be.
And he said unto him, Thy brother is come; and thy 27
father hath killed the fatted calf, because he hath re-
ceived him safe and sound. But he was angry, and 28
would not go in: and his father came out, and in-
treated him. But he answered and said to his father, 29

1 Gr. *the pods of the carob tree.*

2 Gr. *kissed him much.*

3 Some ancient authorities add *make me as one of thy hired servants.* See ver. 19.

4 Gr. *bondservants.*

* For "have been filled" read "have filled his belly" (with the marg. Many ancient authorities read *have been filled.*)—*Am. Com.*

13 αὐτοῖς τὸν βίον. καὶ μετ' οὐ πολλὰς ἡμέρας συναγαγὼν
⌜πάντα⌝ ὁ νεώτερος υἱὸς ἀπεδήμησεν εἰς χώραν μακράν, καὶ ἅπαντα
14 ἐκεῖ διεσκόρπισεν τὴν οὐσίαν αὐτοῦ ζῶν ἀσώτως. δαπανή-
σαντος δὲ αὐτοῦ πάντα ἐγένετο λιμὸς ἰσχυρὰ κατὰ τὴν
15 χώραν ἐκείνην, καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι. καὶ πορευ-
θεὶς ἐκολλήθη ἑνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης, καὶ
16 ἔπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ βόσκειν χοίρους· καὶ
ἐπεθύμει ⌜χορτασθῆναι⌝ ἐκ τῶν κερατίων ὧν ἤσθιον οἱ χοῖροι, ⊣γεμίσαι τὴν κοιλίαν αὐτοῦ⊢
17 καὶ οὐδεὶς ἐδίδου αὐτῷ. εἰς ἑαυτὸν δὲ ἐλθὼν ἔφη Πόσοι
μίσθιοι τοῦ πατρός μου περισσεύονται ἄρτων, ἐγὼ δὲ λιμῷ
18 ὧδε ἀπόλλυμαι· ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα
μου καὶ ἐρῶ αὐτῷ Πάτερ, ἥμαρτον εἰς τὸν οὐρανὸν καὶ
19 ἐνώπιόν σου, οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου· ποίησόν
20 με ὡς ἕνα τῶν μισθίων σου. Καὶ ἀναστὰς ἦλθεν πρὸς τὸν
πατέρα ἑαυτοῦ. ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος εἶδεν
αὐτὸν ὁ πατὴρ αὐτοῦ καὶ ἐσπλαγχνίσθη καὶ δραμὼν ἐπέ-
πεσεν ἐπὶ τὸν τράχηλον αὐτοῦ καὶ κατεφίλησεν αὐτόν.
21 εἶπεν δὲ ὁ υἱὸς αὐτῷ Πάτερ, ἥμαρτον εἰς τὸν οὐρανὸν
καὶ ἐνώπιόν σου, οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου [·ποί-
22 ησόν με ὡς ἕνα τῶν μισθίων σου]. εἶπεν δὲ ὁ πατὴρ
πρὸς τοὺς δούλους αὐτοῦ Ταχὺ ἐξενέγκατε στολὴν τὴν
πρώτην καὶ ἐνδύσατε αὐτόν, καὶ δότε δακτύλιον εἰς τὴν
23 χεῖρα αὐτοῦ καὶ ὑποδήματα εἰς τοὺς πόδας, καὶ φέρετε τὸν
μόσχον τὸν σιτευτόν, θύσατε καὶ φαγόντες εὐφρανθῶμεν.
24 ὅτι οὗτος ὁ υἱός μου νεκρὸς ἦν καὶ ⌜ἀνέζησεν⌝, ἦν ἀπολωλὼς ἔζησεν
25 καὶ εὑρέθη. Καὶ ἤρξαντο εὐφραίνεσθαι. ἦν δὲ ὁ υἱὸς αὐτοῦ
ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος ἤγγισεν τῇ οἰκίᾳ,
26 ἤκουσεν συμφωνίας καὶ χορῶν, καὶ προσκαλεσάμενος ἕνα
27 τῶν παίδων ἐπυνθάνετο τί ἂν εἴη ταῦτα· ὁ δὲ εἶπεν αὐτῷ
ὅτι Ὁ ἀδελφός σου ἥκει, καὶ ἔθυσεν ὁ πατήρ σου τὸν
28 μόσχον τὸν σιτευτόν, ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν. ὠρ-
γίσθη δὲ καὶ οὐκ ἤθελεν εἰσελθεῖν. ὁ δὲ πατὴρ αὐτοῦ
29 ἐξελθὼν παρεκάλει αὐτόν. ὁ δὲ ἀποκριθεὶς εἶπεν τῷ πατρὶ

αὐτοῦ Ἰδοὺ τοσαῦτα ἔτη δουλεύω σοι καὶ οὐδέποτε ἐν-
ἐρίφιον τολήν σου παρῆλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας ⌜ἔριφον⌝
ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ· ὅτε δὲ ὁ υἱός σου 30
τῶν οὗτος ὁ καταφαγών σου τὸν βίον μετὰ ⸆ πορνῶν ἦλθεν,
ἔθυσας αὐτῷ τὸν σιτευτὸν μόσχον. ὁ δὲ εἶπεν αὐτῷ 31
Τέκνον, σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ σά
ἐστιν· εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει, ὅτι ὁ ἀδελφός 32
σου οὗτος νεκρὸς ἦν καὶ ἔζησεν, καὶ ἀπολωλὼς καὶ εὑρέ-
θη.

Ἔλεγεν δὲ καὶ πρὸς τοὺς μαθητάς Ἄνθρωπός τις ἦν 1
πλούσιος ὃς εἶχεν οἰκονόμον, καὶ οὗτος διεβλήθη αὐτῷ ὡς
διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ. καὶ φωνήσας αὐτὸν 2
εἶπεν αὐτῷ Τί τοῦτο ἀκούω περὶ σοῦ; ἀπόδος τὸν λόγον
τῆς οἰκονομίας σου, οὐ γὰρ δύνῃ ἔτι οἰκονομεῖν. εἶπεν 3
δὲ ἐν ἑαυτῷ ὁ οἰκονόμος Τί ποιήσω ὅτι ὁ κύριός μου
ἀφαιρεῖται τὴν οἰκονομίαν ἀπ' ἐμοῦ; σκάπτειν οὐκ ἰσχύω,
ἐπαιτεῖν αἰσχύνομαι· ἔγνων τί ποιήσω, ἵνα ὅταν μεταστα- 4
θῶ ἐκ τῆς οἰκονομίας δέξωνταί με εἰς τοὺς οἴκους ἑαυτῶν.
καὶ προσκαλεσάμενος ἕνα ἕκαστον τῶν χρεοφιλετῶν τοῦ 5
κυρίου ἑαυτοῦ ἔλεγεν τῷ πρώτῳ Πόσον ὀφείλεις τῷ
κυρίῳ μου; ὁ δὲ εἶπεν Ἑκατὸν βάτους ἐλαίου· ὁ δὲ 6
γράψον ταχέως εἶπεν αὐτῷ Δέξαι σου τὰ γράμματα καὶ καθίσας ⌜ταχέως
γράψον⌝ πεντήκοντα. ἔπειτα ἑτέρῳ εἶπεν Σὺ δὲ πόσον 7
ὀφείλεις; ὁ δὲ εἶπεν Ἑκατὸν κόρους σίτου· λέγει αὐ-
τῷ Δέξαι σου τὰ γράμματα καὶ γράψον ὀγδοήκοντα.
καὶ ἐπῄνεσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας ὅτι φρονί- 8
μως ἐποίησεν· ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι
ὑπὲρ τοὺς υἱοὺς τοῦ φωτὸς εἰς τὴν γενεὰν τὴν ἑαυτῶν
εἰσίν. Καὶ ἐγὼ ὑμῖν λέγω, ἑαυτοῖς ποιήσατε φίλους 9
ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα ὅταν ἐκλίπῃ δέξωνται ὑμᾶς
εἰς τὰς αἰωνίους σκηνάς. ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν 10
πολλῷ πιστός ἐστιν, καὶ ὁ ἐν ἐλαχίστῳ ἄδικος καὶ ἐν πολ-
λῷ ἄδικός ἐστιν. εἰ οὖν ἐν τῷ ἀδίκῳ μαμωνᾷ πιστοὶ 11

Lo, these many years do I serve thee, and I never
transgressed a commandment of thine: and *yet* thou
never gavest me a kid, that I might make merry with
30 my friends: but when this thy son came, which hath
devoured thy living with harlots, thou killedst for
31 him the fatted calf. And he said unto him, [1]Son,
thou art ever with me, and all that is mine is thine.
32 But it was meet to make merry and be glad: for this
thy brother was dead, and is alive *again*; and *was*
lost, and is found.

16 And he said also unto the disciples, There was a
certain rich man, which had a steward; and the same
was accused unto him that he was wasting his goods.
2 And he called him, and said unto him, What is this
that I hear of thee? render the account of thy stew-
3 ardship; for thou canst be no longer steward. And
the steward said within himself, What shall I do, see-
ing that my lord taketh away the stewardship from
me? I have not strength to dig; to beg I am ashamed.
4 I am resolved what to do, that, when I am put out of the
stewardship, they may receive me into their houses.
5 And calling to him each one of his lord's debtors, he
said to the first, How much owest thou unto my lord?
6 And he said, A hundred [2]measures of oil. And he
said unto him, Take thy [3]bond, and sit down quickly
7 and write fifty. Then said he to another, And how
much owest thou? And he said, A hundred [4]meas-
ures of wheat. He saith unto him, Take thy [3]bond,
8 and write fourscore. And his lord commended [5]the
unrighteous steward because he had done wisely: for
the sons of this [6]world are for their own generation
9 wiser than the sons of the light. And I say unto
you, Make to yourselves friends [7]by means of the
mammon of unrighteousness; that, when it shall fail,
they may receive you into the eternal tabernacles.
10 He that is faithful in a very little is faithful also in
much: and he that is unrighteous in a very little is
11 unrighteous also in much. If therefore ye have not
been faithful in the unrighteous mammon,

1 Gr. *Child.*
2 Gr. *baths*, the bath being a Hebrew measure. See Ezek. xlv. 10, 11, 14.
3 Gr. *writings.*
4 Gr. *cors*, the cor being a Hebrew measure. See Ezek. xlv. 14.
5 Gr. *the steward of unrighteousness.*
6 Or, *age*
7 Gr. *out of.*

who will commit to your trust the true *riches*?
12 And if ye have not been faithful in that which is
another's, who will give you that which is your
13 [1]own? No [2]servant can serve two masters: for
either he will hate the one, and love the other; or
else he will hold to one, and despise the other. Ye
cannot serve God and mammon.

14 And the Pharisees, who were lovers of money,
15 heard all these things; and they scoffed at him. And
he said unto them, Ye are they that justify yourselves
in the sight of men; but God knoweth your hearts:
for that which is exalted among men is an abomina-
16 tion in the sight of God. The law and the prophets
were until John: from that time the gospel of the
kingdom of God is preached, and every man entereth
17 violently into it. But it is easier for heaven and
earth to pass away, than for one tittle of the law to
18 fall. Every one that putteth away his wife, and
marrieth another, committeth adultery: and he that
marrieth one that is put away from a husband com-
mitteth adultery.

19 Now there was a certain rich man, and he was
clothed in purple and fine linen, [3]faring sumptuously
20 every day: and a certain beggar named Lazarus was
21 laid at his gate, full of sores, and desiring to be fed
with the *crumbs* that fell from the rich man's table;
22 yea, even the dogs came and licked his sores. And
it came to pass, that the beggar died, and that he was
carried away by the angels into Abraham's bosom:
23 and the rich man also died, and was buried. And in
Hades he lifted up his eyes, being in torments, and
seeth Abraham afar off, and Lazarus in his bosom.
24 And he cried and said, Father Abraham, have mercy
on me, and send Lazarus, that he may dip the tip of
his finger in water, and cool my tongue; for I am
25 in anguish in this flame. But Abraham said, [4]Son,
remember that thou in thy lifetime receivedst thy
good things, and Lazarus in like manner evil things:
but now here he is comfort-

1 Some ancient authorities read *our own*.
2 Gr. *household-servant*.
3 Or, *living in mirth and splendour every day*
4 Gr. *Child*.

12 οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει; καὶ εἰ ἐν
τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ⌜ἡμέτερον⌝ τίς ⌜δώσει ὑμέτερον | ὑμῖν
13 ὑμῖν⌝; Οὐδεὶς οἰκέτης δύναται δυσὶ κυρίοις δουλεύειν· ἢ δώσει
γὰρ τὸν ἕνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἑνὸς ἀνθέ-
ξεται καὶ τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε θεῷ
14 δουλεύειν καὶ μαμωνᾷ. Ἤκουον δὲ ταῦτα πάν-
τα οἱ Φαρισαῖοι φιλάργυροι ὑπάρχοντες, καὶ ἐξεμυκτήρι-
15 ζον αὐτόν. καὶ εἶπεν αὐτοῖς Ὑμεῖς ἐστὲ οἱ δικαιοῦντες
ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων, ὁ δὲ θεὸς γινώσκει τὰς
καρδίας ὑμῶν· ὅτι τὸ ἐν ἀνθρώποις ὑψηλὸν βδέλυγμα ἐνώ-
16 πιον τοῦ θεοῦ. Ὁ νόμος καὶ οἱ προφῆται μέχρι Ἰωάνου·
ἀπὸ τότε ἡ βασιλεία τοῦ θεοῦ εὐαγγελίζεται καὶ πᾶς εἰς
17 αὐτὴν βιάζεται. Εὐκοπώτερον δέ ἐστιν τὸν οὐρανὸν καὶ
τὴν γῆν παρελθεῖν ἢ τοῦ νόμου ⌜μίαν κερέαν⌝ πεσεῖν. κερέαν μίαν
18 Πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν
μοιχεύει, καὶ ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν μοι-
19 χεύει. Ἄνθρωπος δέ τις ἦν πλούσιος, καὶ ἐνε-
διδύσκετο πορφύραν καὶ βύσσον εὐφραινόμενος καθʼ ἡμέ-
20 ραν λαμπρῶς. πτωχὸς δέ τις ὀνόματι Λάζαρος ἐβέβλητο
21 πρὸς τὸν πυλῶνα αὐτοῦ εἱλκωμένος καὶ ἐπιθυμῶν χορτα-
σθῆναι ἀπὸ τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλου-
σίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἐπέλειχον τὰ ἕλκη
22 αὐτοῦ. ἐγένετο δὲ ἀποθανεῖν τὸν πτωχὸν καὶ ἀπενεχθῆναι
αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον Ἀβραάμ· ἀπέ-
23 θανεν δὲ καὶ ὁ πλούσιος καὶ ἐτάφη. καὶ ἐν τῷ ᾅδῃ *Ap.*
ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις,
ὁρᾷ Ἀβραὰμ ἀπὸ μακρόθεν καὶ Λάζαρον ἐν τοῖς κόλ-
24 ποις αὐτοῦ. καὶ αὐτὸς φωνήσας εἶπεν Πάτερ Ἀβραάμ,
ἐλέησόν με καὶ πέμψον Λάζαρον ἵνα βάψῃ τὸ ἄκρον τοῦ
δακτύλου αὐτοῦ ὕδατος καὶ καταψύξῃ τὴν γλῶσσάν μου,
25 ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ. εἶπεν δὲ Ἀβραάμ Τέ-
κνον, μνήσθητι ὅτι ἀπέλαβες τὰ ἀγαθά σου ἐν τῇ ζωῇ
σου, καὶ Λάζαρος ὁμοίως τὰ κακά· νῦν δὲ ὧδε παρακαλεῖ-

ται σὺ δὲ ὀδυνᾶσαι. καὶ ἐν πᾶσι τούτοις μεταξὺ ἡμῶν 26
καὶ ὑμῶν χάσμα μέγα ἐστήρικται, ὅπως οἱ θέλοντες δια-
βῆναι ἔνθεν πρὸς ὑμᾶς μὴ δύνωνται, μηδὲ ἐκεῖθεν πρὸς
ἡμᾶς διαπερῶσιν. εἶπεν δέ Ἐρωτῶ σε οὖν, πάτερ, ἵνα 27
πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρός μου, ἔχω γὰρ πέντε 28
ἀδελφούς, ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ
ἔλθωσιν εἰς τὸν τόπον τοῦτον τῆς βασάνου. λέγει δὲ 29
Ἀβραάμ Ἔχουσι Μωυσέα καὶ τοὺς προφήτας· ἀκου-
σάτωσαν αὐτῶν. ὁ δὲ εἶπεν Οὐχί, πάτερ Ἀβραάμ, 30
ἀλλ' ἐάν τις ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτοὺς μετανοή-
σουσιν. εἶπεν δὲ αὐτῷ Εἰ Μωυσέως καὶ τῶν προφητῶν 31
οὐκ ἀκούουσιν, οὐδ' ἐάν τις ἐκ νεκρῶν ἀναστῇ πεισθήσον-
ται.

Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ Ἀνένδεκτόν ἐστιν 1
τοῦ τὰ σκάνδαλα μὴ ἐλθεῖν, πλὴν οὐαὶ δι' οὗ ἔρχεται·
λυσιτελεῖ αὐτῷ εἰ λίθος μυλικὸς περίκειται περὶ τὸν τρά- 2
χηλον αὐτοῦ καὶ ἔρριπται εἰς τὴν θάλασσαν ἢ ἵνα σκανδα-
λίσῃ τῶν μικρῶν τούτων ἕνα. προσέχετε ἑαυτοῖς. ἐὰν 3
ἁμάρτῃ ὁ ἀδελφός σου ἐπιτίμησον αὐτῷ, καὶ ἐὰν μετανοή-
σῃ ἄφες αὐτῷ· καὶ ἐὰν ἑπτάκις τῆς ἡμέρας ἁμαρτήσῃ εἰς 4
σὲ καὶ ἑπτάκις ἐπιστρέψῃ πρὸς σὲ λέγων Μετανοῶ, ἀφή-
σεις αὐτῷ. Καὶ εἶπαν οἱ ἀπόστολοι τῷ κυρίῳ 5
Πρόσθες ἡμῖν πίστιν. εἶπεν δὲ ὁ κύριος Εἰ ἔχετε πίστιν ὡς 6
κόκκον σινάπεως, ἐλέγετε ἂν τῇ συκαμίνῳ [ταύτῃ] Ἐκρι-
ζώθητι καὶ φυτεύθητι ἐν τῇ θαλάσσῃ· καὶ ὑπήκουσεν ἂν
ὑμῖν. Τίς δὲ ἐξ ὑμῶν δοῦλον ἔχων ἀροτριῶντα 7
ἢ ποιμαίνοντα, ὃς εἰσελθόντι ἐκ τοῦ ἀγροῦ ἐρεῖ αὐτῷ Εὐ-
θέως παρελθὼν ἀνάπεσε, ἀλλ' οὐχὶ ἐρεῖ αὐτῷ Ἑτοίμα- 8
σον τί δειπνήσω, καὶ περιζωσάμενος διακόνει μοι ἕως
φάγω καὶ πίω, καὶ μετὰ ταῦτα φάγεσαι καὶ πίεσαι σύ;
μὴ ἔχει χάριν τῷ δούλῳ ὅτι ἐποίησεν τὰ διαταχθέντα; 9
οὕτως καὶ ὑμεῖς, ὅταν ποιήσητε πάντα τὰ διαταχθέντα 10
ὑμῖν, λέγετε ὅτι Δοῦλοι ἀχρεῖοί ἐσμεν, ὃ ὠφείλομεν

26 ed, and thou art in anguish. And [1]beside all this, [1] Or, *in all these things*
between us and you there is a great gulf fixed,
that they which would pass from hence to you may
not be able, and that none may cross over from
27 thence to us. And he said, I pray thee therefore,
father, that thou wouldest send him to my father's
28 house; for I have five brethren; that he may tes-
tify unto them, lest they also come into this place
29 of torment. But Abraham saith, They have Mo-
30 ses and the prophets; let them hear them. And he
said, Nay, father Abraham: but if one go to them
31 from the dead, they will repent. And he said unto
him, If they hear not Moses and the prophets, neither
will they be persuaded, if one rise from the dead.
17 And he said unto his disciples, It is impossible
but that occasions of stumbling should come: but
2 woe unto him, through whom they come! It were
well for him if a millstone were hanged about his
neck, and he were thrown into the sea, rather than
that he should cause one of these little ones to stum-
3 ble. Take heed to yourselves: if thy brother sin, re-
4 buke him; and if he repent, forgive him. And if
he sin against thee seven times in the day, and seven
times turn again to thee, saying, I repent; thou shalt
forgive him.
5 And the apostles said unto the Lord, Increase our
6 faith. And the Lord said, If ye have faith* as a
grain of mustard seed, ye would say unto this syca-
mine tree, Be thou rooted up, and be thou planted
7 in the sea; and it would have obeyed you. But
who is there of you, having a [2]servant plowing or [2] Gr. *bondservant.*
keeping sheep, that will say unto him, when he is
come in from the field, Come straightway and sit
8 down to meat; and will not rather say unto him,
Make ready wherewith I may sup, and gird thy-
self, and serve me, till I have eaten and drunken;
9 and afterward thou shalt eat and drink? Doth he
thank the [2]servant because he did the things that
10 were commanded? Even so ye also, when ye shall
have done all the things that are commanded you,
say, We are unprofitable [3]servants; we have done [3] Gr. *bondservants*
that which it was our duty

* Read "If ye had faith" etc. and "it would obey you."—*Am. Com.*

to do.

1 Or, *as he was*
2 Or, *between*

And it came to pass, [1]as they were on the way to 11
Jerusalem, that he was passing [2]through the midst
of* Samaria and Galilee. And as he entered into a 12
certain village, there met him ten men that were
lepers, which stood afar off: and they lifted up their 13
voices, saying, Jesus, Master, have mercy on us. And 14
when he saw them, he said unto them, Go and shew
yourselves unto the priests. And it came to pass, as
they went, they were cleansed. And one of them, 15
when he saw that he was healed, turned back, with a
loud voice glorifying God; and he fell upon his face 16
at his feet, giving him thanks: and he was a Samari-
tan. And Jesus answering said, Were not the ten 17
cleansed? but where are the nine? [3]Were there 18
none found that returned to give glory to God, save
this [4]stranger? And he said unto him, Arise, and go 19
thy way: thy faith hath [5]made thee whole.

3 Or, *There were none found . . . save this stranger.*
4 Or, *alien*
5 Or, *saved thee*

And being asked by the Pharisees, when the king- 20
dom of God cometh, he answered them and said, The
kingdom of God cometh not with observation: neither 21
shall they say, Lo, here! or, There! for lo, the king-
dom of God is [6]within you.

6 Or, *in the midst of you*

And he said unto the disciples, The days will come, 22
when ye shall desire to see one of the days of the Son
of man, and ye shall not see it. And they shall say 23
to you, Lo, there! Lo, here! go not away, nor follow
after *them*: for as the lightning, when it lighteneth 24
out of the one part under the heaven, shineth unto
the other part under heaven; so shall the Son of man
be [7]in his day. But first must he suffer many things 25
and be rejected of this generation. And as it came 26
to pass in the days of Noah, even so shall it be also
in the days of the Son of man. They ate, they drank, 27
they married, they were given in marriage, until the
day that Noah entered into the ark, and the flood
came, and destroyed them all. Likewise 28

7 Some ancient authorities omit *in his day.*

* For "through the midst of" read "along the borders of" and substitute the present text for marg. 2—*Am. Com.*

ποιῆσαι πεποιήκαμεν.

11 Καὶ ἐγένετο ἐν τῷ πορεύεσθαι εἰς Ἰερουσαλὴμ καὶ
12 αὐτὸς διήρχετο διὰ μέσον Σαμαρίας καὶ Γαλιλαίας. Καὶ *Ap.*
εἰσερχομένου αὐτοῦ εἴς τινα κώμην ⸀ἀπήντησαν⸀ δέκα ὑπήντησαν
13 λεπροὶ ἄνδρες, οἳ ⸀ἀνέστησαν⸀ πόρρωθεν, καὶ αὐτοὶ ἦραν ἔστησαν
14 φωνὴν λέγοντες Ἰησοῦ ἐπιστάτα, ἐλέησον ἡμᾶς. καὶ
ἰδὼν εἶπεν αὐτοῖς Πορευθέντες ΕΠΙΔΕΙΞΑΤΕ ἑαυτοὺς ΤΟΙΣ
ΙΕΡΕΥΣΙΝ. καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτοὺς ἐκαθαρίσθη-
15 σαν. εἷς δὲ ἐξ αὐτῶν, ἰδὼν ὅτι ἰάθη, ὑπέστρεψεν μετὰ
16 φωνῆς μεγάλης δοξάζων τὸν θεόν, καὶ ἔπεσεν ἐπὶ πρόσωπον
παρὰ τοὺς πόδας αὐτοῦ εὐχαριστῶν αὐτῷ· καὶ αὐτὸς ἦν
17 Σαμαρείτης. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν Οὐχ οἱ δέκα
18 ἐκαθαρίσθησαν; οἱ [δὲ] ἐννέα ποῦ; οὐχ εὑρέθησαν ὑπο-
στρέψαντες δοῦναι δόξαν τῷ θεῷ εἰ μὴ ὁ ἀλλογενὴς οὗτος;
19 καὶ εἶπεν αὐτῷ Ἀναστὰς πορεύου· ἡ πίστις σου σέσω-
κέν σε.

20 Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων πότε ἔρχεται ἡ
βασιλεία τοῦ θεοῦ ἀπεκρίθη αὐτοῖς καὶ εἶπεν Οὐκ ἔρχε-
21 ται ἡ βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεως, οὐδὲ ἐροῦ-
σιν Ἰδοὺ ὧδε ἤ Ἐκεῖ· ἰδοὺ γὰρ ἡ βασιλεία τοῦ θεοῦ
22 ἐντὸς ὑμῶν ἐστίν. Εἶπεν δὲ πρὸς τοὺς μαθητάς
Ἐλεύσονται ἡμέραι ὅτε ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ
23 υἱοῦ τοῦ ἀνθρώπου ἰδεῖν καὶ οὐκ ὄψεσθε. καὶ ἐροῦσιν
ὑμῖν Ἰδοὺ ⸀ἐκεῖ ἤ Ἰδοὺ ὧδε· μὴ [ἀπέλθητε μηδὲ] διώξητε. ἐκεῖ,
24 ὥσπερ γὰρ ἡ ἀστραπὴ ἀστράπτουσα ἐκ τῆς ὑπὸ τὸν οὐρα-
νὸν εἰς τὴν ὑπ᾽ οὐρανὸν λάμπει, οὕτως ἔσται ὁ υἱὸς τοῦ
25 ἀνθρώπου ⸆. πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν καὶ ἀπο- ἐν τῇ ἡμέρᾳ αὐτοῦ
26 δοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης. καὶ καθὼς ἐγένετο
ἐν ταῖς ἡμέραις Νῶε, οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ
27 υἱοῦ τοῦ ἀνθρώπου· ἤσθιον, ἔπινον, ἐγάμουν, ἐγαμίζοντο,
ἄχρι ἧς ἡμέρας ΕΙΣΗΛΘΕΝ ΝΩΕ ΕΙΣ ΤΗΝ ΚΙΒΩΤΟΝ, καὶ
28 ἦλθεν ὁ κατακλυσμὸς καὶ ἀπώλεσεν ⸀πάντας⸀. ὁμοίως

καθὼς ἐγένετο ἐν ταῖς ἡμέραις Λώτ· ἤσθιον, ἔπινον, ἠγό-
ραζον, ἐπώλουν, ἐφύτευον, ᾠκοδόμουν· ᾗ δὲ ἡμέρᾳ ἐξῆλθεν 29
Λὼτ ἀπὸ Σοδόμων, ἔβρεξεν πῦρ καὶ θεῖον ἀπ' οὐρανοῦ
ἅπαντας καὶ ἀπώλεσεν ⌜πάντας⌝. κατὰ τὰ αὐτὰ ἔσται ᾗ ἡμέρᾳ ὁ 30
υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται. ἐν ἐκείνῃ τῇ ἡμέρᾳ 31
ὃς ἔσται ἐπὶ τοῦ δώματος καὶ τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ,
μὴ καταβάτω ἆραι αὐτά, καὶ ὁ ἐν ἀγρῷ ὁμοίως μὴ ἐπι-
στρεψάτω εἰς τὰ ὀπίσω. μνημονεύετε τῆς γυναικὸς Λώτ. 32
ὃς ἐὰν ζητήσῃ τὴν ψυχὴν αὐτοῦ περιποιήσασθαι ἀπολέσει 33
αὐτήν, ὃς δ' ἂν ἀπολέσει ζωογονήσει αὐτήν. λέγω ὑμῖν, 34
ταύτῃ τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης [μιᾶς], ὁ εἷς παρα-
λημφθήσεται καὶ ὁ ἕτερος ἀφεθήσεται· ἔσονται δύο ἀλή- 35
θουσαι ἐπὶ τὸ αὐτό, ἡ μία παραλημφθήσεται ἡ δὲ ἑτέρα
ἀφεθήσεται. καὶ ἀποκριθέντες λέγουσιν αὐτῷ Ποῦ, κύ- 37
ριε; ὁ δὲ εἶπεν αὐτοῖς Ὅπου τὸ σῶμα, ἐκεῖ καὶ οἱ ἀετοὶ
ἐπισυναχθήσονται.

Ἔλεγεν δὲ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε 1
προσεύχεσθαι αὐτοὺς καὶ μὴ ἐνκακεῖν, λέγων Κριτής τις 2
ἦν ἔν τινι πόλει τὸν θεὸν μὴ φοβούμενος καὶ ἄνθρωπον
μὴ ἐντρεπόμενος. χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνῃ καὶ 3
ἤρχετο πρὸς αὐτὸν λέγουσα Ἐκδίκησόν με ἀπὸ τοῦ ἀν-
τιδίκου μου. καὶ οὐκ ἤθελεν ἐπὶ χρόνον, μετὰ ταῦτα δὲ 4
εἶπεν ἐν ἑαυτῷ Εἰ καὶ τὸν θεὸν οὐ φοβοῦμαι οὐδὲ ἄν-
θρωπον ἐντρέπομαι, διά γε τὸ παρέχειν μοι κόπον τὴν 5
χήραν ταύτην ἐκδικήσω αὐτήν, ἵνα μὴ εἰς τέλος ἐρχομένη
ὑπωπιάζῃ με. Εἶπεν δὲ ὁ κύριος Ἀκούσατε τί ὁ κριτὴς 6
τῆς ἀδικίας λέγει· ὁ δὲ θεὸς οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν 7
τῶν ἐκλεκτῶν αὐτοῦ τῶν βοώντων αὐτῷ ἡμέρας καὶ νυκτός,
καὶ μακροθυμεῖ ἐπ' αὐτοῖς; λέγω ὑμῖν ὅτι ποιήσει τὴν ἐκ- 8
δίκησιν αὐτῶν ἐν τάχει. πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἐλ-
θὼν ἆρα εὑρήσει τὴν πίστιν ἐπὶ τῆς γῆς;

Εἶπεν δὲ καὶ πρός τινας τοὺς πεποιθότας ἐφ' ἑαυτοῖς 9
ὅτι εἰσὶν δίκαιοι καὶ ἐξουθενοῦντας τοὺς λοιποὺς τὴν παρα-

even as it came to pass in the days of Lot; they ate,
they drank, they bought, they sold, they planted, they
29 builded; but in the day that Lot went out from Sodom
it rained fire and brimstone from heaven, and destroy-
30 ed them all: after the same manner shall it be in the
31 day that the Son of man is revealed. In that day, he
which shall be on the housetop, and his goods in the
house, let him not go down to take them away: and
let him that is in the field likewise not return back.
32 Remember Lot's wife. Whosoever shall seek to gain
33 his [1]life shall lose it: but whosoever shall lose *his* [1]*life*
34 shall [2]preserve it. I say unto you, In that night there
shall be two men on one bed; the one shall be taken,
35 and the other shall be left. There shall be two wom-
en grinding together; the one shall be taken, and
37 the other shall be left.[3] And they answering say
unto him, Where, Lord? And he said unto them,
Where the body *is*, thither will the [4]eagles also be
gathered together.

18 And he spake a parable unto them to the end that
2 they ought always to pray, and not to faint; saying,
There was in a city a judge, which feared not God,
3 and regarded not man: and there was a widow in
that city; and she came oft unto him, saying, [5]Avenge
4 me of mine adversary. And he would not for a
while: but afterward he said within himself, Though
5 I fear not God, nor regard man; yet because this
widow troubleth me, I will avenge her, lest she
6 [6]wear me* out by her continual coming. And the
Lord said, Hear what [7]the unrighteous judge saith.
7 And shall not God avenge his elect, which cry to
him day and night, and he† is longsuffering over
8 them? I say unto you, that he will avenge them
speedily. Howbeit when the Son of man cometh,
shall he find [8]faith on the earth?
9 And he spake also this parable unto certain which
trusted in themselves that they were righteous, and
set [9]all others at nought:

1 Or, *soul*
2 Gr. *save it alive*.
3 Some ancient authorities add ver. 36 *There shall be two men in the field; the one shall be taken, and the other shall be left.*
4 Or, *vultures*
5 Or, *Do me justice of*: and so in ver. 5, 7, 8.
6 Gr. *bruise*.
7 Gr. *the judge of unrighteousness*.
8 Or, *the faith*
9 Gr. *the rest*.

* "lest she wear me" etc. add marg. Or, *lest at last by her coming she wear me out*—*Am. Com.*

† For "and he" etc. read "and *yet* he" etc. with the marg. Or, *and is he slow to punish on their behalf?*—*Am. Com.*

Two men went up into the temple to pray; the 10
one a Pharisee, and the other a publican. The 11
Pharisee stood and prayed thus with himself, God,
I thank thee, that I am not as the rest of men, ex-
tortioners, unjust, adulterers, or even as this publi-
can. I fast twice in the week; I give tithes of all 12
that I get. But the publican, standing afar off, 13
would not lift up so much as his eyes unto heaven,
but smote his breast, saying, God, [1]be merciful to
me [2]a sinner. I say unto you, This man went down 14
to his house justified rather than the other: for ev-
ery one that exalteth himself shall be humbled; but
he that humbleth himself shall be exalted.

And they brought unto him also their babes, that 15
he should touch them: but when the disciples saw
it, they rebuked them. But Jesus called them unto 16
him, saying, Suffer the little children to come unto
me, and forbid them not: for of such is the kingdom
of God. Verily I say unto you, Whosoever shall 17
not receive the kingdom of God as a little child, he
shall in no wise enter therein.

And a certain ruler asked him, saying, Good [3]Mas- 18
ter, what shall I do to inherit eternal life? And 19
Jesus said unto him, Why callest thou me good?
none is good, save one, *even* God. Thou knowest 20
the commandments, Do not commit adultery, Do not
kill, Do not steal, Do not bear false witness, Honour
thy father and mother. And he said, All these 21
things have I observed from my youth up. And 22
when Jesus heard it, he said unto him, One thing
thou lackest yet: sell all that thou hast, and distrib-
ute unto the poor, and thou shalt have treasure in
heaven: and come, follow me. But when he heard 23
these things, he became exceeding sorrowful; for
he was very rich. And Jesus seeing him said, How 24
hardly shall they that have riches enter into the
kingdom of God! For it is easier for a camel to 25
enter in through a needle's eye, than for a rich man
to enter into the kingdom of God.

[1] Or, *be propitiated*

[2] Or, *the sinner*

[3] Or, *Teacher*

10 βολὴν ταύτην. Ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερὸν
11 προσεύξασθαι, ⸆ εἷς Φαρισαῖος καὶ ὁ ἕτερος τελώνης. ὁ ὁ
Φαρισαῖος σταθεὶς ⸀ταῦτα πρὸς ἑαυτὸν⸁ προσηύχετο Ὁ πρὸς ἑαυτὸν ταῦτα
θεός, εὐχαριστῶ σοι ὅτι οὐκ εἰμὶ ⸀ὥσπερ⸁ οἱ λοιποὶ τῶν ὡς
ἀνθρώπων, ἅρπαγες, ἄδικοι, μοιχοί, ἢ καὶ ὡς οὗτος ὁ τε-
12 λώνης· νηστεύω δὶς τοῦ σαββάτου, ἀποδεκατεύω πάντα
13 ὅσα κτῶμαι. ὁ δὲ τελώνης μακρόθεν ἑστὼς οὐκ ἤθελεν
οὐδὲ τοὺς ὀφθαλμοὺς ἐπᾶραι εἰς τὸν οὐρανόν, ἀλλ' ἔτυπτε
τὸ στῆθος ἑαυτοῦ λέγων Ὁ θεός, ἱλάσθητί μοι τῷ ἁμαρ-
14 τωλῷ. λέγω ὑμῖν, κατέβη οὗτος δεδικαιωμένος εἰς τὸν
οἶκον αὐτοῦ παρ' ἐκεῖνον· ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπει-
νωθήσεται, ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται.

15 Προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη ἵνα αὐτῶν ἅπτηται·
16 ἰδόντες δὲ οἱ μαθηταὶ ἐπετίμων αὐτοῖς. ὁ δὲ Ἰησοῦς προσ-
εκαλέσατο [αὐτὰ] λέγων Ἄφετε τὰ παιδία ἔρχεσθαι πρός
με καὶ μὴ κωλύετε αὐτά, τῶν γὰρ τοιούτων ἐστὶν ἡ βασι-
17 λεία τοῦ θεοῦ. ἀμὴν λέγω ὑμῖν, ὃς ἂν μὴ δέξηται τὴν
βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.

18 Καὶ ἐπηρώτησέν τις αὐτὸν ἄρχων λέγων Διδάσκαλε
19 ἀγαθέ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; εἶπεν δὲ
αὐτῷ ὁ Ἰησοῦς Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ
20 μὴ εἷς [ὁ] θεός. τὰς ἐντολὰς οἶδας Μὴ μοιχεύσῃς, Μὴ
φονεύσῃς, Μὴ κλέψῃς, Μὴ ψευδομαρτυρή-
21 σῃς, Τίμα τὸν πατέρα σου καὶ τὴν μητέρα. ὁ δὲ
22 εἶπεν Ταῦτα πάντα ἐφύλαξα ἐκ νεότητος. ἀκούσας δὲ ὁ
Ἰησοῦς εἶπεν αὐτῷ Ἔτι ἕν σοι λείπει· πάντα ὅσα ἔχεις
πώλησον καὶ διάδος πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν [τοῖς]
23 οὐρανοῖς, καὶ δεῦρο ἀκολούθει μοι. ὁ δὲ ἀκούσας ταῦτα
24 περίλυπος ἐγενήθη, ἦν γὰρ πλούσιος σφόδρα. Ἰδὼν δὲ
αὐτὸν [ὁ] Ἰησοῦς εἶπεν Πῶς δυσκόλως οἱ τὰ χρήματα
25 ἔχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσπορεύονται· εὐκο-
πώτερον γάρ ἐστιν κάμηλον διὰ τρήματος βελόνης εἰσελ-
θεῖν ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν.

εἶπαν δὲ οἱ ἀκούσαντες Καὶ τίς δύναται σωθῆναι; ὁ δὲ 26 27
εἶπεν Τὰ ἀδύνατα παρὰ ἀνθρώποις δυνατὰ παρὰ τῷ θεῷ
ἐστίν. Εἶπεν δὲ ὁ Πέτρος Ἰδοὺ ἡμεῖς ἀφέν- 28
τες τὰ ἴδια ἠκολουθήσαμέν σοι. ὁ δὲ εἶπεν αὐτοῖς Ἀμὴν 29
λέγω ὑμῖν ὅτι οὐδείς ἐστιν ὃς ἀφῆκεν οἰκίαν ἢ γυναῖκα ἢ
ἀδελφοὺς ἢ γονεῖς ἢ τέκνα εἵνεκεν τῆς βασιλείας τοῦ θεοῦ,
ὃς οὐχὶ μὴ ⌜λάβῃ⌝ ⌜πολλαπλασίονα⌝ ἐν τῷ καιρῷ τούτῳ 30
καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον.

ἀπολάβῃ | ⊣ἑπταπλασίονα⊢

Παραλαβὼν δὲ τοὺς δώδεκα εἶπεν πρὸς αὐτούς Ἰδοὺ 31
ἀναβαίνομεν εἰς Ἰερουσαλήμ, καὶ τελεσθήσεται πάντα τὰ
γεγραμμένα διὰ τῶν προφητῶν τῷ υἱῷ τοῦ ἀνθρώπου·
παραδοθήσεται γὰρ τοῖς ἔθνεσιν καὶ ἐμπαιχθήσεται καὶ 32
ὑβρισθήσεται καὶ ἐμπτυσθήσεται, καὶ μαστιγώσαντες 33
ἀποκτενοῦσιν αὐτόν, καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσε-
ται. Καὶ αὐτοὶ οὐδὲν τούτων συνῆκαν, καὶ ἦν τὸ ῥῆμα 34
τοῦτο κεκρυμμένον ἀπ' αὐτῶν, καὶ οὐκ ἐγίνωσκον τὰ λεγό-
μενα.

Ἐγένετο δὲ ἐν τῷ ἐγγίζειν αὐτὸν εἰς Ἰερειχὼ τυφλός 35
τις ἐκάθητο παρὰ τὴν ὁδὸν ἐπαιτῶν. ἀκούσας δὲ ὄχλου 36
διαπορευομένου ἐπυνθάνετο τί ⊤ εἴη τοῦτο· ἀπήγγειλαν δὲ 37
αὐτῷ ὅτι Ἰησοῦς ὁ Ναζωραῖος παρέρχεται. καὶ ἐβόησεν 38
λέγων Ἰησοῦ υἱὲ Δαυείδ, ἐλέησόν με. καὶ οἱ προάγοντες 39
ἐπετίμων αὐτῷ ἵνα σιγήσῃ· αὐτὸς δὲ πολλῷ μᾶλλον ἔκρα-
ζεν Υἱὲ Δαυείδ, ἐλέησόν με. σταθεὶς δὲ Ἰησοῦς ἐκέ- 40
λευσεν αὐτὸν ἀχθῆναι πρὸς αὐτόν. ἐγγίσαντος δὲ αὐτοῦ
ἐπηρώτησεν αὐτόν Τί σοι θέλεις ποιήσω; ὁ δὲ εἶ- 41
πεν Κύριε, ἵνα ἀναβλέψω. καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ 42
Ἀνάβλεψον· ἡ πίστις σου σέσωκέν σε. καὶ παραχρῆ- 43
μα ἀνέβλεψεν, καὶ ἠκολούθει αὐτῷ δοξάζων τὸν θεόν.
Καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον τῷ θεῷ.

ἄν

Καὶ εἰσελθὼν διήρχετο τὴν Ἰερειχώ. Καὶ ἰδοὺ ἀνὴρ 1 2
ὀνόματι καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν ἀρχιτελώνης
⌜καὶ αὐτὸς⌝ πλούσιος· καὶ ἐζήτει ἰδεῖν τὸν Ἰησοῦν τίς ἐστιν, 3

καὶ ἦν

26 And they that heard it said, Then who can be
27 saved? But he said, The things which are impos-
28 sible with men are possible with God. And Peter
said, Lo, we have left [1]our own, and followed thee. [1] Or, *our own homes*
29 And he said unto them, Verily I say unto you, There
is no man that hath left house, or wife, or brethren,
or parents, or children, for the kingdom of God's
30 sake, who shall not receive manifold more in this
time, and in the [2]world to come eternal life. [2] Or, *age*
31 And he took unto him the twelve, and said unto
them, Behold, we go up to Jerusalem, and all the
things that are written [3]by the prophets shall be ac- [3] Or, *through*
32 complished unto the Son of man. For he shall be
delivered up unto the Gentiles, and shall be mocked,
33 and shamefully entreated, and spit upon: and they
shall scourge and kill him: and the third day he
34 shall rise again. And they understood none of
these things; and this saying was hid from them,
and they perceived not the things that were said.
35 And it came to pass, as he drew nigh unto Jeri-
cho, a certain blind man sat by the way side beg-
36 ging: and hearing a multitude going by, he inquired
37 what this meant. And they told him, that Jesus of
38 Nazareth passeth by. And he cried, saying, Jesus,
39 thou son of David, have mercy on me. And they
that went before rebuked him, that he should hold
his peace: but he cried out the more a great deal,
40 Thou son of David, have mercy on me. And Jesus
stood, and commanded him to be brought unto him:
41 and when he was come near, he asked him, What
wilt thou that I should do unto thee? And he said,
42 Lord, that I may receive my sight. And Jesus said
unto him, Receive thy sight: thy faith hath [4]made [4] Or, *saved thee*
43 thee whole. And immediately he received his sight,
and followed him, glorifying God: and all the peo-
ple, when they saw it, gave praise unto God.

19 And he entered and was passing through Jeri-
2 cho. And behold, a man called by name Zacchæ-
us; and he was a chief publican, and he was rich.
3 And he sought to see Jesus who he was;

and could not for the crowd, because he was little of
stature. And he ran on before, and climbed up into a 4
sycomore tree to see him: for he was to pass that way.
And when Jesus came to the place, he looked up, 5
and said unto him, Zacchæus, make haste, and come
down; for to-day I must abide at thy house. And 6
he made haste, and came down, and received him
joyfully. And when they saw it, they all murmur- 7
ed, saying, He is gone in to lodge with a man that is
a sinner. And Zacchæus stood, and said unto the 8
Lord, Behold, Lord, the half of my goods I give to
the poor; and if I have wrongfully exacted aught
of any man, I restore fourfold. And Jesus said 9
unto him, To-day is salvation come to this house,
forasmuch as he also is a son of Abraham. For the 10
Son of man came to seek and to save that which
was lost.

And as they heard these things, he added and 11
spake a parable, because he was nigh to Jerusalem,
and *because* they supposed that the kingdom of God
was immediately to appear. He said therefore, A 12
certain nobleman went into a far country, to receive
for himself a kingdom, and to return. And he call- 13
ed ten [1]servants of his, and gave them ten [2]pounds,
and said unto them, Trade ye *herewith* till I come.
But his citizens hated him, and sent an ambassage 14
after him, saying, We will not that this man reign
over us. And it came to pass, when he was come 15
back again, having received the kingdom, that he
commanded these [1]servants, unto whom he had
given the money, to be called to him, that he might
know what they had gained by trading. And the 16
first came before him, saying, Lord, thy pound hath
made ten pounds more. And he said unto him, 17
Well done, thou good [3]servant: because thou wast
found faithful in a very little, have thou authority
over ten cities. And the second came, saying, Thy 18
pound, Lord, hath made five pounds. And he said 19
unto him also, Be thou also over five cities. And 20
[4]another

1 Gr. *bondservants*.
2 *Mina*, here translated a pound, is equal to one hundred drachmas. See ch. xv. 8.
3 Gr. *bondservant*.
4 Gr. *the other*.

καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου ὅτι τῇ ἡλικίᾳ μικρὸς ἦν.
4 καὶ προδραμὼν εἰς τὸ ἔμπροσθεν ἀνέβη ἐπὶ συκομορέαν
5 ἵνα ἴδῃ αὐτόν, ὅτι ἐκείνης ἤμελλεν διέρχεσθαι. καὶ ὡς
ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας [ὁ] Ἰησοῦς εἶπεν πρὸς
αὐτόν Ζακχαῖε, σπεύσας κατάβηθι, σήμερον γὰρ ἐν τῷ
6 οἴκῳ σου δεῖ με μεῖναι. καὶ σπεύσας κατέβη, καὶ ὑπεδέ-
7 ξατο αὐτὸν χαίρων. καὶ ἰδόντες πάντες διεγόγγυζον λέ-
γοντες ὅτι Παρὰ ἁμαρτωλῷ ἀνδρὶ εἰσῆλθεν καταλῦσαι.
8 σταθεὶς δὲ Ζακχαῖος εἶπεν πρὸς τὸν κύριον Ἰδοὺ τὰ
ἡμίσιά μου τῶν ὑπαρχόντων, κύριε, [τοῖς] πτωχοῖς δίδωμι,
9 καὶ εἴ τινός τι ἐσυκοφάντησα ἀποδίδωμι τετραπλοῦν. εἶπεν
δὲ πρὸς αὐτὸν [ὁ] Ἰησοῦς ὅτι Σήμερον σωτηρία τῷ οἴκῳ
τούτῳ ἐγένετο, καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ [ἐστιν]·
10 ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ
ἀπολωλός.

11 Ἀκουόντων δὲ αὐτῶν ταῦτα προσθεὶς εἶπεν παραβολὴν
διὰ τὸ ἐγγὺς εἶναι Ἰερουσαλὴμ αὐτὸν καὶ δοκεῖν αὐτοὺς ὅτι
παραχρῆμα μέλλει ἡ βασιλεία τοῦ θεοῦ ἀναφαίνεσθαι·
12 εἶπεν οὖν Ἄνθρωπός τις εὐγενὴς ἐπορεύθη εἰς χώραν
13 μακρὰν λαβεῖν ἑαυτῷ βασιλείαν καὶ ὑποστρέψαι. καλέσας
δὲ δέκα δούλους ἑαυτοῦ ἔδωκεν αὐτοῖς δέκα μνᾶς καὶ εἶπεν
14 πρὸς ⌜αὐτοὺς πραγματεύσασθαι⌝ ἐν ᾧ ἔρχομαι. Οἱ δὲ πο- αὐτούς Πραγματεύσασθε
λῖται αὐτοῦ ἐμίσουν αὐτόν, καὶ ἀπέστειλαν πρεσβείαν
ὀπίσω αὐτοῦ λέγοντες Οὐ θέλομεν τοῦτον βασιλεῦσαι
15 ἐφ' ἡμᾶς. Καὶ ἐγένετο ἐν τῷ ἐπανελθεῖν αὐτὸν λαβόντα
τὴν βασιλείαν καὶ εἶπεν φωνηθῆναι αὐτῷ τοὺς δούλους
τούτους οἷς δεδώκει τὸ ἀργύριον, ἵνα γνοῖ τί διεπραγματεύ-
16 σαντο. παρεγένετο δὲ ὁ πρῶτος λέγων Κύριε, ἡ μνᾶ
17 σου δέκα προσηργάσατο μνᾶς. καὶ εἶπεν αὐτῷ ⌜Εὖγε⌝, Εὖ
ἀγαθὲ δοῦλε, ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου, ἴσθι ἐξουσίαν
18 ἔχων ἐπάνω δέκα πόλεων. καὶ ἦλθεν ὁ δεύτερος λέγων Ἡ
19 μνᾶ σου, κύριε, ἐποίησεν πέντε μνᾶς. εἶπεν δὲ καὶ τού-
20 τῳ Καὶ σὺ ἐπάνω γίνου πέντε πόλεων. καὶ ὁ ἕτερος

ἦλθεν λέγων Κύριε, ἰδοὺ ἡ μνᾶ σου ἣν εἶχον ἀποκειμέ-
νην ἐν σουδαρίῳ· ἐφοβούμην γάρ σε ὅτι ἄνθρωπος αὐ- 21
στηρὸς εἶ, αἴρεις ὃ οὐκ ἔθηκας καὶ θερίζεις ὃ οὐκ ἔσπει-
ρας. λέγει αὐτῷ Ἐκ τοῦ στόματός σου κρίνω σε, 22
πονηρὲ δοῦλε· ᾔδεις ὅτι ἐγὼ ἄνθρωπος αὐστηρός εἰμι,
αἴρων ὃ οὐκ ἔθηκα καὶ θερίζων ὃ οὐκ ἔσπειρα; καὶ διὰ τί 23
οὐκ ἔδωκάς μου τὸ ἀργύριον ἐπὶ τράπεζαν; κἀγὼ ἐλθὼν
σὺν τόκῳ ἂν αὐτὸ ἔπραξα. καὶ τοῖς παρεστῶσιν εἶπεν 24
Ἄρατε ἀπ᾽ αὐτοῦ τὴν μνᾶν καὶ δότε τῷ τὰς δέκα μνᾶς
ἔχοντι·— καὶ εἶπαν αὐτῷ Κύριε, ἔχει δέκα μνᾶς·— λέγω 25 26
ὑμῖν ὅτι παντὶ τῷ ἔχοντι δοθήσεται, ἀπὸ δὲ τοῦ μὴ
ἔχοντος καὶ ὃ ἔχει ἀρθήσεται. Πλὴν τοὺς ἐχθρούς μου 27
τούτους τοὺς μὴ θελήσαντάς με βασιλεῦσαι ἐπ᾽ αὐτοὺς
ἀγάγετε ὧδε καὶ κατασφάξατε αὐτοὺς ἔμπροσθέν μου. Καὶ 28
εἰπὼν ταῦτα ἐπορεύετο ἔμπροσθεν ἀναβαίνων εἰς Ἱεροσό-
λυμα.

Καὶ ἐγένετο ὡς ἤγγισεν εἰς Βηθφαγὴ καὶ Βηθανιὰ 29
πρὸς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν, ἀπέστειλεν δύο τῶν
μαθητῶν λέγων Ὑπάγετε εἰς τὴν κατέναντι κώμην, ἐν ᾗ 30
εἰσπορευόμενοι εὑρήσετε πῶλον δεδεμένον, ἐφ᾽ ὃν οὐδεὶς
πώποτε ἀνθρώπων ἐκάθισεν, καὶ λύσαντες αὐτὸν ἀγάγετε.
καὶ ἐάν τις ὑμᾶς ἐρωτᾷ Διὰ τί λύετε; οὕτως ἐρεῖτε 31
ὅτι Ὁ κύριος αὐτοῦ χρείαν ἔχει. ἀπελθόντες δὲ οἱ ἀπε- 32
σταλμένοι εὗρον καθὼς εἶπεν αὐτοῖς. λυόντων δὲ αὐτῶν 33
τὸν πῶλον εἶπαν οἱ κύριοι αὐτοῦ πρὸς αὐτούς Τί λύετε
τὸν πῶλον; οἱ δὲ εἶπαν ὅτι Ὁ κύριος αὐτοῦ χρείαν ἔχει. 34
καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν, καὶ ἐπιρίψαντες αὐτῶν 35
τὰ ἱμάτια ἐπὶ τὸν πῶλον ἐπεβίβασαν τὸν Ἰησοῦν· πορευο- 36
μένου δὲ αὐτοῦ ὑπεστρώννυον τὰ ἱμάτια ἑαυτῶν ἐν τῇ
ὁδῷ. ἐγγίζοντος δὲ αὐτοῦ ἤδη πρὸς τῇ καταβάσει τοῦ 37
Ὄρους τῶν Ἐλαιῶν ἤρξαντο ἅπαν τὸ πλῆθος τῶν μαθητῶν
χαίροντες αἰνεῖν τὸν θεὸν φωνῇ μεγάλῃ περὶ πασῶν ὧν
εἶδον δυνάμεων, λέγοντες 38

came, saying, Lord, behold, *here is* thy pound,
21 which I kept laid up in a napkin: for I fear-
ed thee, because thou art an austere man: thou
takest up that thou layedst not down, and reapest
22 that thou didst not sow. He saith unto him, Out of
thine own mouth will I judge thee, thou wicked
[1]servant. Thou knewest that I am an austere man, [1] Gr. *bondservant*
taking up that I laid not down, and reaping that
23 I did not sow; then wherefore gavest thou not
my money into the bank, and [2]I at my coming [2] Or, *I should have gone and required*
24 should have required it with interest? And he said
unto them that stood by, Take away from him the
pound, and give it unto him that hath the ten
25 pounds. And they said unto him, Lord, he hath ten
26 pounds. I say unto you, that unto every one that
hath shall be given; but from him that hath not,
even that which he hath shall be taken away from
27 him. Howbeit these mine enemies, which would
not that I should reign over them, bring hither, and
slay them before me.
28 And when he had thus spoken, he went on before,
going up to Jerusalem.
29 And it came to pass, when he drew nigh unto
Bethphage and Bethany, at the mount that is called
the mount of Olives*, he sent two of the disciples,
30 saying, Go your way into the village over against
you; in the which as ye enter ye shall find a colt tied,
whereon no man ever yet sat: loose him, and bring
31 him. And if any one ask you, Why do ye loose
him? thus shall ye say, The Lord hath need of him.
32 And they that were sent went away, and found even
33 as he had said unto them. And as they were loosing
the colt, the owners thereof said unto them, Why
34 loose ye the colt? And they said, The Lord hath
35 need of him. And they brought him to Jesus: and
they threw their garments upon the colt, and set
36 Jesus thereon. And as he went, they spread their
37 garments in the way. And as he was now drawing
nigh, *even* at the descent of the mount of Olives, the
whole multitude of the disciples began to rejoice
and praise God with a loud voice for all the [3]mighty [3] Gr. *powers*.
38 works which they had seen; saying,

* For "*the mount* of Olives" read "Olivet" So in xxi. 37; see
Acts i. 12.—*Am. Com.*

Blessed *is* the King that cometh in the name of the
Lord: peace in heaven, and glory in the highest. And 39
some of the Pharisees from the multitude said unto
him, [1]Master, rebuke thy disciples. And he answered 40
and said, I tell you that, if these shall hold their
peace, the stones will cry out.

And when he drew nigh, he saw the city and wept 41
over it, saying, [2]If thou hadst known in this day*, 42
even thou, the things which belong unto peace†! but
now they are hid from thine eyes. For the days 43
shall come upon thee, when thine enemies shall cast
up a [3]bank about thee, and compass thee round, and
keep thee in on every side, and shall dash thee to 44
the ground, and thy children within thee; and they
shall not leave in thee one stone upon another; be-
cause thou knewest not the time of thy visitation.

And he entered into the temple, and began to cast 45
out them that sold, saying unto them, It is written, 46
And my house shall be a house of prayer: but ye
have made it a den of robbers.

And he was teaching daily in the temple. But 47
the chief priests and the scribes and the principal
men of the people sought to destroy him: and they 48
could not find what they might do; for the people
all hung upon him, listening.

And it came to pass, on one of the days, as he **20**
was teaching the people in the temple, and preach-
ing the gospel, there came upon him the chief priests
and the scribes with the elders; and they spake, say- 2
ing unto him, Tell us: By what authority doest thou
these things? or who is he that gave thee this au-
thority? And he answered and said unto them, I 3
also will ask you a [4]question; and tell me: The 4
baptism of John, was it from heaven, or from men?
And they reasoned with themselves, saying, If we 5
shall say, From heaven; he will say, Why did ye
not be-

[1] Or, *Teacher*

[2] Or, *O that thou hadst known*

[3] Gr. *palisade.*

[4] Gr. *word.*

* "day" add marg. Some ancient authorities read *thy day.—Am. Com.*

† "peace" add marg. Some ancient authorities read *thy peace.—Am. Com.*

Εὐλογημένος ⸀ὁ ἐρχόμενος, ὁ v. ὁ ἐρχόμενος
ὁ⸀ βασιλεύς, ἐν ὀνόματι Κυρίου·
ἐν οὐρανῷ εἰρήνη
καὶ δόξα ἐν ὑψίστοις.
39 Καί τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπαν πρὸς αὐ-
40 τόν Διδάσκαλε, ἐπιτίμησον τοῖς μαθηταῖς σου. καὶ
ἀποκριθεὶς εἶπεν Λέγω ⸀ὑμῖν,⸀ ἐὰν οὗτοι σιωπήσουσιν, ὑμῖν ὅτι
41 οἱ λίθοι κράξουσιν. Καὶ ὡς ἤγγισεν, ἰδὼν τὴν
42 πόλιν ἔκλαυσεν ἐπ' αὐτήν, λέγων ὅτι Εἰ ἔγνως ἐν τῇ
ἡμέρᾳ ταύτῃ καὶ σὺ τὰ πρὸς εἰρήνην— νῦν δὲ ἐκρύ-
43 βη ἀπὸ ὀφθαλμῶν σου. ὅτι ἥξουσιν ἡμέραι ἐπὶ σε καὶ
⸀παρεμβαλοῦσιν⸀ οἱ ἐχθροί σου χάρακά σοι καὶ περικυκλώ- περιβαλοῦσιν
44 σουσίν σε καὶ συνέξουσίν σε πάντοθεν, καὶ ἐδαφιοῦσίν σε
καὶ τὰ τέκνα σου ἐν σοί, καὶ οὐκ ἀφήσουσιν λίθον ἐπὶ
λίθον ἐν σοί, ἀνθ' ὧν οὐκ ἔγνως τὸν καιρὸν τῆς ἐπισκοπῆς
45 σου. Καὶ εἰσελθὼν εἰς τὸ ἱερὸν ἤρξατο ἐκβάλ-
46 λειν τοὺς πωλοῦντας, λέγων αὐτοῖς Γέγραπται Καὶ ἔσται
ὁ οἶκός μου οἶκος προσευχῆς, ὑμεῖς δὲ αὐτὸν ἐποιήσατε
σπήλαιον λῃστῶν.
47 Καὶ ἦν διδάσκων τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ· οἱ δὲ
ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐζήτουν αὐτὸν ἀπολέσαι καὶ οἱ
48 πρῶτοι τοῦ λαοῦ, καὶ οὐχ ηὕρισκον τὸ τί ποιήσωσιν, ὁ
λαὸς γὰρ ἅπας ἐξεκρέμετο αὐτοῦ ἀκούων.

1 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν διδάσκοντος αὐτοῦ τὸν
λαὸν ἐν τῷ ἱερῷ καὶ εὐαγγελιζομένου ἐπέστησαν οἱ ἀρχιε-
2 ρεῖς καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις, καὶ εἶπαν λέ-
γοντες πρὸς αὐτόν Εἰπὸν ἡμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποι-
3 εῖς, ἢ τίς ἐστιν ὁ δούς σοι τὴν ἐξουσίαν ταύτην. ἀποκριθεὶς
δὲ εἶπεν πρὸς αὐτούς Ἐρωτήσω ὑμᾶς κἀγὼ λόγον, καὶ
4 εἴπατέ μοι Τὸ βάπτισμα Ἰωάνου ἐξ οὐρανοῦ ἦν ἢ ἐξ
5 ἀνθρώπων; οἱ δὲ συνελογίσαντο πρὸς ἑαυτοὺς λέγοντες
ὅτι Ἐὰν εἴπωμεν Ἐξ οὐρανοῦ, ἐρεῖ Διὰ τί οὐκ ἐπι-

στείσατε αὐτῷ; ἐὰν δὲ εἴπωμεν Ἐξ ἀνθρώπων, ὁ λαὸς 6
ἅπας καταλιθάσει ἡμᾶς, πεπεισμένος γάρ ἐστιν Ἰωάνην
προφήτην εἶναι. καὶ ἀπεκρίθησαν μὴ εἰδέναι πόθεν. καὶ 7
ὁ Ἰησοῦς εἶπεν αὐτοῖς Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξου-
σίᾳ ταῦτα ποιῶ. Ἤρξατο δὲ πρὸς τὸν λαὸν 9
λέγειν τὴν παραβολὴν ταύτην Ἄνθρωπος ἘΦΥΤΕΥϹΕΝ
ἈΜΠΕΛΩΝΑ, καὶ ἐξέδετο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν
χρόνους ἱκανούς. καὶ καιρῷ ἀπέστειλεν πρὸς τοὺς γεωργοὺς 10
δοῦλον, ἵνα ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος δώσουσιν αὐτῷ·
οἱ δὲ γεωργοὶ ἐξαπέστειλαν αὐτὸν δείραντες κενόν. καὶ 11
προσέθετο ἕτερον πέμψαι δοῦλον· οἱ δὲ κἀκεῖνον δείραντες
καὶ ἀτιμάσαντες ἐξαπέστειλαν κενόν. καὶ προσέθετο τρίτον 12
πέμψαι· οἱ δὲ καὶ τοῦτον τραυματίσαντες ἐξέβαλον. εἶπεν 13
δὲ ὁ κύριος τοῦ ἀμπελῶνος Τί ποιήσω; πέμψω τὸν υἱόν
μου τὸν ἀγαπητόν· ἴσως τοῦτον ἐντραπήσονται. ἰδόντες 14
δὲ αὐτὸν οἱ γεωργοὶ διελογίζοντο πρὸς ἀλλήλους λέγον-
τες Οὗτός ἐστιν ὁ κληρονόμος· ἀποκτείνωμεν αὐτόν, ἵνα
ἡμῶν γένηται ἡ κληρονομία. καὶ ἐκβαλόντες αὐτὸν ἔξω τοῦ 15
ἀμπελῶνος ἀπέκτειναν. τί οὖν ποιήσει αὐτοῖς ὁ κύριος
τοῦ ἀμπελῶνος; ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς 16
τούτους, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις. ἀκούσαντες δὲ
εἶπαν Μὴ γένοιτο. ὁ δὲ ἐμβλέψας αὐτοῖς εἶπεν Τί 17
οὖν ἐστὶν τὸ γεγραμμένον τοῦτο

ΛΙΘΟΝ ὋΝ ἈΠΕΔΟΚΙΜΑϹΑΝ ΟἹ ΟἸΚΟΔΟΜΟΥ͂ΝΤΕϹ,
ΟὟΤΟϹ ἘΓΕΝΗΘΗ ΕἸϹ ΚΕΦΑΛῊΝ ΓΩΝΙΑϹ;

πᾶς ὁ πεσὼν ἐπ' ἐκεῖνον τὸν λίθον συνθλασθήσεται· ἐφ' ὃν 18
δ' ἂν πέσῃ, λικμήσει αὐτόν. Καὶ ἐζήτησαν 19
οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς ἐπιβαλεῖν ἐπ' αὐτὸν τὰς
χεῖρας ἐν αὐτῇ τῇ ὥρᾳ, καὶ ἐφοβήθησαν τὸν λαόν, ἔγνω-
σαν γὰρ ὅτι πρὸς αὐτοὺς εἶπεν τὴν παραβολὴν ταύτην.
|ἀποχωρήσαντες| Καὶ ⸢παρατηρήσαντες⸣ ἀπέστειλαν ἐνκαθέτους ὑποκρι- 20
νομένους ἑαυτοὺς δικαίους εἶναι, ἵνα ἐπιλάβωνται αὐτοῦ
λόγου, ὥστε παραδοῦναι αὐτὸν τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ

6 lieve him? But if we shall say, From men; all the
people will stone us: for they be persuaded that
7 John was a prophet. And they answered, that they
8 knew not whence *it was*. And Jesus said unto
them, Neither tell I you by what authority I do
these things.
9 And he began to speak unto the people this par-
able: A man planted a vineyard, and let it out to
husbandmen, and went into another country for
10 a long time. And at the season he sent unto the
husbandmen a [1]servant, that they should give him [1] Gr. *bondservant.*
of the fruit of the vineyard: but the husbandmen
11 beat him, and sent him away empty. And he sent
yet another [1]servant: and him also they beat, and
handled him shamefully, and sent him away empty.
12 And he sent yet a third: and him also they wound-
13 ed, and cast him forth. And the lord of the vine-
yard said, What shall I do? I will send my beloved
14 son: it may be they will reverence him. But when
the husbandmen saw him, they reasoned one with
another, saying, This is the heir: let us kill him,
15 that the inheritance may be ours. And they cast
him forth out of the vineyard, and killed him.
What therefore will the lord of the vineyard do
16 unto them? He will come and destroy these hus-
bandmen, and will give the vineyard unto others.
And when they heard it, they said, [2]God forbid. [2] Gr. *Be it not so.*
17 But he looked upon them, and said, What then is
this that is written,

The stone which the builders rejected,
The same was made the head of the corner?

18 Every one that falleth on that stone shall be broken
to pieces; but on whomsoever it shall fall, it will
scatter him as dust.
19 And the scribes and the chief priests sought to lay
hands on him in that very hour; and they feared
the people: for they perceived that he spake this
20 parable against them. And they watched him, and
sent forth spies, which feigned themselves to be
righteous, that they might take hold of his speech,
so as to deliver him up to the rule* and to the au-
thority of the

* "rule" add marg. Or, *ruling power—Am. Com.*

1 Or, *Teacher*

2 See marginal note on Matt. xviii. 28.

3 Or, *age*

governor. And they asked him, saying, [1]Master, 21
we know that thou sayest and teachest rightly,
and acceptest not the person *of any*, but of a truth
teachest the way of God: Is it lawful for us to 22
give tribute unto Cæsar, or not? But he per- 23
ceived their craftiness, and said unto them, Shew 24
me a [2]penny. Whose image and superscription
hath it? And they said, Cæsar's. And he said 25
unto them, Then render unto Cæsar the things that
are Cæsar's, and unto God the things that are God's.
And they were not able to take hold of the saying 26
before the people: and they marvelled at his an-
swer, and held their peace.

And there came to him certain of the Sadducees, 27
they which say that there is no resurrection; and
they asked him, saying, [1]Master, Moses wrote unto 28
us, that if a man's brother die, having a wife, and
he be childless, his brother should take the wife,
and raise up seed unto his brother. There were 29
therefore seven brethren: and the first took a wife, 30
and died childless; and the second; and the third
took her; and likewise the seven also left no chil- 31
dren, and died. Afterward the woman also died. 32
In the resurrection therefore whose wife of them 33
shall she be? for the seven had her to wife. And 34
Jesus said unto them, The sons of this [3]world mar-
ry, and are given in marriage: but they that are 35
accounted worthy to attain to that [3]world, and the
resurrection from the dead, neither marry, nor are
given in marriage: for neither can they die any 36
more: for they are equal unto the angels; and are
sons of God, being sons of the resurrection. But 37
that the dead are raised, even Moses shewed, in *the*
place concerning the Bush, when he calleth the Lord
the God of Abraham, and the God of Isaac, and the
God of Jacob. Now he is not the God of the dead, 38
but of the living: for all live unto him. And cer- 39
tain of the scribes answering said, [1]Master, thou
hast well said. For they durst not any more ask 40
him any question.

And he said unto them, How say they that the 41
Christ is David's

21 ἡγεμόνος. καὶ ἐπηρώτησαν αὐτὸν λέγοντες Διδάσκαλε,
οἴδαμεν ὅτι ὀρθῶς λέγεις καὶ διδάσκεις καὶ οὐ λαμβάνεις
πρόσωπον, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ θεοῦ διδάσκεις·
22 23 ἔξεστιν ἡμᾶς Καίσαρι φόρον δοῦναι ἢ οὔ; κατανοήσας δὲ
24 αὐτῶν τὴν πανουργίαν εἶπεν πρὸς αὐτούς Δείξατέ μοι δηνά-
ριον· τίνος ἔχει εἰκόνα καὶ ἐπιγραφήν; οἱ δὲ εἶπαν Καί-
25 σαρος. ὁ δὲ εἶπεν πρὸς αὐτούς Τοίνυν ἀπόδοτε τὰ Καί-
26 σαρος Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ θεῷ. καὶ οὐκ ἴσχυσαν
ἐπιλαβέσθαι τοῦ ῥήματος ἐναντίον τοῦ λαοῦ, καὶ θαυμά-
σαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ ἐσίγησαν.

27 Προσελθόντες δέ τινες τῶν Σαδδουκαίων, οἱ λέγοντες
28 ἀνάστασιν μὴ εἶναι, ⌜ἐπηρώτησαν⌝ αὐτὸν λέγοντες Διδά- ἐπηρώτων
σκαλε, Μωυσῆς ἔγραψεν ἡμῖν, ἐάν τινος ἀδελφὸς ἀπο-
θάνῃ ἔχων γυναῖκα, καὶ οὗτος ἄτεκνος ᾖ, ἵνα λάβῃ ὁ
ἀδελφὸς αὐτοῦ τὴν γυναῖκα καὶ ἐξαναστήσῃ σπέρμα
29 τῷ ἀδελφῷ αὐτοῦ. ἑπτὰ οὖν ἀδελφοὶ ἦσαν· καὶ ὁ πρῶ-
30 τος λαβὼν γυναῖκα ἀπέθανεν ἄτεκνος· καὶ ὁ δεύτερος
31 καὶ ὁ τρίτος ἔλαβεν αὐτήν, ὡσαύτως δὲ καὶ οἱ ἑπτὰ οὐ
32 κατέλιπον τέκνα καὶ ἀπέθανον· ὕστερον καὶ ἡ γυνὴ ἀπέ-
33 θανεν. ἡ γυνὴ οὖν ἐν τῇ ἀναστάσει τίνος αὐτῶν γίνεται
34 γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα. καὶ εἶπεν αὐ-
τοῖς ὁ Ἰησοῦς Οἱ υἱοὶ τοῦ αἰῶνος τούτου ⊤ γαμοῦσιν καὶ ⊣γεννῶνται καὶ γεννῶσιν,⊢
35 γαμίσκονται, οἱ δὲ καταξιωθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν
καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν οὔτε γαμοῦσιν οὔτε
36 ⌜γαμίζονται⌝· οὐδὲ γὰρ ἀποθανεῖν ἔτι ⌜δύνανται⌝, ἰσάγγελοι γαμίσκονται | ⊣μέλλουσιν⊢
γάρ εἰσιν⌜, καὶ υἱοί εἰσιν θεοῦ⌝ τῆς ἀναστάσεως υἱοὶ ὄντες. ⊣τῷ θεῷ,⊢
37 ὅτι δὲ ἐγείρονται οἱ νεκροὶ καὶ Μωυσῆς ἐμήνυσεν ἐπὶ τῆς
βάτου, ὡς λέγει Κύριον τὸν θεὸν Ἀβραὰμ καὶ θεὸν
38 Ἰσαὰκ καὶ θεὸν Ἰακώβ· θεὸς δὲ οὐκ ἔστιν νεκρῶν ἀλλὰ
39 ζώντων, πάντες γὰρ αὐτῷ ζῶσιν. ἀποκριθέντες δέ τινες
40 τῶν γραμματέων εἶπαν Διδάσκαλε, καλῶς εἶπας· οὐκέτι
41 γὰρ ἐτόλμων ἐπερωτᾶν αὐτὸν οὐδέν. Εἶπεν δὲ
πρὸς αὐτούς Πῶς λέγουσιν τὸν χριστὸν εἶναι Δαυεὶδ

υἱόν; αὐτὸς γὰρ Δαυεὶδ λέγει ἐν Βίβλῳ Ψαλμῶν 42
Εἶπεν Κύριος τῷ κυρίῳ μου Κάθου ἐκ δεξιῶν μου
ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν πο- 43
δῶν σου·
Δαυεὶδ οὖν αὐτὸν κύριον καλεῖ, καὶ πῶς αὐτοῦ υἱός ἐστιν; 44

Ἀκούοντος δὲ παντὸς τοῦ λαοῦ εἶπεν τοῖς μαθηταῖς 45
Προσέχετε ἀπὸ τῶν γραμματέων τῶν θελόντων περιπατεῖν 46
ἐν στολαῖς καὶ φιλούντων ἀσπασμοὺς ἐν ταῖς ἀγοραῖς
καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ πρωτοκλισί-
ας ἐν τοῖς δείπνοις, οἳ κατεσθίουσιν τὰς οἰκίας τῶν χη- 47
ρῶν καὶ προφάσει μακρὰ προσεύχονται· οὗτοι λήμψονται
περισσότερον κρίμα. Ἀναβλέψας δὲ εἶδεν τοὺς 1
βάλλοντας εἰς τὸ γαζοφυλάκιον τὰ δῶρα αὐτῶν πλουσίους.
εἶδεν δέ τινα χήραν πενιχρὰν βάλλουσαν ἐκεῖ λεπτὰ δύο, 2
καὶ εἶπεν Ἀληθῶς λέγω ὑμῖν ὅτι ἡ χήρα αὕτη ἡ πτωχὴ 3
πλεῖον πάντων ἔβαλεν· πάντες γὰρ οὗτοι ἐκ τοῦ περισ- 4
σεύοντος αὐτοῖς ἔβαλον εἰς τὰ δῶρα, αὕτη δὲ ἐκ τοῦ ὑστερή-
ματος αὐτῆς πάντα τὸν βίον ὃν εἶχεν ἔβαλεν.

Καί τινων λεγόντων περὶ τοῦ ἱεροῦ, ὅτι λίθοις καλοῖς 5
καὶ ἀναθήμασιν κεκόσμηται, εἶπεν Ταῦτα ἃ θεωρεῖτε, 6
ἐλεύσονται ἡμέραι ἐν αἷς οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ
ὧδε ὃς οὐ καταλυθήσεται. ἐπηρώτησαν δὲ αὐτὸν λέγον- 7
τες Διδάσκαλε, πότε οὖν ταῦτα ἔσται, καὶ τί τὸ σημεῖ-
ον ὅταν μέλλῃ ταῦτα γίνεσθαι; ὁ δὲ εἶπεν Βλέπετε 8
μὴ πλανηθῆτε· πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί
μου λέγοντες Ἐγώ εἰμι καί Ὁ καιρὸς ἤγγικεν· μὴ πο-
ρευθῆτε ὀπίσω αὐτῶν. ὅταν δὲ ἀκούσητε πολέμους καὶ 9
ἀκαταστασίας, μὴ πτοηθῆτε· δεῖ γὰρ ταῦτα γενέσθαι
πρῶτον, ἀλλ' οὐκ εὐθέως τὸ τέλος. Τότε ἔλεγεν αὐ- 10
τοῖς Ἐγερθήσεται ἔθνος ἐπ' ἔθνος καὶ βασιλεία ἐπὶ
λιμοὶ καὶ λοιμοὶ
βασιλείαν, σεισμοί τε μεγάλοι καὶ κατὰ τόπους ⸢λοιμοὶ καὶ 11
σημεῖα μεγάλα ἀπ' οὐρανοῦ Ap.
λιμοὶ⸣ ἔσονται, φόβηθρά τε καὶ ⸢ἀπ' οὐρανοῦ σημεῖα με-
γάλα⸣ ἔσται. πρὸ δὲ τούτων πάντων ἐπιβαλοῦσιν ἐφ' ὑμᾶς 12

42 son? For David himself saith in the book of
Psalms,

The Lord said unto my Lord,
Sit thou on my right hand,
43 Till I make thine enemies the footstool of thy
feet.

44 David therefore calleth him Lord, and how is he his
son?
45 And in the hearing of all the people he said unto
46 his disciples, Beware of the scribes, which desire to
walk in long robes, and love salutations in the mar-
ketplaces, and chief seats in the synagogues, and
47 chief places at feasts; which devour widows' houses,
and for a pretence make long prayers: these shall
receive greater condemnation.

21 And he looked up, [1]and saw the rich men that
2 were casting their gifts into the treasury. And he
saw a certain poor widow casting in thither two
3 mites. And he said, Of a truth I say unto you,
4 This poor widow cast in more than they all: for all
these did of their superfluity cast in unto the gifts:
but she of her want did cast in all the living that
she had.
5 And as some spake of the temple, how it was
adorned with goodly stones and offerings, he said,
6 As for these things which ye behold, the days will
come, in which there shall not be left here one stone
7 upon another, that shall not be thrown down. And
they asked him, saying, [2]Master, when therefore shall
these things be? and what *shall be* the sign when
8 these things are about to come to pass? And he
said, Take heed that ye be not led astray: for many
shall come in my name, saying, I am *he*; and, The
9 time is at hand: go ye not after them. And when
ye shall hear of wars and tumults, be not terrified:
for these things must needs come to pass first; but
the end is not immediately.
10 Then said he unto them, Nation shall rise against
11 nation, and kingdom against kingdom: and there
shall be great earthquakes, and in divers places
famines and pestilences; and there shall be terrors
12 and great signs from heaven. But before all these
things, they shall lay their hands on you,

1 Or, *and saw them that . . . treasury, and they were rich.*

2 Or, *Teacher*

and shall persecute you, delivering you up to the syn-
agogues and prisons, [1]bringing you before kings and
governors for my name's sake. It shall turn unto you 13
for a testimony. Settle it therefore in your hearts, 14
not to meditate beforehand how to answer: for I will 15
give you a mouth and wisdom, which all your adver-
saries shall not be able to withstand or to gainsay.
But ye shall be delivered up even by parents, and 16
brethren, and kinsfolk, and friends; and *some* of you
[2]shall they cause to be put to death. And ye shall 17
be hated of all men for my name's sake. And not 18
a hair of your head shall perish. In your patience 19
ye shall win your [3]souls.

But when ye see Jerusalem compassed with armies, 20
then know that her desolation is at hand. Then let 21
them that are in Judæa flee unto the mountains;
and let them that are in the midst of her depart out;
and let not them that are in the country enter there-
in. For these are days of vengeance, that all things 22
which are written may be fulfilled. Woe unto them 23
that are with child and to them that give suck in
those days! for there shall be great distress upon
the [4]land, and wrath unto this people. And they 24
shall fall by the edge of the sword, and shall be led
captive into all the nations: and Jerusalem shall be
trodden down of the Gentiles, until the times of the
Gentiles be fulfilled. And there shall be signs in 25
sun and moon and stars; and upon the earth dis-
tress of nations, in perplexity for the roaring of the
sea and the billows; men [5]fainting for fear, and for 26
expectation of the things which are coming on [6]the
world: for the powers of the heavens shall be sha-
ken. And then shall they see the Son of man com- 27
ing in a cloud with power and great glory. But 28
when these things begin to come to pass, look up,
and lift up your heads; because your redemption
draweth nigh.

And he spake to them a parable: Behold the fig 29
tree, and all the trees: when they now shoot forth, 30
ye see it and know of your own selves that the sum-
mer is now nigh.

1 Gr. *you being brought.*
2 Or, *shall they put to death*
3 Or, *lives*
4 Or, *earth*
5 Or, *expiring*
6 Gr. *the inhabited earth.*

τὰς χεῖρας αὐτῶν καὶ διώξουσιν, παραδιδόντες εἰς τὰς συνα-
γωγὰς καὶ φυλακάς, ἀπαγομένους ἐπὶ βασιλεῖς καὶ ἡγε-
13 μόνας ἕνεκεν τοῦ ὀνόματός μου· ἀποβήσεται ὑμῖν εἰς
14 μαρτύριον. θέτε οὖν ἐν ταῖς καρδίαις ὑμῶν μὴ προμελετᾶν
15 ἀπολογηθῆναι, ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν ᾗ οὐ
δυνήσονται ἀντιστῆναι ἢ ἀντειπεῖν ⸀ἅπαντες⸀ οἱ ἀντικεί- πάντες
16 μενοι ὑμῖν. παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων καὶ ἀδελ-
φῶν καὶ συγγενῶν καὶ φίλων, καὶ θανατώσουσιν ἐξ ὑμῶν,
17 18 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου. καὶ *Ap.*
19 θρὶξ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται. ἐν τῇ ὑπο-
20 μονῇ ὑμῶν κτήσεσθε τὰς ψυχὰς ὑμῶν. Ὅταν δὲ ἴδητε
κυκλουμένην ὑπὸ στρατοπέδων Ἰερουσαλήμ, τότε γνῶτε
21 ὅτι ἤγγικεν ἡ ἐρήμωσις αὐτῆς. τότε οἱ ἐν τῇ Ἰουδαίᾳ
φευγέτωσαν εἰς τὰ ὄρη, καὶ οἱ ἐν μέσῳ αὐτῆς ἐκχωρείτω-
σαν, καὶ οἱ ἐν ταῖς χώραις μὴ εἰσερχέσθωσαν εἰς αὐτήν,
22 ὅτι ἩΜΈΡΑΙ ἘΚΔΙΚΉΣΕΩΣ αὗταί εἰσιν τοῦ πλησθῆναι πάντα
23 τὰ γεγραμμένα. οὐαὶ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς
θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις· ἔσται γὰρ ἀνάγκη
24 μεγάλη ἐπὶ τῆς γῆς καὶ ὀργὴ τῷ λαῷ τούτῳ, καὶ πεσοῦνται
στόματι μαχαίρης καὶ αἰχμαλωτισθήσονται εἰς τὰ ἔθνη
πάντα, καὶ Ἰερουσαλὴμ ἔσται ΠΑΤΟΥΜΈΝΗ ὙΠῸ ἘΘΝΩ͂Ν,
25 ἄχρι οὗ πληρωθῶσιν [καὶ ἔσονται] καιροὶ ἐθνῶν. καὶ
ἔσονται σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἄστροις, καὶ ἐπὶ
τῆς γῆς συνοχὴ ἐθνῶν ἐν ἀπορίᾳ ἤχους θαλάσσης καὶ
26 σάλου, ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας
τῶν ἐπερχομένων τῇ οἰκουμένῃ, αἱ γὰρ ΔΥΝΆΜΕΙΣ ΤΩ͂Ν
27 ΟΥ̓ΡΑΝΩ͂Ν ΣΑΛΕΥΘΉΣΟΝΤΑΙ. καὶ τότε ὄψονται ΤῸΝ ΥἹῸΝ ΤΟΥ͂
ἈΝΘΡΏΠΟΥ ἘΡΧΌΜΕΝΟΝ ἘΝ ΝΕΦΈΛῌ μετὰ δυνάμεως καὶ δό-
28 ξης πολλῆς. Ἀρχομένων δὲ τούτων γίνεσθαι ἀνακύψατε καὶ
ἐπάρατε τὰς κεφαλὰς ὑμῶν, διότι ἐγγίζει ἡ ἀπολύτρωσις
29 ὑμῶν. Καὶ εἶπεν παραβολὴν αὐτοῖς Ἴδετε
30 τὴν συκῆν καὶ πάντα τὰ δένδρα· ὅταν προβάλωσιν ἤδη,
βλέποντες ἀφ᾽ ἑαυτῶν γινώσκετε ὅτι ἤδη ἐγγὺς τὸ θέρος

ἐστίν· οὕτως καὶ ὑμεῖς, ὅταν ἴδητε ταῦτα γινόμενα, γινώ- 31
σκετε ὅτι ἐγγύς ἐστιν ἡ βασιλεία τοῦ θεοῦ. ἀμὴν λέγω 32
ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως [ἂν] πάντα γένη-
ται. ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου 33
οὐ μὴ παρελεύσονται. Προσέχετε δὲ ἑαυτοῖς μή ποτε 34
βαρηθῶσιν αἱ καρδίαι ὑμῶν ἐν κρεπάλῃ καὶ μέθῃ καὶ μερί-
μναις βιωτικαῖς, καὶ ἐπιστῇ ἐφ' ὑμᾶς ἐφνίδιος ἡ ἡμέρα
ἐκείνη ὡς παγίς· ἐπεισελεύσεται γὰρ ἐπὶ πάντας τοὺς 35
καθημένους ἐπὶ πρόσωπον πάσης τῆς γῆς. ἀγρυπνεῖτε 36
δὲ ἐν παντὶ καιρῷ δεόμενοι ἵνα κατισχύσητε ἐκφυγεῖν ταῦτα
πάντα τὰ μέλλοντα γίνεσθαι, καὶ σταθῆναι ἔμπροσθεν τοῦ
υἱοῦ τοῦ ἀνθρώπου.

διδάσκων ἐν τῷ ἱερῷ

Ἦν δὲ τὰς ἡμέρας ⸢ἐν τῷ ἱερῷ διδάσκων⸣, τὰς δὲ νύκτας 37
ἐξερχόμενος ηὐλίζετο εἰς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν·
καὶ πᾶς ὁ λαὸς ὤρθριζεν πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν 38
Ap. αὐτοῦ.

ΗΓΓΙΖΕΝ δὲ ἡ ἑορτὴ τῶν ἀζύμων ἡ λεγομένη Πά- 1
σχα. Καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὸ πῶς 2
ἀνέλωσιν αὐτόν, ἐφοβοῦντο γὰρ τὸν λαόν. Εἰσ- 3
ῆλθεν δὲ Σατανᾶς εἰς Ἰούδαν τὸν καλούμενον Ἰσκαριώτην,
ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα· καὶ ἀπελθὼν συνελάλη- 4
σεν τοῖς ἀρχιερεῦσιν καὶ στρατηγοῖς τὸ πῶς αὐτοῖς παραδῷ
αὐτόν. καὶ ἐχάρησαν καὶ συνέθεντο αὐτῷ ἀργύριον δοῦναι. 5
καὶ ἐξωμολόγησεν, καὶ ἐζήτει εὐκαιρίαν τοῦ παραδοῦναι 6
αὐτὸν ἄτερ ὄχλου αὐτοῖς.

Ἦλθεν δὲ ἡ ἡμέρα τῶν ἀζύμων, ἧ ἔδει θύεσθαι τὸ 7
πάσχα· καὶ ἀπέστειλεν Πέτρον καὶ Ἰωάνην εἰπών Πο- 8
ρευθέντες ἑτοιμάσατε ἡμῖν τὸ πάσχα ἵνα φάγωμεν. οἱ δὲ 9
εἶπαν αὐτῷ Ποῦ θέλεις ἑτοιμάσωμεν; ὁ δὲ εἶπεν αὐ- 10
τοῖς Ἰδοὺ εἰσελθόντων ὑμῶν εἰς τὴν πόλιν συναντήσει

31 Even so ye also, when ye see these things coming
to pass, know ye that the kingdom of God is nigh.
32 Verily I say unto you, This generation shall not
33 pass away, till all things be accomplished. Heaven
and earth shall pass away: but my words shall
not pass away.
34 But take heed to yourselves, lest haply your hearts
be overcharged with surfeiting, and drunkenness,
and cares of this life, and that day come on you
35 suddenly as a snare: for *so* shall it come upon all
36 them that dwell on the face of all the earth. But
watch ye at every season, making supplication, that
ye may prevail to escape all these things that shall
come to pass, and to stand before the Son of man.
37 And every day he was teaching in the temple; and
every night he went out, and lodged in the mount
38 that is called *the mount* of Olives. And all the peo-
ple came early in the morning to him in the temple,
to hear him.

22 Now the feast of unleavened bread drew nigh,
2 which is called the Passover. And the chief priests
and the scribes sought how they might put him to
death; for they feared the people.
3 And Satan entered into Judas who was called
4 Iscariot, being of the number of the twelve. And
he went away, and communed with the chief priests
and captains, how he might deliver him unto them.
5 And they were glad, and covenanted to give him
6 money. And he consented, and sought opportunity
to deliver him unto them [1]in the absence of the mul-
titude.
7 And the day of unleavened bread came, on which
8 the passover must be sacrificed. And he sent Peter
and John, saying, Go and make ready for us the
9 passover, that we may eat. And they said unto him,
10 Where wilt thou that we make ready? And he said
unto them, Behold, when ye are entered into the
city, there shall meet

[1] Or, *without tumult*

you a man bearing a pitcher of water; follow him
into the house whereinto he goeth. And ye shall 11
say unto the goodman of the house, The [1]Master
saith unto thee, Where is the guest-chamber, where
I shall eat the passover with my disciples? And he 12
will shew you a large upper room furnished: there
make ready. And they went, and found as he had 13
said unto them: and they made ready the passover.

And when the hour was come, he sat down, and 14
the apostles with him. And he said unto them, With 15
desire I have desired to eat this passover with you
before I suffer: for I say unto you, I will not eat it, 16
until it be fulfilled in the kingdom of God. And he 17
received a cup, and when he had given thanks, he
said, Take this, and divide it among yourselves: for 18
I say unto you, I will not drink from henceforth of
the fruit of the vine, until the kingdom of God shall
come. And he took [2]bread, and when he had given 19
thanks, he brake it, and gave to them, saying, This is
my body [3]which is given for you: this do in remem-
brance of me. And the cup in like manner after 20
supper, saying, This cup is the new [4]covenant in my
blood, *even* that which is poured out for you. But 21
behold, the hand of him that betrayeth me is with
me on the table. For the Son of man indeed goeth, 22
as it hath been determined: but woe unto that man
through whom he is betrayed! And they began to 23
question among themselves, which of them it was
that should do this thing.

And there arose also a contention among them, 24
which of them is accounted* to be [5]greatest. And 25
he said unto them, The kings of the Gentiles have
lordship over them; and they that have authority
over them are called Benefactors. But ye *shall* not *be* 26
so: but he that is the greater among you, let him
become as the younger; and he that is chief, as he
that doth serve. For whether is greater, he that 27
[6]sitteth at meat, or he that serveth? is not he that
[6]sitteth at meat? but I am in the midst of you as he
that serveth. But ye are they which have continued 28
with me in my temptations; and [7]I appoint unto you 29

1 Or, *Teacher*

2 Or, *a loaf*

3 Some ancient authorities omit *which is given for you . . . which is poured out for you.*

4 Or, *testament*

5 Gr. *greater.*

6 Gr. *reclineth.*

7 Or, *I appoint unto you, even as my Father appointed unto me a kingdom, that ye may eat and drink &c.*

* For "is accounted" read "was accounted"—*Am. Com.*

ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε
11 αὐτῷ εἰς τὴν οἰκίαν εἰς ἣν εἰσπορεύεται. καὶ ἐρεῖτε τῷ οἰκο-
δεσπότῃ τῆς οἰκίας ᵀ Λέγει σοι ὁ διδάσκαλος Ποῦ ἐστὶν λέγοντες
τὸ κατάλυμα ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω;
12 κἀκεῖνος ὑμῖν δείξει ἀνάγαιον μέγα ἐστρωμένον· ἐκεῖ ἑτοι-
13 μάσατε. ἀπελθόντες δὲ εὗρον καθὼς εἰρήκει αὐτοῖς, καὶ
14 ἡτοίμασαν τὸ πάσχα. Καὶ ὅτε ἐγένετο ἡ ὥρα,
15 ἀνέπεσεν καὶ οἱ ἀπόστολοι σὺν αὐτῷ. καὶ εἶπεν πρὸς
αὐτούς Ἐπιθυμίᾳ ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν
16 μεθ' ὑμῶν πρὸ τοῦ με παθεῖν· λέγω γὰρ ὑμῖν ὅτι οὐ
μὴ φάγω αὐτὸ ἕως ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ θε-
17 οῦ. καὶ δεξάμενος ποτήριον εὐχαριστήσας εἶπεν Λάβετε
18 τοῦτο καὶ διαμερίσατε εἰς ἑαυτούς· λέγω γὰρ ὑμῖν, οὐ μὴ
πίω ἀπὸ τοῦ νῦν ἀπὸ τοῦ γενήματος τῆς ἀμπέλου ἕως οὗ ἡ
19 βασιλεία τοῦ θεοῦ ἔλθῃ. καὶ λαβὼν ἄρτον εὐχαριστήσας
ἔκλασεν καὶ ἔδωκεν αὐτοῖς λέγων Τοῦτό ἐστιν τὸ σῶμά
μου [τὸ ὑπὲρ ὑμῶν διδόμενον· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν
20 ἀνάμνησιν. καὶ τὸ ποτήριον ὡσαύτως μετὰ τὸ δειπνῆσαι,
λέγων Τοῦτο τὸ ποτήριον ἡ καινὴ ΔΙΑΘΗΚΗ ἐν τῷ ΑΪΜΑΤΙ
21 μου, τὸ ὑπὲρ ὑμῶν ἐκχυννόμενον]. πλὴν ἰδοὺ ἡ χεὶρ τοῦ
22 παραδιδόντος με μετ' ἐμοῦ ἐπὶ τῆς τραπέζης· ὅτι ὁ υἱὸς
μὲν τοῦ ἀνθρώπου κατὰ τὸ ὡρισμένον πορεύεται, πλὴν οὐαὶ
23 τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ παραδίδοται. καὶ αὐτοὶ ἤρξαντο
συνζητεῖν πρὸς ἑαυτοὺς τὸ τίς ἄρα εἴη ἐξ αὐτῶν ὁ τοῦτο
24 μέλλων πράσσειν. Ἐγένετο δὲ καὶ φιλονεικία
25 ἐν αὐτοῖς, τὸ τίς αὐτῶν δοκεῖ εἶναι μείζων. ὁ δὲ εἶπεν αὐ-
τοῖς Οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν καὶ οἱ
26 ἐξουσιάζοντες αὐτῶν εὐεργέται καλοῦνται. ὑμεῖς δὲ οὐχ οὕ-
τως, ἀλλ' ὁ μείζων ἐν ὑμῖν γινέσθω ὡς ὁ νεώτερος, καὶ ὁ
27 ἡγούμενος ὡς ὁ διακονῶν· τίς γὰρ μείζων, ὁ ἀνακείμενος ἢ
ὁ διακονῶν; οὐχὶ ὁ ἀνακείμενος; ἐγὼ δὲ ἐν μέσῳ ὑμῶν
28 εἰμὶ ὡς ὁ διακονῶν. Ὑμεῖς δέ ἐστε οἱ διαμεμενηκότες
29 μετ' ἐμοῦ ἐν τοῖς πειρασμοῖς μου· κἀγὼ διατίθεμαι ὑμῖν,

μου, καθὼς διέθετό μοι ὁ πατήρ ⌜μου⌝ βασιλείαν, ἵνα ἔσθητε καὶ 30
πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου, καὶ
καθήσεσθε ⌜καθῆσθε⌝ ἐπὶ θρόνων τὰς δώδεκα φυλὰς κρίνοντες τοῦ
Ἰσραήλ. Σίμων Σίμων, ἰδοὺ ὁ Σατανᾶς ἐξῃτήσατο ὑμᾶς 31
τοῦ σινιάσαι ὡς τὸν σῖτον· ἐγὼ δὲ ἐδεήθην περὶ σοῦ ἵνα 32
μὴ ἐκλίπῃ ἡ πίστις σου· καὶ σύ ποτε ἐπιστρέψας στήρισον
τοὺς ἀδελφούς σου. ὁ δὲ εἶπεν αὐτῷ Κύριε, μετὰ σοῦ 33
ἕτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι.
ὁ δὲ εἶπεν Λέγω σοι, Πέτρε, οὐ φωνήσει σήμερον ἀλέ- 34
κτωρ ἕως τρίς με ἀπαρνήσῃ εἰδέναι. Καὶ 35
εἶπεν αὐτοῖς Ὅτε ἀπέστειλα ὑμᾶς ἄτερ βαλλαντίου καὶ
πήρας καὶ ὑποδημάτων, μή τινος ὑστερήσατε; οἱ δὲ εἶπαν
Οὐθενός. εἶπεν δὲ αὐτοῖς Ἀλλὰ νῦν ὁ ἔχων βαλλάντιον 36
ἀράτω, ὁμοίως καὶ πήραν, καὶ ὁ μὴ ἔχων πωλησάτω τὸ
ἱμάτιον αὐτοῦ καὶ ἀγορασάτω μάχαιραν. λέγω γὰρ ὑμῖν 37
ὅτι τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί, τό
Καὶ μετὰ ἀνόμων ἐλογίσθη· καὶ γὰρ τὸ περὶ ἐμοῦ τέλος
ἔχει. οἱ δὲ εἶπαν Κύριε, ἰδοὺ μάχαιραι ὧδε δύο. ὁ δὲ 38
εἶπεν αὐτοῖς Ἱκανόν ἐστιν.

Καὶ ἐξελθὼν ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ Ὄρος τῶν 39
Ἐλαιῶν· ἠκολούθησαν δὲ αὐτῷ [καὶ] οἱ μαθηταί. γενό- 40
μενος δὲ ἐπὶ τοῦ τόπου εἶπεν αὐτοῖς Προσεύχεσθε μὴ
εἰσελθεῖν εἰς πειρασμόν. καὶ αὐτὸς ἀπεσπάσθη ἀπ' αὐ- 41
τῶν ὡσεὶ λίθου βολήν, καὶ θεὶς τὰ γόνατα προσηύχετο
⁘ λέγων Πάτερ, ⌜εἰ βούλει παρένεγκε τοῦτο τὸ ποτήριον 42
ἀπ' ἐμοῦ· πλὴν μὴ τὸ θέλημά μου ἀλλὰ τὸ σὸν γινέσθω.⌝
ἀπ' [ὤφθη δὲ αὐτῷ ἄγγελος ⌜ἀπὸ τοῦ⌝ οὐρανοῦ ἐνισχύων αὐτόν. 43
ἐγένετο δὲ καὶ γενόμενος ἐν ἀγωνίᾳ ἐκτενέστερον προσηύχετο· ⌜καὶ 44
ἐγένετο⌝ ὁ ἱδρὼς αὐτοῦ ὡσεὶ θρόμβοι αἵματος καταβαί-
νοντες ἐπὶ τὴν γῆν.] καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς ἐλ- 45
θὼν πρὸς τοὺς μαθητὰς εὗρεν κοιμωμένους αὐτοὺς ἀπὸ τῆς
λύπης, καὶ εἶπεν αὐτοῖς Τί καθεύδετε; ἀναστάντες προσ- 46

⁘ ⸆μὴ τὸ θέλημά μου ἀλλὰ τὸ σὸν γενέσθω· εἰ βούλει παρένεγκε τοῦτο τὸ ποτήριον ἀπ' ἐμοῦ.⸆

a kingdom, even as my Father appointed unto me,
30 that ye may eat and drink at my table in my king-
dom; and ye shall sit on thrones judging the twelve
31 tribes of Israel. Simon, Simon, behold, Satan [1]asked to
32 have you, that he might sift you as wheat: but I made
supplication for thee, that thy faith fail not: and do
thou, when once thou hast turned again, stablish thy
33 brethren. And he said unto him, Lord, with thee I
34 am ready to go both to prison and to death. And he
said, I tell thee, Peter, the cock shall not crow this
day, until thou shalt thrice deny that thou knowest
me.

35 And he said unto them, When I sent you forth
without purse, and wallet, and shoes, lacked ye any
36 thing? And they said, Nothing. And he said unto
them, But now, he that hath a purse, let him take it,
and likewise a wallet: [2]and he that hath none, let
37 him sell his cloke, and buy a sword. For I say unto
you, that this which is written must be fulfilled in
me, And he was reckoned with transgressors: for
38 that which concerneth me hath [3]fulfilment. And
they said, Lord, behold, here are two swords. And
he said unto them, It is enough.

39 And he came out, and went, as his custom was,
unto the mount of Olives; and the disciples also
40 followed him. And when he was at the place, he
said unto them, Pray that ye enter not into tempta-
41 tion. And he was parted from them about a stone's
42 cast; and he kneeled down and prayed, saying, Fa-
ther, if thou be willing, remove this cup from me:
43 nevertheless not my will, but thine, be done. [4]And
there appeared unto him an angel from heaven,
44 strengthening him. And being in an agony he
prayed more earnestly: and his sweat became as it
were great drops of blood falling down upon the
45 ground. And when he rose up from his prayer, he
came unto the disciples, and found them sleeping
46 for sorrow, and said unto them, Why sleep ye? rise

1 Or, *obtained you by asking*
2 Or, *and he that hath no sword, let him sell his cloke, and buy one.*
3 Gr. *end.*
4 Many ancient authorities omit ver. 43, 44.

and pray, that ye enter not into temptation.
While he yet spake, behold, a multitude, and he 47
that was called Judas, one of the twelve, went before
them; and he drew near unto Jesus to kiss him.
But Jesus said unto him, Judas, betrayest thou the 48
Son of man with a kiss? And when they that were 49
about him saw what would follow, they said, Lord,
shall we smite with the sword? And a certain one 50
of them smote the [1]servant of the high priest, and
struck off his right ear. But Jesus answered and 51
said, Suffer ye thus far. And he touched his ear,
and healed him. And Jesus said unto the chief 52
priests, and captains of the temple, and elders, which
were come against him, Are ye come out, as against
a robber, with swords and staves? When I was daily 53
with you in the temple, ye stretched not forth your
hands against me: but this is your hour, and the
power of darkness.
And they seized him, and led him *away*, and 54
brought him into the high priest's house. But Peter
followed afar off. And when they had kindled 55
a fire in the midst of the court, and had sat down
together, Peter sat in the midst of them. And 56
a certain maid seeing him as he sat in the light *of
the fire*, and looking stedfastly upon him, said, This
man also was with him. But he denied, saying, 57
Woman, I know him not. And after a little while 58
another saw him, and said, Thou also art *one* of
them. But Peter said, Man, I am not. And after 59
the space of about one hour another confidently affirmed,
saying, Of a truth this man also was with
him: for he is a Galilæan. But Peter said, Man, I 60
know not what thou sayest. And immediately,
while he yet spake, the cock crew. And the Lord 61
turned, and looked upon Peter. And Peter remembered
the word of the Lord, how that he said unto
him, Before the cock crow this day, thou shalt deny
me thrice. And he went out, and wept bitterly. 62
And the men that held [2]*Jesus* mocked him, and 63
beat him. And they blindfolded him, 64

1 Gr. *bondservant*.

2 Gr. *him*.

47 εὔχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν. Ἔτι
αὐτοῦ λαλοῦντος ἰδοὺ ὄχλος, καὶ ὁ λεγόμενος Ἰούδας εἷς
τῶν δώδεκα προήρχετο αὐτούς, καὶ ἤγγισεν τῷ Ἰησοῦ
48 φιλῆσαι αὐτόν. Ἰησοῦς δὲ εἶπεν αὐτῷ Ἰούδα, φιλήματι
49 τὸν υἱὸν τοῦ ἀνθρώπου παραδίδως; ἰδόντες δὲ οἱ περὶ αὐ-
τὸν τὸ ἐσόμενον εἶπαν Κύριε, εἰ πατάξομεν ἐν μαχαίρῃ;
50 καὶ ἐπάταξεν εἷς τις ἐξ αὐτῶν τοῦ ἀρχιερέως τὸν δοῦλον καὶ
51 ἀφεῖλεν τὸ οὖς αὐτοῦ τὸ δεξιόν. ἀποκριθεὶς δὲ [ὁ] Ἰησοῦς
εἶπεν Ἐᾶτε ἕως τούτου· καὶ ἁψάμενος τοῦ ὠτίου ἰάσατο
52 αὐτόν. εἶπεν δὲ Ἰησοῦς πρὸς τοὺς παραγενομένους ἐπ' αὐ-
τὸν ἀρχιερεῖς καὶ στρατηγοὺς τοῦ ἱεροῦ καὶ πρεσβυτέ-
ρους Ὡς ἐπὶ λῃστὴν ἐξήλθατε μετὰ μαχαιρῶν καὶ ξύ-
53 λων; καθ' ἡμέραν ὄντος μου μεθ' ὑμῶν ἐν τῷ ἱερῷ οὐ-
κ ἐξετείνατε τὰς χεῖρας ἐπ' ἐμέ· ἀλλ' αὕτη ἐστὶν ὑμῶν
ἡ ὥρα καὶ ἡ ἐξουσία τοῦ σκότους.

54 Συλλαβόντες δὲ αὐτὸν ἤγαγον καὶ εἰσήγαγον εἰς τὴν
οἰκίαν τοῦ ἀρχιερέως· ὁ δὲ Πέτρος ἠκολούθει μακρόθεν.
55 περιαψάντων δὲ πῦρ ἐν μέσῳ τῆς αὐλῆς καὶ συνκαθισάν-
56 των ἐκάθητο ὁ Πέτρος μέσος αὐτῶν. ἰδοῦσα δὲ αὐτὸν
παιδίσκη τις καθήμενον πρὸς τὸ φῶς καὶ ἀτενίσασα αὐτῷ
57 εἶπεν Καὶ οὗτος σὺν αὐτῷ ἦν· ὁ δὲ ἠρνήσατο λέ-
58 γων Οὐκ οἶδα αὐτόν, γύναι. καὶ μετὰ βραχὺ ἕτερος
ἰδὼν αὐτὸν ἔφη Καὶ σὺ ἐξ αὐτῶν εἶ· ὁ δὲ Πέτρος
59 ἔφη Ἄνθρωπε, οὐκ εἰμί. καὶ διαστάσης ὡσεὶ ὥρας μιᾶς
ἄλλος τις διισχυρίζετο λέγων Ἐπ' ἀληθείας καὶ οὗτος
60 μετ' αὐτοῦ ἦν, καὶ γὰρ Γαλιλαῖός ἐστιν· εἶπεν δὲ ὁ Πέ-
τρος Ἄνθρωπε, οὐκ οἶδα ὃ λέγεις. καὶ παραχρῆμα ἔτι
61 λαλοῦντος αὐτοῦ ἐφώνησεν ἀλέκτωρ. καὶ στραφεὶς ὁ
κύριος ἐνέβλεψεν τῷ Πέτρῳ, καὶ ὑπεμνήσθη ὁ Πέτρος τοῦ
ῥήματος τοῦ κυρίου ὡς εἶπεν αὐτῷ ὅτι Πρὶν ἀλέκτορα
62 φωνῆσαι σήμερον ἀπαρνήσῃ με τρίς. [καὶ ἐξελθὼν ἔξω
63 ἔκλαυσεν πικρῶς.] Καὶ οἱ ἄνδρες οἱ συνέχον-
64 τες αὐτὸν ἐνέπαιζον αὐτῷ δέροντες, καὶ περικαλύψαντες αὐ-

τὸν ἐπηρώτων λέγοντες Προφήτευσον, τίς ἐστιν ὁ παί-
σας σε; καὶ ἕτερα πολλὰ βλασφημοῦντες ἔλεγον εἰς αὐτόν. 65
Καὶ ὡς ἐγένετο ἡμέρα, συνήχθη τὸ πρεσβυτέριον τοῦ 66
λαοῦ, ἀρχιερεῖς τε καὶ γραμματεῖς, καὶ ἀπήγαγον αὐτὸν εἰς
τὸ συνέδριον αὐτῶν, λέγοντες Εἰ σὺ εἶ ὁ χριστός, εἰπὸν 67
ἡμῖν. εἶπεν δὲ αὐτοῖς Ἐὰν ὑμῖν εἴπω οὐ μὴ πιστεύ-
⊣ ἢ ἀπολύσητε ⊢ σητε· ἐὰν δὲ ἐρωτήσω οὐ μὴ ἀποκριθῆτε⊤. ἀπὸ τοῦ νῦν δὲ 68 69
ἔσται ὁ υἱὸς τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς
δυνάμεως τοῦ θεοῦ. εἶπαν δὲ πάντες Σὺ οὖν εἶ ὁ υἱὸς 70
τοῦ θεοῦ; ὁ δὲ πρὸς αὐτοὺς ἔφη Ὑμεῖς λέγετε ὅτι ἐγώ
εἰμι; ⌜εἰμι.⌝ οἱ δὲ εἶπαν Τί ἔτι ἔχομεν μαρτυρίας χρείαν; αὐτοὶ 71
γὰρ ἠκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ. Καὶ 1
ἀναστὰν ἅπαν τὸ πλῆθος αὐτῶν ἤγαγον αὐτὸν ἐπὶ τὸν
Πειλᾶτον. ἤρξαντο δὲ κατηγορεῖν αὐτοῦ λέγοντες Τοῦ- 2
Ap. τον εὕραμεν διαστρέφοντα τὸ ἔθνος ἡμῶν καὶ κωλύοντα
φόρους Καίσαρι διδόναι καὶ λέγοντα ἑαυτὸν χριστὸν βα-
σιλέα εἶναι. ὁ δὲ Πειλᾶτος ἠρώτησεν αὐτὸν λέγων Σὺ 3
εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ ἀποκριθεὶς αὐτῷ ἔφη
λέγεις; Σὺ ⌜λέγεις.⌝ ὁ δὲ Πειλᾶτος εἶπεν πρὸς τοὺς ἀρχιερεῖς 4
καὶ τοὺς ὄχλους Οὐδὲν εὑρίσκω αἴτιον ἐν τῷ ἀνθρώπῳ
τούτῳ. οἱ δὲ ἐπίσχυον λέγοντες ὅτι Ἀνασείει τὸν λαὸν 5
διδάσκων καθ' ὅλης τῆς Ἰουδαίας, καὶ ἀρξάμενος ἀπὸ τῆς
Ap. Γαλιλαίας ἕως ὧδε. Πειλᾶτος δὲ ἀκούσας ἐπηρώτησεν εἰ 6
[ὁ] ἄνθρωπος Γαλιλαῖός ἐστιν, καὶ ἐπιγνοὺς ὅτι ἐκ τῆς 7
ἐξουσίας Ἡρῴδου ἐστὶν ἀνέπεμψεν αὐτὸν πρὸς Ἡρῴδην,
ὄντα καὶ αὐτὸν ἐν Ἰεροσολύμοις ἐν ταύταις ταῖς ἡμέ-
ραις. Ὁ δὲ Ἡρῴδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν, ἦν 8
γὰρ ἐξ ἱκανῶν χρόνων θέλων ἰδεῖν αὐτὸν διὰ τὸ ἀκούειν
περὶ αὐτοῦ, καὶ ἤλπιζέν τι σημεῖον ἰδεῖν ὑπ' αὐτοῦ γινό-
μενον. ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ἱκανοῖς· αὐτὸς δὲ 9
οὐδὲν ἀπεκρίνατο αὐτῷ. ἱστήκεισαν δὲ οἱ ἀρχιερεῖς καὶ 10
οἱ γραμματεῖς εὐτόνως κατηγοροῦντες αὐτοῦ. ἐξουθενήσας 11
καὶ δὲ αὐτὸν⊤ ὁ Ἡρῴδης σὺν τοῖς στρατεύμασιν αὐτοῦ καὶ ἐμ-

and asked him, saying, Prophesy: who is he that
65 struck thee? And many other things spake they
against him, reviling him.
66 And as soon as it was day, the assembly of the elders of the people was gathered together, both chief
priests and scribes; and they led him away into their
67 council, saying, If thou art the Christ, tell us. But
68 he said unto them, If I tell you, ye will not believe:
and if I ask *you*, ye will not answer. But from
69 henceforth shall the Son of man be seated at the
70 right hand of the power of God. And they all said,
Art thou then the Son of God? And he said unto
71 them, [1]Ye say that I am*. And they said, What
further need have we of witness? for we ourselves
have heard from his own mouth.

[1] Or, *Ye say it, because I am.*

23 And the whole company of them rose up, and
2 brought him before Pilate. And they began to accuse him, saying, We found this man perverting our
nation, and forbidding to give tribute to Cæsar, and
3 saying that he himself is [2]Christ a king†. And Pilate asked him, saying, Art thou the King of the
Jews? And he answered him and said, Thou say-
4 est. And Pilate said unto the chief priests and the
5 multitudes, I find no fault in this man. But they
were the more urgent, saying, He stirreth up the
people, teaching throughout all Judæa, and begin-
6 ning from Galilee even unto this place. But when
Pilate heard it, he asked whether the man were
7 a Galilæan. And when he knew that he was of
Herod's jurisdiction, he sent him unto Herod, who
himself also was at Jerusalem in these days.

[2] Or, *an anointed king*

8 Now when Herod saw Jesus, he was exceeding
glad: for he was of a long time desirous to see him,
because he had heard concerning him; and he hoped
9 to see some [3]miracle done by him. And he questioned him in many words; but he answered him
10 nothing. And the chief priests and the scribes
11 stood, vehemently accusing him. And Herod with
his soldiers set him at nought, and

[3] Gr. *sign.*

* For "Ye say that I am" read "Ye say *it*, for I am" and substitute the text for the marg.—*Am. Com.*

† "Christ a king" omit the marg.—*Am. Com.*

mocked him, and arraying him in gorgeous appar-
el sent him back to Pilate. And Herod and Pilate 12
became friends with each other that very day: for
before they were at enmity between themselves.
And Pilate called together the chief priests and 13
the rulers and the people, and said unto them, Ye 14
brought unto me this man, as one that perverteth
the people: and behold, I, having examined him be-
fore you, found no fault in this man touching those
things whereof ye accuse him: no, nor yet Herod: 15
for he sent him* back unto us; and behold, nothing
worthy of death hath been done by him. I will there- 16
fore chastise him, and release him.[1] But they cried 18
out all together, saying, Away with this man, and re-
lease unto us Barabbas: one who for a certain in- 19
surrection made in the city, and for murder, was cast
into prison. And Pilate spake unto them again, de- 20
siring to release Jesus; but they shouted, saying, 21
Crucify, crucify him. And he said unto them the 22
third time, Why, what evil hath this man done? I
have found no cause of death in him: I will there-
fore chastise him and release him. But they were 23
instant† with loud voices, asking that he might be
crucified. And their voices prevailed. And Pilate 24
gave sentence that what they asked for should be
done. And he released him that for insurrection 25
and murder had been cast into prison, whom they
asked for; but Jesus he delivered up to their will.
And when they led him away, they laid hold upon 26
one Simon of Cyrene, coming from the country, and
laid on him the cross, to bear it after Jesus.
And there followed him a great multitude of the 27
people, and of women who bewailed and lamented
him. But Jesus turning unto them said, Daughters 28
of Jerusalem, weep not for me, but weep for your-
selves, and for your children. For behold, the days 29
are coming, in which they shall say, Blessed are the
barren, and the wombs that never bare, and the
breasts that never gave suck. Then shall they be- 30
gin

[1] Many ancient authorities insert ver. 17 *Now he must needs release unto them at the feast one prisoner.* Others add the same words after ver. 19.

* "he sent him" etc. add marg. Many ancient authorities read *I sent you to him.—Am. Com.*

† For "instant" read "urgent"—*Am. Com.*

παίξας περιβαλὼν ἐσθῆτα λαμπρὰν ἀνέπεμψεν αὐτὸν τῷ
12 Πειλάτῳ. Ἐγένοντο δὲ φίλοι ὅ τε Ἡρῴδης καὶ ὁ Πειλᾶ-
τος ἐν αὐτῇ τῇ ἡμέρᾳ μετ' ἀλλήλων· προϋπῆρχον γὰρ ἐν
13 ἔχθρᾳ ὄντες πρὸς αὐτούς. Πειλᾶτος δὲ συνκα-
λεσάμενος τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν λαὸν
14 εἶπεν πρὸς αὐτούς Προσηνέγκατέ μοι τὸν ἄνθρωπον τοῦ-
τον ὡς ἀποστρέφοντα τὸν λαόν, καὶ ἰδοὺ ἐγὼ ἐνώπιον ὑμῶν
ἀνακρίνας οὐθὲν εὗρον ἐν τῷ ἀνθρώπῳ τούτῳ αἴτιον ὧν
15 κατηγορεῖτε κατ' αὐτοῦ· ἀλλ' οὐδὲ Ἡρῴδης, ἀνέπεμψεν
γὰρ αὐτὸν πρὸς ἡμᾶς· καὶ ἰδοὺ οὐδὲν ἄξιον θανάτου ἐστὶν
16 18 πεπραγμένον αὐτῷ· παιδεύσας οὖν αὐτὸν ἀπολύσω. ἀνέ-
κραγον δὲ πανπληθεὶ λέγοντες Αἶρε τοῦτον, ἀπόλυσον
19 δὲ ἡμῖν τὸν Βαραββᾶν· ὅστις ἦν διὰ στάσιν τινὰ γενο-
μένην ἐν τῇ πόλει καὶ φόνον βληθεὶς ἐν τῇ φυλακῇ.
20 πάλιν δὲ ὁ Πειλᾶτος προσεφώνησεν αὐτοῖς, θέλων ἀπολῦ-
21 σαι τὸν Ἰησοῦν. οἱ δὲ ἐπεφώνουν λέγοντες Σταύρου
22 σταύρου αὐτόν. ὁ δὲ τρίτον εἶπεν πρὸς αὐτούς Τί γὰρ
κακὸν ἐποίησεν οὗτος; οὐδὲν αἴτιον θανάτου εὗρον ἐν
23 αὐτῷ· παιδεύσας οὖν αὐτὸν ἀπολύσω. οἱ δὲ ἐπέκειντο
φωναῖς μεγάλαις αἰτούμενοι αὐτὸν ⸀σταυρωθῆναι⸃, καὶ σταυρῶσαι
24 κατίσχυον αἱ φωναὶ αὐτῶν. καὶ Πειλᾶτος ἐπέκρινεν γενέ-
25 σθαι τὸ αἴτημα αὐτῶν· ἀπέλυσεν δὲ τὸν διὰ στάσιν καὶ
φόνον βεβλημένον εἰς φυλακὴν ὃν ᾐτοῦντο, τὸν δὲ Ἰησοῦν
παρέδωκεν τῷ θελήματι αὐτῶν.

26 Καὶ ὡς ⸀ἀπήγαγον⸃ αὐτόν, ἐπιλαβόμενοι Σίμωνά τινα ἀπῆγον
Κυρηναῖον ἐρχόμενον ἀπ' ἀγροῦ ἐπέθηκαν αὐτῷ τὸν σταυ-
27 ρὸν φέρειν ὄπισθεν τοῦ Ἰησοῦ. Ἠκολούθει δὲ αὐτῷ πολὺ
πλῆθος τοῦ λαοῦ καὶ γυναικῶν αἳ ἐκόπτοντο καὶ ἐθρήνουν
28 αὐτόν. στραφεὶς δὲ πρὸς αὐτὰς Ἰησοῦς εἶπεν Θυγατέ-
ρες Ἰερουσαλήμ, μὴ κλαίετε ἐπ' ἐμέ· πλὴν ἐφ' ἑαυτὰς
29 κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν, ὅτι ἰδοὺ ἔρχονται ἡμέραι
ἐν αἷς ἐροῦσιν Μακάριαι αἱ στεῖραι καὶ αἱ κοιλίαι αἳ
30 οὐκ ἐγέννησαν καὶ μαστοὶ οἳ οὐκ ἔθρεψαν. τότε ἄρξονται

λέγειν τοῖς ὄρεσιν Πέσατε ἐφ' ἡμᾶς, καὶ τοῖς βου-
τῷ νοῖς Καλύψατε ἡμᾶς· ὅτι εἰ ἐν ⸆ ὑγρῷ ξύλῳ ταῦτα 31
ποιοῦσιν, ἐν τῷ ξηρῷ τί γένηται; Ἤγοντο δὲ καὶ ἕτεροι 32
κακοῦργοι δύο σὺν αὐτῷ ἀναιρεθῆναι. Καὶ ὅτε 33
ἦλθαν ἐπὶ τὸν τόπον τὸν καλούμενον Κρανίον, ἐκεῖ ἐσταύ-
ρωσαν αὐτὸν καὶ τοὺς κακούργους, ὃν μὲν ἐκ δεξιῶν ὃν δὲ
ἐξ ἀριστερῶν. [ὁ δὲ Ἰησοῦς ἔλεγεν Πάτερ, ἄφες αὐτοῖς, 34
οὐ γὰρ οἴδασιν τί ποιοῦσιν.] διαμεριζόμενοι δὲ τὰ ἱμά-
τια αὐτοῦ ἔβαλον κλῆρον. καὶ ἱστήκει ὁ λαὸς θεω- 35
ρῶν. ἐξεμυκτήριζον δὲ καὶ οἱ ἄρχοντες λέγοντες Ἄλ-
λους ἔσωσεν, σωσάτω ἑαυτόν, εἰ οὗτός ἐστιν ὁ χριστὸς τοῦ
θεοῦ, ὁ ἐκλεκτός. ἐνέπαιξαν δὲ αὐτῷ καὶ οἱ στρατιῶται 36
προσερχόμενοι, ὄξος προσφέροντες αὐτῷ καὶ λέγοντες Εἰ 37
σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων, σῶσον σεαυτόν. ἦν δὲ 38
καὶ ἐπιγραφὴ ἐπ' αὐτῷ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥ-
ΔΑΙΩΝ ΟΥΤΟΣ. Εἷς δὲ τῶν κρεμασθέντων κακούργων 39
ἐβλασφήμει αὐτόν Οὐχὶ σὺ εἶ ὁ χριστός; σῶσον σεαυ-
τὸν καὶ ἡμᾶς. ἀποκριθεὶς δὲ ὁ ἕτερος ἐπιτιμῶν αὐτῷ 40
ἔφη Οὐδὲ φοβῇ σὺ τὸν θεόν, ὅτι ἐν τῷ αὐτῷ κρίματι εἶ;
καὶ ἡμεῖς μὲν δικαίως, ἄξια γὰρ ὧν ἐπράξαμεν ἀπολαμβά- 41
νομεν· οὗτος δὲ οὐδὲν ἄτοπον ἔπραξεν. καὶ ἔλεγεν Ἰη- 42
ἐν τῇ βασιλείᾳ σοῦ, μνήσθητί μου ὅταν ἔλθῃς ⸂εἰς τὴν βασιλείαν⸃ σου.
Ap. καὶ εἶπεν αὐτῷ Ἀμήν σοι λέγω, σήμερον μετ' ἐμοῦ ἔσῃ 43
ἐν τῷ παραδείσῳ. Καὶ ἦν ἤδη ὡσεὶ ὥρα ἕκτη καὶ σκότος 44
⊣ ἐνάτης, [καὶ] ἐσκοτίσθη ὁ ἥλιος ⊢ ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως ὥρας ⸂ἐνάτης τοῦ ἡλίου ἐκλεί- 45
ποντος⸃, ἐσχίσθη δὲ τὸ καταπέτασμα τοῦ ναοῦ μέσον. καὶ 46
φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς εἶπεν Πάτερ, εἰς χεῖράς
σου παρατίθεμαι τὸ πνεῦμά μου· τοῦτο δὲ εἰπὼν ἐξέ-
πνευσεν. Ἰδὼν δὲ ὁ ἑκατοντάρχης τὸ γενόμενον ἐδόξαζεν 47
τὸν θεὸν λέγων Ὄντως ὁ ἄνθρωπος οὗτος δίκαιος ἦν. καὶ 48
πάντες οἱ συνπαραγενόμενοι ὄχλοι ἐπὶ τὴν θεωρίαν ταύτην,
Ap. θεωρήσαντες τὰ γενόμενα, τύπτοντες τὰ στήθη ὑπέστρεφον.
ἱστήκεισαν δὲ πάντες οἱ γνωστοὶ αὐτῷ ἀπὸ μακρόθεν, 49

to say to the mountains, Fall on us; and to the
31 hills, Cover us. For if they do these things in the
green tree, what shall be done in the dry?
32 And there were also two others, malefactors, led
with him to be put to death.
33 And when they came unto the place which is call-
ed [1]The skull, there they crucified him, and the male-
factors, one on the right hand and the other on the
34 left. [2]And Jesus said, Father, forgive them; for
they know not what they do. And parting his gar-
35 ments among them, they cast lots. And the people
stood beholding. And the rulers also scoffed at
him, saying, He saved others; let him save himself,
36 if this is the Christ of God, his chosen. And the
soldiers also mocked him, coming to him, offering
37 him vinegar, and saying, If thou art the King of
38 the Jews, save thyself. And there was also a su-
perscription over him, THIS IS THE KING OF THE
JEWS.
39 And one of the malefactors which were hanged
railed on him, saying, Art not thou the Christ? save
40 thyself and us. But the other answered, and re-
buking him said, Dost thou not even fear God, see-
41 ing thou art in the same condemnation? And we
indeed justly; for we receive the due reward of our
42 deeds: but this man hath done nothing amiss. And
he said, Jesus, remember me when thou comest [3]in
43 thy kingdom. And he said unto him, Verily I say
unto thee, To-day shalt thou be with me in Paradise.
44 And it was now about the sixth hour, and a dark-
ness came over the whole [4]land until the ninth hour,
45 [5]the sun's light failing: and the veil of the [6]temple
46 was rent in the midst. [7]And when Jesus had cried
with a loud voice, he said, Father, into thy hands I
commend my spirit: and having said this, he gave up
47 the ghost. And when the centurion saw what was
done, he glorified God, saying, Certainly this was a
48 righteous man. And all the multitudes that came
together to this sight, when they beheld the things
49 that were done, returned smiting their breasts. And
all his acquaintance,

1 According to the Latin, *Calvary*, which has the same meaning.
2 Some ancient authorities omit *And Jesus said, Father, forgive them; for they know not what they do.*
3 Some ancient authorities read *into thy kingdom.*
4 Or, *earth*
5 Gr. *the sun failing.*
6 Or, *sanctuary*
7 Or, *And Jesus, crying with a loud voice, said**

* Let margin and text exchange places.—*Am. Com.*

and the women that followed with him from Gali-
lee, stood afar off, seeing these things.
And behold, a man named Joseph, who was a 50
councillor, a good man and a righteous (he had not 51
consented to their counsel and deed), *a man* of
Arimathæa, a city of the Jews, who was looking for
the kingdom of God: this man went to Pilate, and 52
asked for the body of Jesus. And he took it down, 53
and wrapped it in a linen cloth, and laid him in a tomb
that was hewn in stone, where never man had yet
lain. And it was the day of the Preparation, and 54
the sabbath [1]drew on. And the women, which had 55
come with him out of Galilee, followed after, and
beheld the tomb, and how his body was laid. And 56
they returned, and prepared spices and ointments.
And on the sabbath they rested according to the
commandment. But on the first day of the week, **24**
at early dawn, they came unto the tomb, bringing
the spices which they had prepared. And they 2
found the stone rolled away from the tomb. And 3
they entered in, and found not the body [2]of the Lord
Jesus. And it came to pass, while they were per- 4
plexed thereabout, behold, two men stood by them
in dazzling apparel: and as they were affrighted, 5
and bowed down their faces to the earth, they said
unto them, Why seek ye [3]the living among the
dead? [4]He is not here, but is risen: remember how 6
he spake unto you when he was yet in Galilee, say- 7
ing that the Son of man must be delivered up into
the hands of sinful men, and be crucified, and the
third day rise again. And they remembered his 8
words, and returned [5]from the tomb, and told all these 9
things to the eleven, and to all the rest. Now they 10
were Mary Magdalene, and Joanna, and Mary the
mother of James: and the other women with them
told these things unto the apostles. And these 11
words appeared in their sight as idle talk; and they
disbelieved

1 Gr. *began to dawn.*

2 Some ancient authorities omit *of the Lord Jesus.*

3 Gr. *him that liveth.*

4 Some ancient authorities omit *He is not here, but is risen.*

5 Some ancient authorities omit *from the tomb.*

καὶ ⸆ γυναῖκες αἱ συνακολουθοῦσαι αὐτῷ ἀπὸ τῆς Γαλι- αἱ
λαίας, ὁρῶσαι ταῦτα.
50 Καὶ ἰδοὺ ἀνὴρ ὀνόματι Ἰωσὴφ βουλευτὴς ὑπάρχων,
51 ἀνὴρ ⸢ἀγαθὸς καὶ δίκαιος,—⸣ οὗτος οὐκ ἦν ⸢συνκατατεθει- ἀγαθός,—δίκαιος
μένος⸣ τῇ βουλῇ καὶ τῇ πράξει αὐτῶν,— ἀπὸ Ἁριμαθαίας συνκατατιθέμενος
πόλεως τῶν Ἰουδαίων, ὃς προσεδέχετο τὴν βασιλείαν τοῦ
52 θεοῦ, οὗτος προσελθὼν τῷ Πειλάτῳ ᾐτήσατο τὸ σῶμα τοῦ
53 Ἰησοῦ, καὶ καθελὼν ἐνετύλιξεν αὐτὸ σινδόνι, καὶ ἔθηκεν
αὐτὸν ἐν μνήματι λαξευτῷ οὗ οὐκ ἦν οὐδεὶς οὔπω κεί-
54 μενος. Καὶ ἡμέρα ἦν παρασκευῆς, καὶ σάββατον ἐπέφω-
55 σκεν. Κατακολουθήσασαι δὲ ⸢αἱ⸣ γυναῖκες, αἵτινες ἦσαν -| δύο |-
συνεληλυθυῖαι ἐκ τῆς Γαλιλαίας αὐτῷ, ἐθεάσαντο τὸ μνη-
56 μεῖον καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ, ὑποστρέψασαι δὲ ἡτοί-
μασαν ἀρώματα καὶ μύρα.

Καὶ τὸ μὲν σάββατον ἡσύχασαν κατὰ τὴν ἐντολήν,
1 τῇ δὲ μιᾷ τῶν σαββάτων ὄρθρου βαθέως ἐπὶ τὸ μνῆμα
2 ἦλθαν φέρουσαι ἃ ἡτοίμασαν ἀρώματα. εὗρον δὲ τὸν
3 λίθον ἀποκεκυλισμένον ἀπὸ τοῦ μνημείου, εἰσελθοῦσαι δὲ
4 οὐχ εὗρον τὸ σῶμα [τοῦ κυρίου Ἰησοῦ]. καὶ ἐγένετο ἐν
τῷ ἀπορεῖσθαι αὐτὰς περὶ τούτου καὶ ἰδοὺ ἄνδρες δύο
5 ἐπέστησαν αὐταῖς ἐν ἐσθῆτι ἀστραπτούσῃ. ἐμφόβων δὲ
γενομένων αὐτῶν καὶ κλινουσῶν τὰ πρόσωπα εἰς τὴν γῆν
εἶπαν πρὸς αὐτάς Τί ΖΗΤΕΙ͂ΤΕ ΤῸΝ ΖΩ͂ΝΤΑ ΜΕΤᾺ ΤΩ͂Ν
6 ΝΕΚΡΩ͂Ν; [οὐκ ἔστιν ὧδε, ἀλλὰ ἠγέρθη.] μνήσθητε ὡς
7 ἐλάλησεν ὑμῖν ἔτι ὢν ἐν τῇ Γαλιλαίᾳ, λέγων τὸν υἱὸν τοῦ
ἀνθρώπου ὅτι δεῖ παραδοθῆναι εἰς χεῖρας ἀνθρώπων ἁμαρ-
τωλῶν καὶ σταυρωθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι.
8 9 καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ, καὶ ὑποστρέψασαι
[ἀπὸ τοῦ μνημείου] ἀπήγγειλαν ταῦτα πάντα τοῖς ἕνδεκα
10 καὶ πᾶσιν τοῖς λοιποῖς. ἦσαν δὲ ἡ Μαγδαληνὴ Μαρία
καὶ Ἰωάνα καὶ Μαρία ἡ Ἰακώβου· καὶ αἱ λοιπαὶ σὺν αὐ-
11 ταῖς ἔλεγον πρὸς τοὺς ἀποστόλους ταῦτα. καὶ ἐφάνησαν
ἐνώπιον αὐτῶν ὡσεὶ λῆρος τὰ ῥήματα ταῦτα, καὶ ἠπίστουν

αὐταῖς. [⸢Ὁ δὲ Πέτρος ἀναστὰς ἔδραμεν ἐπὶ τὸ 12
μνημεῖον· καὶ παρακύψας βλέπει τὰ ὀθόνια μόνα· καὶ
ἀπῆλθεν πρὸς αὐτὸν θαυμάζων τὸ γεγονός.]]

Καὶ ἰδοὺ δύο ἐξ αὐτῶν ἐν αὐτῇ τῇ ἡμέρᾳ ἦσαν πορευό- 13
Ap. μενοι εἰς κώμην ἀπέχουσαν σταδίους ἑξήκοντα ἀπὸ Ἰερου-
σαλήμ, ᾗ ὄνομα Ἐμμαούς, καὶ αὐτοὶ ὡμίλουν πρὸς ἀλλή- 14
λους περὶ πάντων τῶν συμβεβηκότων τούτων. καὶ ἐγένετο 15
ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ συνζητεῖν [καὶ] αὐτὸς Ἰησοῦς
ἐγγίσας συνεπορεύετο αὐτοῖς, οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρα- 16
τοῦντο τοῦ μὴ ἐπιγνῶναι αὐτόν. εἶπεν δὲ πρὸς αὐτούς 17
Τίνες οἱ λόγοι οὗτοι οὓς ἀντιβάλλετε πρὸς ἀλλήλους
περιπατοῦντες; καὶ ἐστάθησαν σκυθρωποί. ἀποκριθεὶς 18
δὲ εἷς ὀνόματι Κλεόπας εἶπεν πρὸς αὐτόν Σὺ μόνος
παροικεῖς Ἰερουσαλὴμ καὶ οὐκ ἔγνως τὰ γενόμενα ἐν
αὐτῇ ἐν ταῖς ἡμέραις ταύταις; καὶ εἶπεν αὐτοῖς Ποῖα; 19
οἱ δὲ εἶπαν αὐτῷ Τὰ περὶ Ἰησοῦ τοῦ Ναζαρηνοῦ, ὃς
ἐγένετο ἀνὴρ προφήτης δυνατὸς ἐν ἔργῳ καὶ λόγῳ ἐναντίον
τοῦ θεοῦ καὶ παντὸς τοῦ λαοῦ, ὅπως τε παρέδωκαν αὐτὸν οἱ 20
ἀρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν εἰς κρίμα θανάτου καὶ
ἐσταύρωσαν αὐτόν. ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτός ἐστιν ὁ 21
μέλλων λυτροῦσθαι τὸν Ἰσραήλ· ἀλλά γε καὶ σὺν πᾶσιν
τούτοις τρίτην ταύτην ἡμέραν ἄγει ἀφ᾽ οὗ ταῦτα ἐγένετο.
ἀλλὰ καὶ γυναῖκές τινες ἐξ ἡμῶν ἐξέστησαν ἡμᾶς, γενό- 22
μεναι ὀρθριναὶ ἐπὶ τὸ μνημεῖον καὶ μὴ εὑροῦσαι τὸ σῶμα 23
αὐτοῦ ἦλθαν λέγουσαι καὶ ὀπτασίαν ἀγγέλων ἑωρακέναι, οἳ
λέγουσιν αὐτὸν ζῆν. καὶ ἀπῆλθάν τινες τῶν σὺν ἡμῖν 24
ἐπὶ τὸ μνημεῖον, καὶ εὗρον οὕτως καθὼς αἱ γυναῖκες εἶπον,
αὐτὸν δὲ οὐκ εἶδον. καὶ αὐτὸς εἶπεν πρὸς αὐτούς Ὦ 25
ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεύειν ἐπὶ πᾶσιν οἷς
ἐλάλησαν οἱ προφῆται· οὐχὶ ταῦτα ἔδει παθεῖν τὸν χρι- 26
* στὸν καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ; καὶ ⸢ἀρξάμενος 27
ἀπὸ Μωυσέως καὶ ἀπὸ πάντων τῶν προφητῶν διερμήνευ-

* ⫞ἦν ἀρξάμενος ἀπὸ Μωυσέως καὶ πάντων τῶν προφητῶν ἑρμηνεύειν⊢

12 them. [1]But Peter arose, and ran unto the tomb;
and stooping and looking in, he seeth the linen
cloths by themselves; and he [2]departed to his home,
wondering at that which was come to pass.
13 And behold, two of them were going that very
day to a village named Emmaus, which was three-
14 score furlongs from Jerusalem. And they com-
muned with each other of all these things which
15 had happened. And it came to pass, while they
communed and questioned together, that Jesus him-
16 self drew near, and went with them. But their eyes
17 were holden that they should not know him. And
he said unto them, [3]What communications are these
that ye have one with another, as ye walk? And they
18 stood still, looking sad. And one of them, named
Cleopas, answering said unto him, [4]Dost thou alone
sojourn in Jerusalem and not know the things which
19 are come to pass there in these days? And he said
unto them, What things? And they said unto him,
The things concerning Jesus of Nazareth, which was
a prophet mighty in deed and word before God and
20 all the people: and how the chief priests and our
rulers delivered him up to be condemned to death,
21 and crucified him. But we hoped that it was he
which should redeem Israel. Yea and beside all
this, it is now the third day since these things came
22 to pass. Moreover certain women of our company
23 amazed us, having been early at the tomb; and when
they found not his body, they came, saying, that
they had also seen a vision of angels, which said
24 that he was alive. And certain of them that were
with us went to the tomb, and found it even so as
25 the women had said: but him they saw not. And
he said unto them, O foolish men, and slow of heart
26 to believe [5]in all that the prophets have spoken! Be-
hoved it not the Christ to suffer these things, and to
27 enter into his glory? And beginning from Moses
and from all the prophets, he interpret-

1 Some ancient authorities omit ver. 12.
2 Or, *departed, wondering with himself*
3 Gr. *What words are these that ye exchange one with another.*
4 Or, *Dost thou sojourn alone in Jerusalem, and knowest thou not the things*
5 Or, *after*

ed to them in all the scriptures the things concerning
himself. And they drew nigh unto the village, whither 28
they were going: and he made as though he would
go further. And they constrained him, saying, Abide 29
with us: for it is toward evening, and the day is now
far spent. And he went in to abide with them. And 30
it came to pass, when he had sat down with them to
meat, he took the [1]bread, and blessed it, and brake,
and gave to them*. And their eyes were opened, 31
and they knew him; and he vanished out of their
sight. And they said one to another, Was not our 32
heart burning within us, while he spake to us in the
way, while he opened to us the scriptures? And 33
they rose up that very hour, and returned to Jerusalem, and found the eleven gathered together, and
them that were with them, saying, The Lord is risen 34
indeed, and hath appeared to Simon. And they re- 35
hearsed the things *that happened* in the way, and how
he was known of them in the breaking of the bread.

And as they spake these things, he himself stood 36
in the midst of them, [2]and saith unto them, Peace *be*
unto you. But they were terrified and affrighted, 37
and supposed that they beheld a spirit. And he 38
said unto them, Why are ye troubled? and wherefore do reasonings† arise in your heart? See my 39
hands and my feet, that it is I myself: handle me,
and see; for a spirit hath not flesh and bones, as ye
behold me having. [3]And when he had said this, he 40
shewed them his hands and his feet. And while 41
they still disbelieved for joy, and wondered, he said
unto them, Have ye here anything to eat? And 42
they gave him a piece of a broiled fish[4]. And he 43
took it, and did eat before them.

And he said unto them, These are my words 44
which I spake unto you, while I was yet with you,
how that all things must needs be fulfilled, which
are written in the law of Moses, and the prophets,
and the psalms, concerning me. Then opened he 45
their mind, that they might understand the scriptures; and he said unto them, Thus it is written, 46

1 Or, *loaf*

2 Some ancient authorities omit *and saith unto them, Peace be unto you.*

3 Some ancient authorities omit ver. 40.

4 Many ancient authorities add *and a honeycomb.*

* Read "he took the bread and blessed; and breaking *it* he gave to them"—*Am. Com.*

† For "reasonings" read "questionings"—*Am. Com.*

28 σεν⌉ αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ ἑαυτοῦ. Καὶ
ἤγγισαν εἰς τὴν κώμην οὗ ἐπορεύοντο, καὶ αὐτὸς προσε-
29 ποιήσατο πορρώτερον πορεύεσθαι. καὶ παρεβιάσαντο
αὐτὸν λέγοντες Μεῖνον μεθ' ἡμῶν, ὅτι πρὸς ἑσπέραν
ἐστὶν καὶ κέκλικεν ἤδη ἡ ἡμέρα. καὶ εἰσῆλθεν τοῦ μεῖναι
30 σὺν αὐτοῖς. Καὶ ἐγένετο ἐν τῷ κατακλιθῆναι αὐτὸν
μετ' αὐτῶν λαβὼν τὸν ἄρτον εὐλόγησεν καὶ κλάσας ἐπε-
31 δίδου αὐτοῖς· αὐτῶν δὲ διηνοίχθησαν οἱ ὀφθαλμοὶ καὶ
ἐπέγνωσαν αὐτόν· καὶ αὐτὸς ἄφαντος ἐγένετο ἀπ' αὐτῶν.
32 καὶ εἶπαν πρὸς ἀλλήλους Οὐχὶ ἡ καρδία ⌈ἡμῶν καιομέ- ⊣ ἦν ἡμῶν κεκαλυμμένη ⊢
νη ἦν ⊤⌉ ὡς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, ὡς διήνοιγεν ἡμῖν τὰς ἐν ἡμῖν
33 γραφάς; Καὶ ἀναστάντες αὐτῇ τῇ ὥρᾳ ὑπέ-
στρεψαν εἰς Ἰερουσαλήμ, καὶ εὗρον ἠθροισμένους τοὺς
34 ἕνδεκα καὶ τοὺς σὺν αὐτοῖς, λέγοντας ὅτι ὄντως ἠγέρθη
35 ὁ κύριος καὶ ὤφθη Σίμωνι. καὶ αὐτοὶ ἐξηγοῦντο τὰ ἐν
τῇ ὁδῷ καὶ ὡς ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρ-
36 του. Ταῦτα δὲ αὐτῶν λαλούντων αὐτὸς ἔστη ἐν
37 μέσῳ αὐτῶν [καὶ λέγει αὐτοῖς Εἰρήνη ὑμῖν]. ⌈πτοηθέντες⌉ θροηθέντες
38 δὲ καὶ ἔμφοβοι γενόμενοι ἐδόκουν πνεῦμα θεωρεῖν. καὶ
εἶπεν αὐτοῖς Τί τεταραγμένοι ἐστέ, καὶ διὰ τί διαλο-
39 γισμοὶ ἀναβαίνουσιν ἐν τῇ καρδίᾳ ὑμῶν; ἴδετε τὰς χεῖράς
μου καὶ τοὺς πόδας μου ὅτι ἐγώ εἰμι αὐτός· ψηλαφήσατέ *Ap.*
με καὶ ἴδετε, ὅτι πνεῦμα σάρκα καὶ ὀστέα οὐκ ἔχει καθὼς
40 ἐμὲ θεωρεῖτε ἔχοντα. [καὶ τοῦτο εἰπὼν ἔδειξεν αὐτοῖς τὰς
41 χεῖρας καὶ τοὺς πόδας.] Ἔτι δὲ ἀπιστούντων αὐτῶν ἀπὸ
τῆς χαρᾶς καὶ θαυμαζόντων εἶπεν αὐτοῖς Ἔχετέ τι βρώ-
42 σιμον ἐνθάδε; οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ μέρος ⊤· ⊣ καὶ ἀπὸ μελισσίου κηρίου ⊢
43 καὶ λαβὼν ἐνώπιον αὐτῶν ἔφαγεν.
44 Εἶπεν δὲ *Ap.*
πρὸς αὐτούς Οὗτοι οἱ λόγοι μου οὓς ἐλάλησα πρὸς ὑμᾶς
ἔτι ὢν σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα
ἐν τῷ νόμῳ Μωυσέως καὶ τοῖς προφήταις καὶ Ψαλμοῖς
45 περὶ ἐμοῦ. τότε διήνοιξεν αὐτῶν τὸν νοῦν τοῦ συνιέναι
46 τὰς γραφάς, καὶ εἶπεν αὐτοῖς ὅτι οὕτως γέγραπται πα- *Ap.*

θεῖν τὸν χριστὸν καὶ ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ,
καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν ⌜εἰς⌝ ἄφε- 47
σιν ἁμαρτιῶν εἰς πάντα τὰ ⌜ἔθνη, — ἀρξάμενοι ἀπὸ Ἰερου-
σαλήμ· ὑμεῖς⌝ μάρτυρες τούτων. καὶ ἰδοὺ ἐγὼ ἐξαποστέλλω 48 49
τὴν ἐπαγγελίαν τοῦ πατρός μου ἐφ' ὑμᾶς· ὑμεῖς δὲ καθί-
σατε ἐν τῇ πόλει ἕως οὗ ἐνδύσησθε ἐξ ὕψους δύναμιν.

Ἐξήγαγεν δὲ αὐτοὺς ἕως πρὸς Βηθανίαν, καὶ ἐπάρας 50
τὰς χεῖρας αὐτοῦ εὐλόγησεν αὐτούς. καὶ ἐγένετο ἐν τῷ 51
εὐλογεῖν αὐτὸν αὐτοὺς διέστη ἀπ' αὐτῶν [καὶ ἀνεφέρετο εἰς
τὸν οὐρανόν]. καὶ αὐτοὶ [προσκυνήσαντες αὐτὸν] ὑπέ- 52
στρεψαν εἰς Ἰερουσαλὴμ μετὰ χαρᾶς μεγάλης, καὶ ἦσαν 53
διὰ παντὸς ἐν τῷ ἱερῷ ⌜εὐλογοῦντες⌝ τὸν θεόν.

καὶ
ἔθνη· ἀρξάμενοι ἀπὸ Ἰερουσαλὴμ ὑμεῖς
⊣ αἰνοῦντες ⊢

that the Christ should suffer, and rise again from
47 the dead the third day; and that repentance [1]and
remission of sins should be preached in his name
unto all the [2]nations, beginning from Jerusalem.
48 49 Ye are witnesses of these things. And behold, I
send forth the promise of my Father upon you:
but tarry ye in the city, until ye be clothed with
power from on high.
50 And he led them out until *they were* over against
Bethany: and he lifted up his hands, and blessed
51 them. And it came to pass, while he blessed them,
he parted from them, [3]and was carried up into heav-
52 en. And they [4]worshipped him, and returned to
53 Jerusalem with great joy: and were continually in
the temple, blessing God.

1 Some ancient authorities read *unto*.

2 Or, *nations. Beginning from Jerusalem, ye are witnesses*

3 Some ancient authorities omit *and was carried up into heaven.*

4 Some ancient authorities omit *worshipped him, and.*

THE GOSPEL

ACCORDING TO

S. JOHN.

In the beginning was the Word, and the Word was 1
with God, and the Word was God. The same was 2
in the beginning with God. All things were made 3
[1]by* him; and without him [2]was not anything made
that hath been made. In him was life; and the life 4
was the light of men. And the light shineth in the 5
darkness; and the darkness [3]apprehended it not.
There came a man, sent from God, whose name was 6
John. The same came for witness, that he might 7
bear witness of the light, that all might believe
through him. He was not the light, but *came* that 8
he might bear witness of the light. [4]There was the 9
true light, *even the light* which lighteth [5]every man,
coming into the world. He was in the world, and 10
the world was made [1]by* him, and the world knew
him not. He came unto [6]his own, and they that 11
were his own received him not. But as many as 12
received him, to them gave he the right to become
children of God, *even* to them that believe on his
name: which were [7]born, not of [8]blood, nor of the 13
will of the flesh, nor of the will of man, but of God.
And the Word became flesh, and [9]dwelt among us 14
(and we beheld his glory, glory as of [10]the only be-
gotten from the Father), full of grace and truth.
John beareth witness of him, and crieth, saying, 15
[11]This was he of whom I said, He that cometh after
me is become before me: for he was [12]before me.

1 Or, *through*
2 Or, *was not anything made. That which hath been made was life in him; and the life &c.*
3 Or, *overcame*. See ch. xii. 35 (Gr.).
4 Or, *The true light, which lighteth every man, was coming*
5 Or, *every man as he cometh*
6 Gr. *his own things.*
7 Or, *begotten*
8 Gr. *bloods.*
9 Gr. *tabernacled.*
10 Or, *an only begotten from a father*
11 Some ancient authorities read (*this was he that said*).
12 Gr. *first in regard of me.*

* Substitute the marginal rendering for the text.—*Am. Com.*

ΚΑΤΑ ΙΩΑΝΗΝ

1 ΕΝ ΑΡΧΗ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν,
2 καὶ θεὸς ἦν ὁ λόγος. Οὗτος ἦν ἐν ἀρχῇ
3 πρὸς τὸν θεόν. πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ
4 ἐγένετο οὐδὲ ⌜ἕν. ὃ γέγονεν ἐν⌝ αὐτῷ ζωὴ ⌜ἦν⌝, καὶ ἡ ζωὴ   ἓν ὃ γέγονεν. ἐν | ⁜ἐστιν⁜
5 ἦν τὸ φῶς τῶν ἀνθρώπων· καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει,
6 καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν. Ἐγένετο ἄνθρωπος
7 ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάνης· οὗτος ἦλθεν
εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες
8 πιστεύσωσιν δι' αὐτοῦ. οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα
9 μαρτυρήσῃ περὶ τοῦ φωτός. Ἦν τὸ φῶς τὸ ἀληθινὸν ὃ
10 φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον. ἐν
τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος
11 αὐτὸν οὐκ ἔγνω. ⌜Εἰς⌝ τὰ ἴδια ἦλθεν, καὶ οἱ ἴδιοι αὐτὸν οὐ   εἱς
12 παρέλαβον. ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν
τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ,
13 οἳ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελή-   Ap.
14 ματος ἀνδρὸς ἀλλ' ἐκ θεοῦ ἐγεννήθησαν. Καὶ
ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασά-
μεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός,
15 πλήρης χάριτος καὶ ἀληθείας· (Ἰωάνης μαρτυρεῖ περὶ
αὐτοῦ καὶ κέκραγεν ⌜λέγων — οὗτος ἦν ὁ εἰπών — Ὁ⌝ ὀπί-   *
σω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου

* λέγων Οὗτος ἦν ὃν εἶπον· ὁ v. λέγων Οὗτος ἦν ὃν εἶπον Ὁ

ἦν·) ὅτι ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβο- 16
μεν, καὶ χάριν ἀντὶ χάριτος· ὅτι ὁ νόμος διὰ Μωυσέως 17
ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγέ-
⊣ ὁ μονογενὴς υἱός ⊢ νετο. θεὸν οὐδεὶς ἑώρακεν πώποτε· ⌜μονογενὴς θεὸς⌝ ὁ ὢν 18
εἰς τὸν κόλπον τοῦ πατρὸς ἐκεῖνος ἐξηγήσατο.

Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάνου ὅτε ἀπέστει- 19
λαν πρὸς αὐτὸν οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἱερεῖς καὶ
Λευείτας ἵνα ἐρωτήσωσιν αὐτόν Σὺ τίς εἶ; καὶ ὡμο- 20
λόγησεν καὶ οὐκ ἠρνήσατο, καὶ ὡμολόγησεν ὅτι Ἐγὼ
οὖν σύ; Ἠλείας οὐκ εἰμὶ ὁ χριστός. καὶ ἠρώτησαν αὐτόν Τί ⌜οὖν; [σὺ] 21
Ἠλείας⌝ εἶ; καὶ λέγει Οὐκ εἰμί. Ὁ προφήτης εἶ σύ; καὶ
ἀπεκρίθη Οὔ. εἶπαν οὖν αὐτῷ Τίς εἶ; ἵνα ἀπόκρισιν δῶ- 22
μεν τοῖς πέμψασιν ἡμᾶς· τί λέγεις περὶ σεαυτοῦ; ἔφη Ἐγὼ 23
φωνὴ βοῶντος ἐν τῇ ἐρήμῳ Εὐθύνατε τὴν ὁδὸν
Κυρίου, καθὼς εἶπεν Ἠσαίας ὁ προφήτης. Καὶ ἀπεσταλ- 24
μένοι ἦσαν ἐκ τῶν Φαρισαίων. καὶ ἠρώτησαν αὐτὸν καὶ 25
εἶπαν αὐτῷ Τί οὖν βαπτίζεις εἰ σὺ οὐκ εἶ ὁ χριστὸς οὐδὲ
Ἠλείας οὐδὲ ὁ προφήτης; ἀπεκρίθη αὐτοῖς ὁ Ἰωάνης 26
λέγων Ἐγὼ βαπτίζω ἐν ὕδατι· μέσος ὑμῶν στήκει ὃν
ὑμεῖς οὐκ οἴδατε, ὀπίσω μου ἐρχόμενος, οὗ οὐκ εἰμὶ [ἐγὼ] 27
ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος. Ταῦ- 28
Αρ. τα ἐν Βηθανίᾳ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν ὁ
Ἰωάνης βαπτίζων. Τῇ ἐπαύριον βλέπει τὸν 29
Ἰησοῦν ἐρχόμενον πρὸς αὐτόν, καὶ λέγει Ἴδε ὁ ἀμνὸς
τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου. οὗτός ἐστιν 30
ὑπὲρ οὗ ἐγὼ εἶπον Ὀπίσω μου ἔρχεται ἀνὴρ ὃς ἔμπρο-
σθέν μου γέγονεν, ὅτι πρῶτός μου ἦν· κἀγὼ οὐκ ᾔδειν 31
αὐτόν, ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραὴλ διὰ τοῦτο ἦλθον
ἐγὼ ἐν ὕδατι βαπτίζων. Καὶ ἐμαρτύρησεν Ἰωάνης 32
λέγων ὅτι Τεθέαμαι τὸ πνεῦμα καταβαῖνον ὡς περιστε-
ρὰν ἐξ οὐρανοῦ, καὶ ἔμεινεν ἐπ' αὐτόν· κἀγὼ οὐκ ᾔδειν 33
αὐτόν, ἀλλ' ὁ πέμψας με βαπτίζειν ἐν ὕδατι ἐκεῖνός μοι
εἶπεν Ἐφ' ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον

16 For of his fulness we all received, and grace for
17 grace. For the law was given [1]by* Moses; grace and
18 truth came [1]by Jesus Christ. No man hath seen
God at any time; [2]the only begotten Son, which is
in the bosom of the Father, he hath declared *him*.
19 And this is the witness of John, when the Jews
sent unto him from Jerusalem priests and Levites
20 to ask him, Who art thou? And he confessed, and
denied not; and he confessed, I am not the Christ.
21 And they asked him, What then? Art thou Elijah?
And he saith, I am not. Art thou the prophet?
22 And he answered, No. They said therefore unto
him, Who art thou? that we may give an answer to
them that sent us. What sayest thou of thyself?
23 He said, I am the voice of one crying in the wilder-
ness, Make straight the way of the Lord, as said Isai-
24 ah the prophet. [3]And they had been sent from the
25 Pharisees. And they asked him, and said unto him,
Why then baptizest thou, if thou art not the Christ,
26 neither Elijah, neither the prophet? John answer-
ed them, saying, I baptize [4]with water: in the midst
27 of you standeth one whom ye know not, *even* he that
cometh after me, the latchet of whose shoe I am not
28 worthy to unloose. These things were done in
[5]Bethany beyond Jordan, where John was baptiz-
ing.
29 On the morrow he seeth Jesus coming unto him,
and saith, Behold, the Lamb of God, which [6]taketh
30 away the sin of the world! This is he of whom I
said, After me cometh a man which is become be-
31 fore me: for he was [7]before me. And I knew him
not; but that he should be made manifest to Israel,
32 for this cause came I baptizing [4]with water. And
John bare witness, saying, I have beheld the Spirit
descending as a dove out of heaven; and it abode
33 upon him. And I knew him not: but he that sent
me to baptize [4]with water, he said unto me, Upon
whomsoever thou shalt see the Spirit descending,
and abiding

1 Or, *through*
2 Many very ancient authorities read *God only begotten*.
3 Or, *And certain had been sent from among the Pharisees*.
4 Or, *in*
5 Many ancient authorities read *Bethabarah*, some, *Betharabah*.
6 Or, *beareth the sin*
7 Gr. *first in regard of me*.

* Substitute the marginal rendering for the text.—*Am. Com.*

1 Or, *in*

upon him, the same is he that baptizeth [1]with the
Holy Spirit. And I have seen, and have borne wit- 34
ness that this is the Son of God.

Again on the morrow John was standing, and two 35
of his disciples; and he looked upon Jesus as he 36
walked, and saith, Behold, the Lamb of God! And 37
the two disciples heard him speak, and they follow-
ed Jesus. And Jesus turned, and beheld them fol- 38
lowing, and saith unto them, What seek ye? And
they said unto him, Rabbi (which is to say, being in-
terpreted, [2]Master), where abidest thou? He saith 39
unto them, Come, and ye shall see. They came
therefore and saw where he abode; and they abode
with him that day: it was about the tenth hour.
One of the two that heard John *speak*, and followed 40
him, was Andrew, Simon Peter's brother. He find- 41
eth first his own brother Simon, and saith unto him,
We have found the Messiah (which is, being inter-
preted, [3]Christ). He brought him unto Jesus. Je- 42
sus looked upon him, and said, Thou art Simon the
son of [4]John: thou shalt be called Cephas (which is
by interpretation, [5]Peter).

On the morrow he was minded to go forth into 43
Galilee, and he findeth Philip: and Jesus saith unto
him, Follow me. Now Philip was from Bethsaida, 44
of the city of Andrew and Peter. Philip findeth 45
Nathanael, and saith unto him, We have found him,
of whom Moses in the law, and the prophets, did
write, Jesus of Nazareth, the son of Joseph. And 46
Nathanael said unto him, Can any good thing come
out of Nazareth? Philip saith unto him, Come and
see. Jesus saw Nathanael coming to him, and saith 47
of him, Behold, an Israelite indeed, in whom is no
guile! Nathanael saith unto him, Whence knowest 48
thou me? Jesus answered and said unto him, Be-
fore Philip called thee, when thou wast under the
fig tree, I saw thee. Nathanael answered him, Rab- 49
bi, thou

2 Or, *Teacher*

3 That is, *Anointed.*

4 Gr. *Joanes*: called in Matt. xvi. 17, *Jonah.*

5 That is, *Rock* or *Stone.*

34 ἐπ' αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ· κἀγὼ
ἑώρακα, καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ⌜ὁ υἱὸς⌝ τοῦ ⊣ὁ ἐκλεκτὸς⊢
θεοῦ.
35 Τῇ ἐπαύριον πάλιν ἱστήκει Ἰωάνης καὶ ἐκ τῶν μαθη-
36 τῶν αὐτοῦ δύο, καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι
37 λέγει Ἴδε ὁ ἀμνὸς τοῦ θεοῦ. καὶ ἤκουσαν οἱ δύο ⌜μαθη- αὐτοῦ μαθηταὶ
38 ταὶ αὐτοῦ⌝ λαλοῦντος καὶ ἠκολούθησαν τῷ Ἰησοῦ. στρα-
φεὶς δὲ ὁ Ἰησοῦς καὶ θεασάμενος αὐτοὺς ἀκολουθοῦντας
λέγει αὐτοῖς Τί ζητεῖτε; οἱ δὲ εἶπαν αὐτῷ Ῥαββεί,
39 (ὃ λέγεται μεθερμηνευόμενον Διδάσκαλε,) ποῦ μένεις; λέ-
γει αὐτοῖς Ἔρχεσθε καὶ ὄψεσθε. ἦλθαν οὖν καὶ εἶδαν
ποῦ μένει, καὶ παρ' αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην·
40 ὥρα ἦν ὡς δεκάτη. Ἦν Ἀνδρέας ὁ ἀδελφὸς Σίμωνος
Πέτρου εἷς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάνου καὶ
41 ἀκολουθησάντων αὐτῷ· εὑρίσκει οὗτος πρῶτον τὸν ἀδελφὸν
τὸν ἴδιον Σίμωνα καὶ λέγει αὐτῷ Εὑρήκαμεν τὸν Μεσσίαν
42 (ὅ ἐστιν μεθερμηνευόμενον Χριστός). ἤγαγεν αὐτὸν πρὸς
τὸν Ἰησοῦν. ἐμβλέψας αὐτῷ ὁ Ἰησοῦς εἶπεν Σὺ εἶ
Σίμων ὁ υἱὸς Ἰωάνου, σὺ κληθήσῃ Κηφᾶς (ὃ ἑρμηνεύεται
43 Πέτρος). Τῇ ἐπαύριον ἠθέλησεν ἐξελθεῖν εἰς
τὴν Γαλιλαίαν. καὶ εὑρίσκει Φίλιππον καὶ λέγει αὐτῷ ὁ
44 Ἰησοῦς Ἀκολούθει μοι. ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθ-
45 σαιδά, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου. εὑρίσκει
Φίλιππος τὸν Ναθαναὴλ καὶ λέγει αὐτῷ Ὃν ἔγραψεν
Μωυσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται εὑρήκαμεν, Ἰησοῦν
46 υἱὸν τοῦ Ἰωσὴφ τὸν ἀπὸ Ναζαρέτ. καὶ εἶπεν αὐτῷ Να-
θαναὴλ Ἐκ Ναζαρὲτ δύναταί τι ἀγαθὸν εἶναι; λέγει
47 αὐτῷ ὁ Φίλιππος Ἔρχου καὶ ἴδε. εἶδεν Ἰησοῦς τὸν
Ναθαναὴλ ἐρχόμενον πρὸς αὐτὸν καὶ λέγει περὶ αὐτοῦ Ἴδε
48 ἀληθῶς Ἰσραηλείτης ἐν ᾧ δόλος οὐκ ἔστιν. λέγει αὐτῷ
Ναθαναὴλ Πόθεν με γινώσκεις; ἀπεκρίθη Ἰησοῦς καὶ
εἶπεν αὐτῷ Πρὸ τοῦ σε Φίλιππον φωνῆσαι ὄντα ὑπὸ τὴν
49 συκῆν εἶδόν σε. ἀπεκρίθη αὐτῷ Ναθαναὴλ Ῥαββεί, σὺ

εἶ ὁ υἱὸς τοῦ θεοῦ, σὺ βασιλεὺς εἶ τοῦ Ἰσραήλ. ἀπεκρίθη 50
Ἰησοῦς καὶ εἶπεν αὐτῷ Ὅτι εἶπόν σοι ὅτι εἶδόν σε ὑπο-
κάτω τῆς συκῆς πιστεύεις; μείζω τούτων ὄψῃ. καὶ λέγει 51
αὐτῷ Ἀμὴν ἀμὴν λέγω ὑμῖν, ὄψεσθε ΤῸΝ ΟΥ̓ΡΑΝῸΝ ἀνε-
ῳγότα καὶ ΤΟῪϹ ἈΓΓΈΛΟΥϹ ΤΟΥ͂ ΘΕΟΥ͂ ἈΝΑΒΑΊΝΟΝΤΑϹ ΚΑῚ
ΚΑΤΑΒΑΊΝΟΝΤΑϹ ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.

τρίτῃ ἡμέρᾳ

Καὶ τῇ ⌜ἡμέρᾳ τῇ τρίτῃ⌝ γάμος ἐγένετο ἐν Κανὰ τῆς
Γαλιλαίας, καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ· ἐκλήθη δὲ καὶ 2
ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὸν γάμον. καὶ ⌜ὑστερή- 3
σαντος οἴνου⌝ λέγει ἡ μήτηρ τοῦ Ἰησοῦ πρὸς αὐτόν Οἶνον
οὐκ ἔχουσιν. καὶ λέγει αὐτῇ ὁ Ἰησοῦς Τί ἐμοὶ καὶ σοί, 4
γύναι; οὔπω ἥκει ἡ ὥρα μου. λέγει ἡ μήτηρ αὐτοῦ τοῖς 5
διακόνοις Ὅτι ἂν λέγῃ ὑμῖν ποιήσατε. ἦσαν δὲ ἐκεῖ 6
λίθιναι ὑδρίαι ἓξ κατὰ τὸν καθαρισμὸν τῶν Ἰουδαίων κεί-
μεναι, χωροῦσαι ἀνὰ μετρητὰς δύο ἢ τρεῖς. λέγει αὐτοῖς 7
ὁ Ἰησοῦς Γεμίσατε τὰς ὑδρίας ὕδατος· καὶ ἐγέμισαν
αὐτὰς ἕως ἄνω. καὶ λέγει αὐτοῖς Ἀντλήσατε νῦν καὶ 8
φέρετε τῷ ἀρχιτρικλίνῳ· οἱ δὲ ἤνεγκαν. ὡς δὲ ἐγεύσατο 9
ὁ ἀρχιτρίκλινος τὸ ὕδωρ οἶνον γεγενημένον, καὶ οὐκ ᾔδει
πόθεν ἐστίν, οἱ δὲ διάκονοι ᾔδεισαν οἱ ἠντληκότες τὸ ὕδωρ,
φωνεῖ τὸν νυμφίον ὁ ἀρχιτρίκλινος καὶ λέγει αὐτῷ Πᾶς 10
ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τίθησιν, καὶ ὅταν μεθυ-
σθῶσιν τὸν ἐλάσσω· σὺ τετήρηκας τὸν καλὸν οἶνον ἕως
ἄρτι. Ταύτην ἐποίησεν ἀρχὴν τῶν σημείων ὁ Ἰησοῦς ἐν 11
Κανὰ τῆς Γαλιλαίας καὶ ἐφανέρωσεν τὴν δόξαν αὐτοῦ, καὶ
ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ.

⊣ οἶνον οὐκ εἶχον ὅτι συνετελέσθη ὁ οἶνος τοῦ γάμου· εἶτα ⊢

ΜΕΤΑ ΤΟΥΤΟ κατέβη εἰς Καφαρναοὺμ αὐτὸς καὶ ἡ 12
μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ καὶ οἱ μαθηταὶ αὐτοῦ, καὶ
ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας.

Καὶ ἐγγὺς ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς 13

50 art the Son of God; thou art King of Israel. Jesus
answered and said unto him, Because I said unto
thee, I saw thee underneath the fig tree, believest
51 thou? thou shalt see greater things than these. And
he saith unto him, Verily, verily, I say unto you,
Ye shall see the heaven opened, and the angels of
God ascending and descending upon the Son of
man.

2 And the third day there was a marriage in Cana
2 of Galilee; and the mother of Jesus was there: and
Jesus also was bidden, and his disciples, to the mar-
3 riage. And when the wine failed, the mother of Je-
4 sus saith unto him, They have no wine. And Jesus
saith unto her, Woman, what have I to do with
5 thee? mine hour is not yet come. His mother saith
unto the servants, Whatsoever he saith unto you, do
6 it. Now there were six waterpots of stone set there
after the Jews' manner of purifying, containing two
7 or three firkins apiece. Jesus saith unto them, Fill
the waterpots with water. And they filled them up
8 to the brim. And he saith unto them, Draw out
now, and bear unto the [1]ruler of the feast. And
9 they bare it. And when the ruler of the feast tasted
the water [2]now become wine, and knew not whence
it was (but the servants which had drawn the water
knew), the ruler of the feast calleth the bridegroom,
10 and saith unto him, Every man setteth on first the
good wine; and when *men* have drunk freely, *then*
that which is worse: thou hast kept the good wine
11 until now. This beginning of his signs did Jesus in
Cana of Galilee, and manifested his glory; and his
disciples believed on him.

12 After this he went down to Capernaum, he, and
his mother, and *his* brethren, and his disciples: and
there they abode not many days.

13 And the passover of the Jews was at hand, and
Jesus went up to

[1] Or, *steward*

[2] Or, *that it had become*

Jerusalem. And he found in the temple those 14
that sold oxen and sheep and doves, and the
changers of money sitting: and he made a scourge 15
of cords, and cast all out of the temple, both the
sheep and the oxen; and he poured out the changers'
money, and overthrew their tables; and to them 16
that sold the doves he said, Take these things
hence; make not my Father's house a house of mer-
chandise. His disciples remembered that it was 17
written, The zeal of thine house* shall eat me up.
The Jews therefore answered and said unto him, 18
What sign shewest thou unto us, seeing that thou
doest these things? Jesus answered and said unto 19
1 Or, *sanctuary* them, Destroy this [1]temple, and in three days I will
raise it up. The Jews therefore said, Forty and six 20
years was this [1]temple in building, and wilt thou
raise it up in three days? But he spake of the 21
[1]temple of his body. When therefore he was raised 22
from the dead, his disciples remembered that he
spake this; and they believed the scripture, and the
word which Jesus had said.

Now when he was in Jerusalem at the passover, 23
during the feast, many believed on his name, behold-
ing his signs which he did. But Jesus did not trust 24
himself unto them, for that he knew all men, and 25
because he needed not that any one should bear wit-
2 Or, *a man; for . . . the man* ness concerning [2]man; for he himself knew what
was in man.

Now there was a man of the Pharisees, named **3**
Nicodemus, a ruler of the Jews: the same came 2
unto him by night, and said to him, Rabbi, we know
that thou art a teacher come from God: for no man
can do these signs that thou doest, except God be
with him. Jesus answered and said unto him, Ver- 3
ily, verily, I say unto thee, Except a man be born
3 Or, *from above* [3]anew, he cannot see the kingdom of God. Nico- 4
demus saith unto him, How can a man

* For "The zeal of thine house" read "Zeal for thy house"—*Am. Com.*

14 Ἱεροσόλυμα ὁ Ἰησοῦς. καὶ εὗρεν ἐν τῷ ἱερῷ τοὺς πω-
λοῦντας βόας καὶ πρόβατα καὶ περιστερὰς καὶ τοὺς κερ-
15 ματιστὰς καθημένους, καὶ ποιήσας φραγέλλιον ἐκ σχοινίων
πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ τά τε πρόβατα καὶ τοὺς
βόας, καὶ τῶν κολλυβιστῶν ἐξέχεεν τὰ κέρματα καὶ τὰς
16 τραπέζας ⸀ἀνέτρεψεν⸃, καὶ τοῖς τὰς περιστερὰς πωλοῦσιν ἀνέστρεψεν
εἶπεν Ἄρατε ταῦτα ἐντεῦθεν, μὴ ποιεῖτε τὸν οἶκον τοῦ
17 πατρός μου οἶκον ἐμπορίου. Ἐμνήσθησαν οἱ μαθηταὶ
αὐτοῦ ὅτι γεγραμμένον ἐστίν Ὁ ζῆλος τοῦ οἴκου σου
18 καταφάγεταί με. Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ
εἶπαν αὐτῷ Τί σημεῖον δεικνύεις ἡμῖν, ὅτι ταῦτα ποιεῖς;
19 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς Λύσατε τὸν ναὸν τοῦ-
20 τον καὶ [ἐν] τρισὶν ἡμέραις ἐγερῶ αὐτόν. εἶπαν οὖν οἱ
Ἰουδαῖοι Τεσσεράκοντα καὶ ἓξ ἔτεσιν οἰκοδομήθη ὁ ναὸς
21 οὗτος, καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν; ἐκεῖνος δὲ
22 ἔλεγεν περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ. Ὅτε οὖν
ἠγέρθη ἐκ νεκρῶν, ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο
ἔλεγεν, καὶ ἐπίστευσαν τῇ γραφῇ καὶ τῷ λόγῳ ὃν εἶπεν
ὁ Ἰησοῦς.

23 Ὡς δὲ ἦν ἐν τοῖς Ἱεροσολύμοις ἐν τῷ πάσχα ἐν τῇ
ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες
24 αὐτοῦ τὰ σημεῖα ἃ ἐποίει· αὐτὸς δὲ Ἰησοῦς οὐκ ἐπίστευεν
25 αὐτὸν αὐτοῖς διὰ τὸ αὐτὸν γινώσκειν πάντας καὶ ὅτι οὐ
χρείαν εἶχεν ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου, αὐτὸς
γὰρ ἐγίνωσκεν τί ἦν ἐν τῷ ἀνθρώπῳ.

1 Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα
2 αὐτῷ, ἄρχων τῶν Ἰουδαίων· οὗτος ἦλθεν πρὸς αὐτὸν νυ-
κτὸς καὶ εἶπεν αὐτῷ Ῥαββεί, οἴδαμεν ὅτι ἀπὸ θεοῦ ἐλή-
λυθας διδάσκαλος· οὐδεὶς γὰρ δύναται ταῦτα τὰ σημεῖα
3 ποιεῖν ἃ σὺ ποιεῖς, ἐὰν μὴ ᾖ ὁ θεὸς μετ' αὐτοῦ. ἀπεκρίθη
Ἰησοῦς καὶ εἶπεν αὐτῷ Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μή τις
γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ.
4 λέγει πρὸς αὐτὸν [ὁ] Νικόδημος Πῶς δύναται ἄνθρωπος

γεννηθῆναι γέρων ὤν; μὴ δύναται εἰς τὴν κοιλίαν τῆς μη-
τρὸς αὐτοῦ δεύτερον εἰσελθεῖν καὶ γεννηθῆναι; ἀπεκρίθη 5
[ὁ] Ἰησοῦς Ἀμὴν ἀμὴν λέγω σοι, ἐὰν μή τις γεννηθῇ ἐξ
Ap. ὕδατος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασι-
λείαν τοῦ θεοῦ. τὸ γεγεννημένον ἐκ τῆς σαρκὸς σάρξ 6
Ap. ἐστιν, καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμά ἐστιν.
μὴ θαυμάσῃς ὅτι εἶπόν σοι Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν. 7
τὸ πνεῦμα ὅπου θέλει πνεῖ, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, 8
ἀλλ' οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει· οὕτως
⊣ τοῦ ὕδατος καὶ ⊢ ἐστὶν πᾶς ὁ γεγεννημένος ἐκ ⊤ τοῦ πνεύματος. ἀπεκρίθη 9
Νικόδημος καὶ εἶπεν αὐτῷ Πῶς δύναται ταῦτα γενέσθαι;
ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ Σὺ εἶ ὁ διδάσκαλος τοῦ 10
Ἰσραὴλ καὶ ταῦτα οὐ γινώσκεις; ἀμὴν ἀμὴν λέγω σοι ὅτι 11
ὃ οἴδαμεν λαλοῦμεν καὶ ὃ ἑωράκαμεν μαρτυροῦμεν, καὶ τὴν
μαρτυρίαν ἡμῶν οὐ λαμβάνετε. εἰ τὰ ἐπίγεια εἶπον ὑμῖν 12
καὶ οὐ πιστεύετε, πῶς ἐὰν εἴπω ὑμῖν τὰ ἐπουράνια πιστεύ-
σετε; καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν εἰ μὴ ὁ ἐκ 13
⊣ ὁ ὢν ἐν τῷ οὐρανῷ ⊢ τοῦ οὐρανοῦ καταβάς, ὁ υἱὸς τοῦ ἀνθρώπου ⊤. καὶ καθὼς 14
Μωυσῆς ὕψωσεν τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ὑψωθῆναι
δεῖ τὸν υἱὸν τοῦ ἀνθρώπου, ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ ἔχῃ 15
ζωὴν αἰώνιον. Οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν 16
κόσμον ὥστε τὸν υἱὸν τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ
πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλὰ ἔχῃ ζωὴν αἰώνιον.
οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν εἰς τὸν κόσμον ἵνα κρίνῃ 17
τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ. ὁ πιστεύων 18
εἰς αὐτὸν οὐ κρίνεται· ὁ μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ
πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ.
αὕτη δέ ἐστιν ἡ κρίσις ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον 19
καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς, ἦν
γὰρ αὐτῶν πονηρὰ τὰ ἔργα. πᾶς γὰρ ὁ φαῦλα πράσ- 20
σων μισεῖ τὸ φῶς καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ
ἐλεγχθῇ τὰ ἔργα αὐτοῦ· ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται 21
πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα ὅτι ἐν θεῷ

be born when he is old? can he enter a second time
5 into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a
man be born of water and the Spirit, he cannot en-
6 ter into the kingdom of God. That which is born
of the flesh is flesh; and that which is born of the
7 Spirit is spirit. Marvel not that I said unto thee,
8 Ye must be born [1]anew. [2]The wind bloweth where
it listeth, and thou hearest the voice thereof, but
knowest not whence it cometh, and whither it
goeth: so is every one that is born of the Spirit.
9 Nicodemus answered and said unto him, How can
10 these things be? Jesus answered and said unto
him, Art thou the teacher of Israel, and understand-
11 est not these things? Verily, verily, I say unto
thee, We speak that we do know, and bear witness
of that we have seen; and ye receive not our wit-
12 ness. If I told you earthly things, and ye believe
not, how shall ye believe, if I tell you heavenly
13 things? And no man hath ascended into heaven,
but he that descended out of heaven, *even* the Son
14 of man, [3]which is in heaven. And as Moses lifted
up the serpent in the wilderness, even so must the
15 Son of man be lifted up: that whosoever [4]believ-
eth may in him have eternal life.
16 For God so loved the world, that he gave his only
begotten Son, that whosoever believeth on him
17 should not perish, but have eternal life. For God
sent not the Son into the world to judge the world;
but that the world should be saved through him.
18 He that believeth on him is not judged: he that be-
lieveth not hath been judged already, because he
hath not believed on the name of the only begotten
19 Son of God. And this is the judgement, that the
light is come into the world, and men loved the
darkness rather than the light; for their works were
20 evil. For every one that [5]doeth ill* hateth the light,
and cometh not to the light, lest his works should
21 be [6]reproved. But he that doeth the truth cometh
to the light, that his works may be made manifest,
[7]that they have been wrought in God.

1 Or, *from above*
2 Or, *The Spirit breatheth*
3 Many ancient authorities omit *which is in heaven.*
4 Or, *believeth in him may have*
5 Or, *practiseth*
6 Or, *convicted*
7 Or, *because*

* For "ill" read "evil" So in v. 29.—*Am. Com.*

After these things came Jesus and his disciples 22
into the land of Judæa; and there he tarried with
them, and baptized. And John also was baptizing in 23
Ænon near to Salim, because there [1]was much water
there: and they came, and were baptized. For John 24
was not yet cast into prison. There arose therefore 25
a questioning on the part of John's disciples with a
Jew about purifying. And they came unto John, 26
and said to him, Rabbi, he that was with thee beyond Jordan, to whom thou hast borne witness, behold, the same baptizeth, and all men come to him.
John answered and said, A man can receive noth- 27
ing, except it have been given him from heaven.
Ye yourselves bear me witness, that I said, I am not 28
the Christ, but, that I am sent before him. He that 29
hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice:
this my joy therefore is fulfilled.* He must increase, 30
but I must decrease.

He that cometh from above is above all: he that 31
is of the earth is of the earth, and of the earth he speaketh: [2]he that cometh from heaven is above all.
What he hath seen and heard, of that he beareth 32
witness; and no man receiveth his witness. He that 33
hath received his witness hath set his seal to *this*, that
God is true. For he whom God hath sent speaketh 34
the words of God: for he giveth not the Spirit by
measure. The Father loveth the Son, and hath given 35
all things into his hand. He that believeth on the 36
Son hath eternal life; but he that [3]obeyeth not the Son shall not see life, but the wrath of God abideth on him.

When therefore the Lord knew how that the 4
Pharisees had heard that Jesus was making and
baptizing more disciples than John (although Jesus 2
himself baptized not, but

1 Gr. *were many waters.*

2 Some ancient authorities read *he that cometh from heaven beareth witness of what he hath seen and heard.*

3 Or, *believeth not*

* For "fulfilled" read "made full" [and so xv. 11; xvi. 24; xvii. 13. See "Classes of Passages," xiv.]—*Am. Com.*

ἐστὶν εἰργασμένα.

22 Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς
τὴν Ἰουδαίαν γῆν, καὶ ἐκεῖ διέτριβεν μετʼ αὐτῶν καὶ ἐβά-
23 πτιζεν. ἦν δὲ καὶ [ὁ] Ἰωάνης βαπτίζων ἐν Αἰνὼν ἐγγὺς τοῦ
Σαλείμ, ὅτι ὕδατα πολλὰ ἦν ἐκεῖ, καὶ παρεγίνοντο καὶ
24 ἐβαπτίζοντο· οὔπω γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν
25 Ἰωάνης. Ἐγένετο οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάνου
26 μετὰ ⸀Ἰουδαίου⸁ περὶ καθαρισμοῦ. καὶ ἦλθαν πρὸς τὸν Ἰουδαίων
Ἰωάνην καὶ εἶπαν αὐτῷ Ῥαββεί, ὃς ἦν μετὰ σοῦ πέραν τοῦ
Ἰορδάνου, ᾧ σὺ μεμαρτύρηκας, ἴδε οὗτος βαπτίζει καὶ
27 πάντες ἔρχονται πρὸς αὐτόν. ἀπεκρίθη Ἰωάνης καὶ εἶπεν
Οὐ δύναται ἄνθρωπος λαμβάνειν οὐδὲν ἐὰν μὴ ᾖ δεδομένον
28 αὐτῷ ἐκ τοῦ οὐρανοῦ. αὐτοὶ ὑμεῖς μοι μαρτυρεῖτε ὅτι εἶπον
[ἐγώ] Οὐκ εἰμὶ ἐγὼ ὁ χριστός, ἀλλʼ ὅτι Ἀπεσταλμένος
29 εἰμὶ ἔμπροσθεν ἐκείνου. ὁ ἔχων τὴν νύμφην νυμφίος ἐστίν·
ὁ δὲ φίλος τοῦ νυμφίου, ὁ ἑστηκὼς καὶ ἀκούων αὐτοῦ, χαρᾷ
χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου. αὕτη οὖν ἡ χαρὰ ἡ
30 ἐμὴ πεπλήρωται. ἐκεῖνον δεῖ αὐξάνειν, ἐμὲ δὲ ἐλαττοῦ-
31 σθαι. Ὁ ἄνωθεν ἐρχόμενος ἐπάνω πάντων
ἐστίν· ὁ ὢν ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστὶν καὶ ἐκ τῆς γῆς λα-
32 λεῖ· ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος ⸀ἐπάνω πάντων ἐστίν· ὃ ὃ ἑώρακεν καὶ ἤκουσεν
ἑώρακεν καὶ ἤκουσεν τοῦτο⸁ μαρτυρεῖ, καὶ τὴν μαρτυρίαν
33 αὐτοῦ οὐδεὶς λαμβάνει. ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν
34 ἐσφράγισεν ὅτι ὁ θεὸς ἀληθής ἐστιν. ὃν γὰρ ἀπέστειλεν
ὁ θεὸς τὰ ῥήματα τοῦ θεοῦ λαλεῖ, οὐ γὰρ ἐκ μέτρου δίδωσιν
35 τὸ πνεῦμα. ὁ πατὴρ ἀγαπᾷ τὸν υἱόν, καὶ πάντα δέδωκεν
36 ἐν τῇ χειρὶ αὐτοῦ. ὁ πιστεύων εἰς τὸν υἱὸν ἔχει ζωὴν
αἰώνιον· ὁ δὲ ἀπειθῶν τῷ υἱῷ οὐκ ὄψεται ζωήν, ἀλλʼ ἡ ὀργὴ
τοῦ θεοῦ μένει ἐπʼ αὐτόν.

1 ⸀Ὡς οὖν ἔγνω ὁ κύριος ὅτι ἤκουσαν οἱ Φαρισαῖοι ὅτι Ἀρ.†
Ἰησοῦς πλείονας μαθητὰς ποιεῖ καὶ βαπτίζει [ἢ] Ἰωά-
2 νης,⸁— καίτοιγε Ἰησοῦς αὐτὸς οὐκ ἐβάπτιζεν ἀλλʼ οἱ μα-

θηταὶ αὐτοῦ,—ἀφῆκεν τὴν Ἰουδαίαν καὶ ἀπῆλθεν πάλιν 3
εἰς τὴν Γαλιλαίαν. Ἔδει δὲ αὐτὸν διέρχεσθαι διὰ τῆς Σα- 4
μαρίας. ἔρχεται οὖν εἰς πόλιν τῆς Σαμαρίας λεγομένην 5
Συχὰρ πλησίον τοῦ χωρίου ὃ ἔδωκεν Ἰακὼβ [τῷ] Ἰωσὴφ
τῷ υἱῷ αὐτοῦ· ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ. ὁ οὖν Ἰησοῦς 6
κεκοπιακὼς ἐκ τῆς ὁδοιπορίας ἐκαθέζετο οὕτως ἐπὶ τῇ
πηγῇ· ὥρα ἦν ὡς ἕκτη. ἔρχεται γυνὴ ἐκ τῆς Σαμαρίας ἀν- 7
τλῆσαι ὕδωρ. λέγει αὐτῇ ὁ Ἰησοῦς Δός μοι πεῖν· οἱ γὰρ 8
μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν, ἵνα τροφὰς
ἀγοράσωσιν. λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρεῖτις Πῶς 9
σὺ Ἰουδαῖος ὢν παρ' ἐμοῦ πεῖν αἰτεῖς γυναικὸς Σαμα-
ρείτιδος οὔσης; [οὐ γὰρ συνχρῶνται Ἰουδαῖοι Σαμαρείταις.]
ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ Εἰ ᾔδεις τὴν δωρεὰν τοῦ 10
θεοῦ καὶ τίς ἐστιν ὁ λέγων σοι Δός μοι πεῖν, σὺ ἂν ᾔτη-
ἡ γυνή σας αὐτὸν καὶ ἔδωκεν ἄν σοι ὕδωρ ζῶν. λέγει αὐτῷ⊤ Κύ- 11
ριε, οὔτε ἄντλημα ἔχεις καὶ τὸ φρέαρ ἐστὶν βαθύ·
πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν; μὴ σὺ μείζων εἶ τοῦ πα- 12
τρὸς ἡμῶν Ἰακώβ, ὃς ἔδωκεν ἡμῖν τὸ φρέαρ καὶ αὐτὸς ἐξ
αὐτοῦ ἔπιεν καὶ οἱ υἱοὶ αὐτοῦ καὶ τὰ θρέμματα αὐτοῦ;
ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ Πᾶς ὁ πίνων ἐκ τοῦ 13
ὕδατος τούτου διψήσει πάλιν· ὃς δ' ἂν πίῃ ἐκ τοῦ ὕδατος 14
οὗ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσει εἰς τὸν αἰῶνα, ἀλλὰ τὸ
ὕδωρ ὃ δώσω αὐτῷ γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἁλλο-
μένου εἰς ζωὴν αἰώνιον. λέγει πρὸς αὐτὸν ἡ γυνή Κύριε, 15
δός μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ διψῶ μηδὲ διέρχωμαι
ἐνθάδε ἀντλεῖν. λέγει αὐτῇ Ὕπαγε φώνησόν σου τὸν 16
ἄνδρα καὶ ἐλθὲ ἐνθάδε. ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν [αὐ- 17
τῷ] Οὐκ ἔχω ἄνδρα. λέγει αὐτῇ ὁ Ἰησοῦς Καλῶς εἶπες
ὅτι Ἄνδρα οὐκ ἔχω· πέντε γὰρ ἄνδρας ἔσχες, καὶ νῦν 18
ὃν ἔχεις οὐκ ἔστιν σου ἀνήρ· τοῦτο ἀληθὲς εἴρηκας. λέγει 19
αὐτῷ ἡ γυνή Κύριε, θεωρῶ ὅτι προφήτης εἶ σύ. οἱ 20
πατέρες ἡμῶν ἐν τῷ ὄρει τούτῳ προσεκύνησαν· καὶ ὑμεῖς
λέγετε ὅτι ἐν Ἱεροσολύμοις ἐστὶν ὁ τόπος ὅπου προσκυ-

3 his disciples), he left Judæa, and departed again into
4 Galilee. And he must needs pass through Samaria.
5 So he cometh to a city of Samaria, called Sychar,
near to the parcel of ground that Jacob gave to his
6 son Joseph: and Jacob's [1]well was there. Jesus there-
fore, being wearied with his journey, sat [2]thus by the
7 [1]well. It was about the sixth hour. There cometh
a woman of Samaria to draw water: Jesus saith unto
8 her, Give me to drink. For his disciples were gone
9 away into the city to buy food. The Samaritan
woman therefore saith unto him, How is it that
thou, being a Jew, askest drink of me, which am a
Samaritan woman? ([3]For Jews have no dealings
10 with Samaritans.) Jesus answered and said unto
her, If thou knewest the gift of God, and who it is
that saith to thee, Give me to drink; thou wouldest
have asked of him, and he would have given thee
11 living water. The woman saith unto him, [4]Sir,
thou hast nothing to draw with, and the well is
deep: from whence then hast thou that living water?
12 Art thou greater than our father Jacob, which gave
us the well, and drank thereof himself, and his sons,
13 and his cattle? Jesus answered and said unto her,
Every one that drinketh of this water shall thirst
14 again: but whosoever drinketh of the water that I
shall give him shall never thirst; but the water that
I shall give him shall become in him a well of water
15 springing up unto eternal life. The woman saith
unto him, [4]Sir, give me this water, that I thirst not,
16 neither come all the way hither to draw. Jesus
saith unto her, Go, call thy husband, and come hith-
17 er. The woman answered and said unto him, I
have no husband. Jesus saith unto her, Thou saidst
18 well, I have no husband: for thou hast had five hus-
bands; and he whom thou now hast is not thy hus-
19 band: this hast thou said truly. The woman saith
unto him, [4]Sir, I perceive that thou art a prophet.
20 Our fathers worshipped in this mountain; and ye
say, that in Jerusalem is the place where men

[1] Gr. *spring*: and so in ver. 14: but not in ver. 11, 12.
[2] Or, *as he was*.
[3] Some ancient authorities omit *For Jews have no dealings with Samaritans*.
[4] Or, *Lord*

ought to worship. Jesus saith unto her, Woman, 21
believe me, the hour cometh, when neither in this
mountain, nor in Jerusalem, shall ye worship the
Father. Ye worship that which ye know not: we 22
worship that which we know: for salvation is from
the Jews. But the hour cometh, and now is, when 23
the true worshippers shall worship the Father in
spirit and truth: [1]for such doth the Father seek to be
his worshippers. [2]God is a Spirit: and they that 24
worship him must worship in spirit and truth. The 25
woman saith unto him, I know that Messiah cometh
(which is called Christ): when he is come, he will
declare unto us all things. Jesus saith unto her, 26
I that speak unto thee am *he*.

And upon this came his disciples; and they mar- 27
velled that he was speaking with a woman; yet no
man said, What seekest thou? or, Why speakest
thou with her? So the woman left her waterpot, 28
and went away into the city, and saith to the men,
Come, see a man, which told me all things that 29
ever I did: can this be the Christ? They went out 30
of the city, and were coming to him. In the mean 31
while the disciples prayed him, saying, Rabbi, eat.
But he said unto them, I have meat to eat that ye 32
know not. The disciples therefore said one to an- 33
other, Hath any man brought him *aught* to eat?
Jesus saith unto them, My meat is to do the will of 34
him that sent me, and to accomplish his work. Say 35
not ye, There are yet four months, and *then* cometh
the harvest? behold, I say unto you, Lift up your
eyes, and look on the fields, that they are [3]white
already unto harvest. He that reapeth receiveth 36
wages, and gathereth fruit unto life eternal; that he
that soweth and he that reapeth may rejoice to-
gether. For herein is the saying true, One soweth, 37
and another reapeth. I sent you to reap that where- 38
on ye have not laboured: others have laboured, and
ye are entered into their labour.

1 Or, *for such the Father also seeketh*
2 Or, *God is spirit*
3 Or, *white unto harvest. Already he that reapeth* &c.

21 νεῖν δεῖ. λέγει αὐτῇ ὁ Ἰησοῦς Πίστευέ μοι, γύναι, ὅτι
ἔρχεται ὥρα ὅτε οὔτε ἐν τῷ ὄρει τούτῳ οὔτε ἐν Ἰεροσολύ-
22 μοις προσκυνήσετε τῷ πατρί. ὑμεῖς προσκυνεῖτε ὃ οὐκ οἴ-
δατε, ἡμεῖς προσκυνοῦμεν ὃ οἴδαμεν, ὅτι ἡ σωτηρία ἐκ
23 τῶν Ἰουδαίων ἐστίν· ἀλλὰ ἔρχεται ὥρα καὶ νῦν ἐστίν, ὅτε
οἱ ἀληθινοὶ προσκυνηταὶ προσκυνήσουσιν τῷ πατρὶ ἐν πνεύ-
ματι καὶ ἀληθείᾳ, καὶ γὰρ ὁ πατὴρ τοιούτους ζητεῖ τοὺς
24 προσκυνοῦντας αὐτόν· πνεῦμα ὁ θεός, καὶ τοὺς προσκυνοῦν-
25 τας αὐτὸν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν. λέγει
αὐτῷ ἡ γυνή Οἶδα ὅτι Μεσσίας ἔρχεται, ὁ λεγόμενος
26 Χριστός· ὅταν ἔλθῃ ἐκεῖνος, ἀναγγελεῖ ἡμῖν ἅπαντα. λέγει
27 αὐτῇ ὁ Ἰησοῦς Ἐγώ εἰμι, ὁ λαλῶν σοι. Καὶ
ἐπὶ τούτῳ ἦλθαν οἱ μαθηταὶ αὐτοῦ, καὶ ἐθαύμαζον ὅτι
μετὰ γυναικὸς ἐλάλει· οὐδεὶς μέντοι εἶπεν Τί ζητεῖς; ἤ
28 Τί λαλεῖς μετ᾽ αὐτῆς; ἀφῆκεν οὖν τὴν ὑδρίαν αὐτῆς ἡ
γυνὴ καὶ ἀπῆλθεν εἰς τὴν πόλιν καὶ λέγει τοῖς ἀνθρώποις
29 Δεῦτε ἴδετε ἄνθρωπον ὃς εἶπέ μοι πάντα ἃ ἐποίησα·
30 μήτι οὗτός ἐστιν ὁ χριστός; ἐξῆλθον ἐκ τῆς πόλεως καὶ
31 ἤρχοντο πρὸς αὐτόν. Ἐν τῷ μεταξὺ ἠρώτων
32 αὐτὸν οἱ μαθηταὶ λέγοντες Ῥαββεί, φάγε. ὁ δὲ εἶπεν
αὐτοῖς Ἐγὼ βρῶσιν ἔχω φαγεῖν ἣν ὑμεῖς οὐκ οἴδατε.
33 ἔλεγον οὖν οἱ μαθηταὶ πρὸς ἀλλήλους Μή τις ἤνεγκεν
34 αὐτῷ φαγεῖν; λέγει αὐτοῖς ὁ Ἰησοῦς Ἐμὸν βρῶμά ἐστιν
ἵνα ποιήσω τὸ θέλημα τοῦ πέμψαντός με καὶ τελειώσω
35 αὐτοῦ τὸ ἔργον. οὐχ ὑμεῖς λέγετε ὅτι Ἔτι τετράμηνός
ἐστιν καὶ ὁ θερισμὸς ἔρχεται; ἰδοὺ λέγω ὑμῖν, ἐπάρατε
τοὺς ὀφθαλμοὺς ὑμῶν καὶ θεάσασθε τὰς χώρας ὅτι λευκαί
36 εἰσιν πρὸς θερισμόν· ἤδη ὁ θερίζων μισθὸν λαμβάνει
καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον, ἵνα ὁ σπείρων ὁμοῦ
37 χαίρῃ καὶ ὁ θερίζων. ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ἀλη-
θινὸς ὅτι ἄλλος ἐστὶν ὁ σπείρων καὶ ἄλλος ὁ θερίζων·
38 ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς κεκοπιάκατε·
ἄλλοι κεκοπιάκασιν, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσ-

ελη λύθατε. Ἐκ δὲ τῆς πόλεως ἐκείνης πολ- 39
λοὶ ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαρειτῶν διὰ τὸν λόγον
τῆς γυναικὸς μαρτυρούσης ὅτι Εἶπέν μοι πάντα ἃ ἐποί-
ησα. ὡς οὖν ἦλθον πρὸς αὐτὸν οἱ Σαμαρεῖται, ἠρώτων 40
αὐτὸν μεῖναι παρ' αὐτοῖς· καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας.
καὶ πολλῷ πλείους ἐπίστευσαν διὰ τὸν λόγον αὐτοῦ, 41
λαλιάν σου τῇ τε γυναικὶ ἔλεγον [ὅτι] Οὐκέτι διὰ τὴν ⸀σὴν λαλιὰν⸀ 42
πιστεύομεν· αὐτοὶ γὰρ ἀκηκόαμεν, καὶ οἴδαμεν ὅτι οὗτός
ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου.

Μετὰ δὲ τας δύο ἡμέρας ἐξῆλθεν ἐκεῖθεν εἰς τὴν Γαλι- 43
λαίαν· αὐτὸς γὰρ Ἰησοῦς ἐμαρτύρησεν ὅτι προφήτης ἐν 44
τῇ ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει. ὅτε οὖν ἦλθεν εἰς τὴν 45
Γαλιλαίαν, ἐδέξαντο αὐτὸν οἱ Γαλιλαῖοι, πάντα ἑωρακότες
ὅσα ἐποίησεν ἐν Ἰεροσολύμοις ἐν τῇ ἑορτῇ, καὶ αὐτοὶ γὰρ
ἦλθον εἰς τὴν ἑορτήν. Ἦλθεν οὖν πάλιν εἰς 46
τὴν Κανὰ τῆς Γαλιλαίας, ὅπου ἐποίησεν τὸ ὕδωρ
Ἦν δὲ ⊣βασιλίσκος⊢ οἶνον. ⸀Καὶ ἦν⸀ τις ⸀βασιλικὸς⸀ οὗ ὁ υἱὸς ἠσθένει ἐν
Καφαρναούμ· οὗτος ἀκούσας ὅτι Ἰησοῦς ἥκει ἐκ τῆς 47
Ἰουδαίας εἰς τὴν Γαλιλαίαν ἀπῆλθεν πρὸς αὐτὸν καὶ
ἠρώτα ἵνα καταβῇ καὶ ἰάσηται αὐτοῦ τὸν υἱόν, ἤμελ-
λεν γὰρ ἀποθνήσκειν. εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν 48
πιστεύσητε; Ἐὰν μὴ σημεῖα καὶ τέρατα ἴδητε, οὐ μὴ ⸀πιστεύσητε.⸀
⊣βασιλισκος⊢ λέγει πρὸς αὐτὸν ὁ ⸀βασιλικός⸀ Κύριε, κατάβηθι πρὶν 49
ἀποθανεῖν τὸ παιδίον μου. λέγει αὐτῷ ὁ Ἰησοῦς Πο- 50
ρεύου· ὁ υἱός σου ζῇ. ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ
ὃν εἶπεν αὐτῷ ὁ Ἰησοῦς καὶ ἐπορεύετο. ἤδη δὲ αὐτοῦ 51
καταβαίνοντος οἱ δοῦλοι αὐτοῦ ὑπήντησαν αὐτῷ λέγοντες
ὅτι ὁ παῖς αὐτοῦ ζῇ. ἐπύθετο οὖν τὴν ὥραν παρ' αὐτῶν 52
ἐν ᾗ κομψότερον ἔσχεν· εἶπαν οὖν αὐτῷ ὅτι Ἐχθὲς
ὥραν ἑβδόμην ἀφῆκεν αὐτὸν ὁ πυρετός. ἔγνω οὖν ὁ 53
πατὴρ ὅτι ἐκείνῃ τῇ ὥρᾳ ἐν ᾗ εἶπεν αὐτῷ ὁ Ἰησοῦς Ὁ
υἱός σου ζῇ, καὶ ἐπίστευσεν αὐτὸς καὶ ἡ οἰκία αὐτοῦ

39 And from that city many of the Samaritans be-
lieved on him because of the word of the woman,
who testified, He told me all things that *ever* I did.
40 So when the Samaritans came unto him, they be-
sought him to abide with them: and he abode there
41 two days. And many more believed because of his
42 word; and they said to the woman, Now we be-
lieve, not because of thy speaking: for we have
heard for ourselves, and know that this is indeed
the Saviour of the world.
43 And after the two days he went forth from
44 thence into Galilee. For Jesus himself testified,
that a prophet hath no honour in his own country.
45 So when he came into Galilee, the Galilæans receiv-
ed him, having seen all the things that he did in Je-
rusalem at the feast: for they also went unto the
feast.
46 He came therefore again unto Cana of Galilee,
where he made the water wine. And there was a
certain [1]nobleman, whose son was sick at Caperna- 1 Or, *king's officer*
47 um. When he heard that Jesus was come out of
Judæa into Galilee, he went unto him, and besought
him that he would come down, and heal his son; for
48 he was at the point of death. Jesus therefore said
unto him, Except ye see signs and wonders, ye will
49 in no wise believe. The [1]nobleman saith unto him,
50 [2]Sir, come down ere my child die. Jesus saith unto 2 Or, *Lord*
him, Go thy way; thy son liveth. The man believed
the word that Jesus spake unto him, and he went
51 his way. And as he was now going down, his [3]ser- 3 Gr. *bondservants.*
52 vants met him, saying, that his son lived. So he in-
quired of them the hour when he began to amend.
They said therefore unto him, Yesterday at the sev-
53 enth hour the fever left him. So the father knew
that *it was* at that hour in which Jesus said unto
him, Thy son liveth: and himself believed, and his
whole house.

This is again the second sign that Jesus did, hav- 54
ing come out of Judæa into Galilee.

After these things there was [1]a feast of the Jews; 5
and Jesus went up to Jerusalem.

Now there is in Jerusalem by the sheep *gate* a 2
pool, which is called in Hebrew [2]Bethesda, having
five porches. In these lay a multitude of them that 3
were sick, blind, halt, withered[3]. And a certain 5
man was there, which had been thirty and eight
years in his infirmity. When Jesus saw him lying, 6
and knew that he had been now a long time *in that*
case, he saith unto him, Wouldest thou be made
whole? The sick man answered him, [4]Sir, I have 7
no man, when the water is troubled, to put me into
the pool: but while I am coming, another steppeth
down before me. Jesus saith unto him, Arise, take 8
up thy bed, and walk. And straightway the man 9
was made whole, and took up his bed and walked.

Now it was the sabbath on that day. So the Jews 10
said unto him that was cured, It is the sabbath, and
it is not lawful for thee to take up thy bed. But he 11
answered them, He that made me whole, the same
said unto me, Take up thy bed, and walk. They 12
asked him, Who is the man that said unto thee, Take
up *thy bed*, and walk? But he that was healed wist 13
not who it was: for Jesus had conveyed himself
away, a multitude being in the place. Afterward 14
Jesus findeth him in the temple, and said unto him,
Behold, thou art made whole: sin no more, lest a
worse thing befall thee. The man went away, and 15
told the Jews that it was Jesus which had made
him whole. And for this cause did the Jews per- 16
secute Jesus, because he did these things on the
sabbath. But Jesus answered them, My Father 17

1 Many ancient authorities read *the feast.*

2 Some ancient authorities read *Bethsaida*, others, *Bethzatha.*

3 Many ancient authorities insert, wholly or in part, *waiting for the moving of the water: 4 for an angel of the Lord went down at certain seasons into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole, with whatsoever disease he was holden.*

4 Or, *Lord*

54 ὅλη. Τοῦτο [δὲ] πάλιν δεύτερον σημεῖον ἐποίησεν ὁ Ἰη-
σοῦς ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν.

1 ΜΕΤΑ ΤΑΥΤΑ ἦν ἑορτὴ τῶν Ἰουδαίων, καὶ ἀνέβη Ap.
2 Ἰησοῦς εἰς Ἱεροσόλυμα. Ἔστιν δὲ ἐν τοῖς Ἱεροσολύ-
μοις ἐπὶ τῇ προβατικῇ κολυμβήθρα ἡ ἐπιλεγομένη Ap.
3 Ἐβραϊστὶ ⌜Βηθζαθά⌝, πέντε στοὰς ἔχουσα· ἐν ταύταις Βηθσαιδά Ap.
κατέκειτο πλῆθος τῶν ἀσθενούντων, τυφλῶν, χωλῶν, ξη-
5 ρῶν. ἦν δέ τις ἄνθρωπος ἐκεῖ τριάκοντα [καὶ] ὀκτὼ ἔτη Ap.
6 ἔχων ἐν τῇ ἀσθενείᾳ αὐτοῦ· τοῦτον ἰδὼν ὁ Ἰησοῦς κατα-
κείμενον, καὶ γνοὺς ὅτι πολὺν ἤδη χρόνον ἔχει, λέγει
7 αὐτῷ Θέλεις ὑγιὴς γενέσθαι; ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν
Κύριε, ἄνθρωπον οὐκ ἔχω ἵνα ὅταν ταραχθῇ τὸ ὕδωρ βάλῃ
με εἰς τὴν κολυμβήθραν· ἐν ᾧ δὲ ἔρχομαι ἐγὼ ἄλλος πρὸ
8 ἐμοῦ καταβαίνει. λέγει αὐτῷ ὁ Ἰησοῦς Ἔγειρε ἆρον
9 τὸν κράβαττόν σου καὶ περιπάτει. καὶ εὐθέως ἐγένετο
ὑγιὴς ὁ ἄνθρωπος, καὶ ἦρε τὸν κράβαττον αὐτοῦ καὶ περι-
επάτει. Ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ.
10 ἔλεγον οὖν οἱ Ἰουδαῖοι τῷ τεθεραπευμένῳ Σάββατόν
11 ἐστιν, καὶ οὐκ ἔξεστίν σοι ἆραι τὸν κράβαττον. ὃς δὲ
ἀπεκρίθη αὐτοῖς Ὁ ποιήσας με ὑγιῆ ἐκεῖνός μοι εἶπεν
12 Ἆρον τὸν κράβαττόν σου καὶ περιπάτει. ἠρώτησαν αὐ-
τόν Τίς ἐστιν ὁ ἄνθρωπος ὁ εἰπών σοι Ἆρον καὶ περι-
13 πάτει; ὁ δὲ ἰαθεὶς οὐκ ᾔδει τίς ἐστιν, ὁ γὰρ Ἰησοῦς
14 ἐξένευσεν ὄχλου ὄντος ἐν τῷ τόπῳ. Μετὰ ταῦτα εὑρί-
σκει αὐτὸν [ὁ] Ἰησοῦς ἐν τῷ ἱερῷ καὶ εἶπεν αὐτῷ Ἴδε
ὑγιὴς γέγονας· μηκέτι ἁμάρτανε, ἵνα μὴ χεῖρόν σοί τι
15 γένηται. ἀπῆλθεν ὁ ἄνθρωπος καὶ ⌜εἶπεν⌝ τοῖς Ἰου- ἀνήγγειλεν
16 δαίοις ὅτι Ἰησοῦς ἐστὶν ὁ ποιήσας αὐτὸν ὑγιῆ. καὶ διὰ
τοῦτο ἐδίωκον οἱ Ἰουδαῖοι τὸν Ἰησοῦν ὅτι ταῦτα ἐποίει
17 ἐν σαββάτῳ. ὁ δὲ ἀπεκρίνατο αὐτοῖς Ὁ πατήρ μου

ἕως ἄρτι ἐργάζεται, κἀγὼ ἐργάζομαι. διὰ τοῦτο οὖν μᾶλ- 18
λον ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι ὅτι οὐ μόνον
ἔλυε τὸ σάββατον ἀλλὰ καὶ πατέρα ἴδιον ἔλεγε τὸν θεόν,
ἴσον ἑαυτὸν ποιῶν τῷ θεῷ. Ἀπεκρίνατο οὖν [ὁ Ἰησοῦς] 19
καὶ ἔλεγεν αὐτοῖς Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται
ὁ υἱὸς ποιεῖν ἀφ' ἑαυτοῦ οὐδὲν ἂν μή τι βλέπῃ τὸν πατέρα
ποιοῦντα· ἃ γὰρ ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως
ποιεῖ. ὁ γὰρ πατὴρ φιλεῖ τὸν υἱὸν καὶ πάντα δείκνυσιν 20
αὐτῷ ἃ αὐτὸς ποιεῖ, καὶ μείζονα τούτων δείξει αὐτῷ ἔργα,
ἵνα ὑμεῖς θαυμάζητε. ὥσπερ γὰρ ὁ πατὴρ ἐγείρει τοὺς 21
νεκροὺς καὶ ζωοποιεῖ, οὕτως καὶ ὁ υἱὸς οὓς θέλει ζωοποιεῖ.
οὐδὲ γὰρ ὁ πατὴρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν πᾶσαν 22
δέδωκεν τῷ υἱῷ, ἵνα πάντες τιμῶσι τὸν υἱὸν καθὼς τιμῶσι 23
τὸν πατέρα. ὁ μὴ τιμῶν τὸν υἱὸν οὐ τιμᾷ τὸν πατέρα
τὸν πέμψαντα αὐτόν. Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ὁ τὸν 24
λόγον μου ἀκούων καὶ πιστεύων τῷ πέμψαντί με ἔχει ζωὴν
αἰώνιον, καὶ εἰς κρίσιν οὐκ ἔρχεται ἀλλὰ μεταβέβηκεν ἐκ
τοῦ θανάτου εἰς τὴν ζωήν. ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι 25
ἔρχεται ὥρα καὶ νῦν ἐστὶν ὅτε οἱ νεκροὶ ἀκούσουσιν τῆς
φωνῆς τοῦ υἱοῦ τοῦ θεοῦ καὶ οἱ ἀκούσαντες ζήσουσιν.
ὥσπερ γὰρ ὁ πατὴρ ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως καὶ τῷ υἱῷ 26
ἔδωκεν ζωὴν ἔχειν ἐν ἑαυτῷ· καὶ ἐξουσίαν ἔδωκεν αὐτῷ 27
κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστίν. μὴ θαυμάζετε 28
τοῦτο, ὅτι ἔρχεται ὥρα ἐν ᾗ πάντες οἱ ἐν τοῖς μνημείοις
ἀκούσουσιν τῆς φωνῆς αὐτοῦ καὶ ἐκπορεύσονται οἱ τὰ 29
δ. ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν ζωῆς, οἱ ⸆ τὰ φαῦλα πρά-
ξαντες εἰς ἀνάστασιν κρίσεως. Οὐ δύναμαι ἐγὼ ποιεῖν 30
ἀπ' ἐμαυτοῦ οὐδέν· καθὼς ἀκούω κρίνω, καὶ ἡ κρίσις ἡ ἐμὴ
δικαία ἐστίν, ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν ἀλλὰ τὸ
θέλημα τοῦ πέμψαντός με. Ἐὰν ἐγὼ μαρτυρῶ 31
περὶ ἐμαυτοῦ, ἡ μαρτυρία μου οὐκ ἔστιν ἀληθής· ἄλλος 32
ἐστὶν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ οἶδα ὅτι ἀληθής ἐστιν
ἡ μαρτυρία ἣν μαρτυρεῖ περὶ ἐμοῦ. ὑμεῖς ἀπεστάλκατε 33

18 worketh even until now, and I work. For this
cause therefore the Jews sought the more to kill
him, because he not only brake the sabbath, but
also called God his own Father, making himself
equal with God.

19 Jesus therefore answered and said unto them,
Verily, verily, I say unto you, The Son can do
nothing of himself, but what he seeth the Father
doing: for what things soever he doeth, these the
20 Son also doeth in like manner. For the Father
loveth the Son, and sheweth him all things that
himself doeth: and greater works than these will
21 he shew him, that ye may marvel. For as the
Father raiseth the dead and quickeneth them, even
22 so the Son also quickeneth whom he will. For
neither doth the Father judge any man, but he hath
23 given all judgement unto the Son; that all may
honour the Son, even as they honour the Father.
He that honoureth not the Son honoureth not the
24 Father which sent him. Verily, verily, I say unto
you, He that heareth my word, and believeth him
that sent me, hath eternal life, and cometh not into
judgement, but hath passed out of death into life.
25 Verily, verily, I say unto you, The hour cometh, and
now is, when the dead shall hear the voice of the
26 Son of God; and they that hear shall live. For as
the Father hath life in himself, even so gave he to
27 the Son also to have life in himself: and he gave
him authority to execute judgement, because he is
28 [1]the Son of man*. Marvel not at this: for the hour [1] Or, *a son of man.*
cometh, in which all that are in the tombs shall
29 hear his voice, and shall come forth; they that have
done good, unto the resurrection of life; and they
that have [2]done ill, unto the resurrection of judge- [2] Or, *practised*
ment.

30 I can of myself do nothing: as I hear, I judge:
and my judgement is righteous; because I seek not
31 mine own will, but the will of him that sent me. If
32 I bear witness of myself, my witness is not true. It
is another that beareth witness of me; and I know
that the witness which he witnesseth of me is true.
33 Ye have sent

* Substitute the marginal rendering for the text.—*Am. Com.*

unto John, and he hath borne witness unto the truth.
But the witness which I receive is not from man: 34
howbeit I say these things, that ye may be saved.
He was the lamp that burneth and shineth: and 35
ye were willing to rejoice for a season in his light.
But the witness which I have is greater than *that of* 36
John: for the works which the Father hath given
me to accomplish, the very works that I do, bear
witness of me, that the Father hath sent me. And 37
the Father which sent me, he hath borne witness
of me. Ye have neither heard his voice at any
time, nor seen his form. And ye have not his word 38
abiding in you: for whom he sent, him ye be-
lieve not. [1]Ye search the scriptures, because ye 39
think that in them ye have eternal life; and these
are they which bear witness of me; and ye will not 40
come to me, that ye may have life. I receive not 41
glory from men. But I know you, that ye have not 42
the love of God in yourselves. I am come in my 43
Father's name, and ye receive me not: if another
shall come in his own name, him ye will receive.
How can ye believe, which receive glory one of an- 44
other, and the glory that *cometh* from [2]the only God
ye seek not? Think not that I will accuse you to 45
the Father: there is one that accuseth you, *even*
Moses, on whom ye have set your hope. For if ye 46
believed Moses, ye would believe me; for he wrote
of me. But if ye believe not his writings, how shall 47
ye believe my words?

After these things Jesus went away to the other **6**
side of the sea of Galilee, which is *the sea* of Tibe-
rias. And a great multitude followed him, because 2
they beheld the signs which he did on them that
were sick. And Jesus went up into the mountain, 3
and there he sat with his disciples. Now the pass- 4
over, the feast of the Jews, was at hand. Jesus 5
therefore lifting up his eyes,

1 Or, *Search the scriptures*

2 Some ancient authorities read *the only one.*

34 πρὸς Ἰωάνην, καὶ μεμαρτύρηκε τῇ ἀληθείᾳ· ἐγὼ δὲ οὐ
παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμβάνω, ἀλλὰ ταῦτα λέγω
35 ἵνα ὑμεῖς σωθῆτε. ἐκεῖνος ἦν ὁ λύχνος ὁ καιόμενος καὶ
φαίνων, ὑμεῖς δὲ ἠθελήσατε ἀγαλλιαθῆναι πρὸς ὥραν ἐν
36 τῷ φωτὶ αὐτοῦ· ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ
Ἰωάνου, τὰ γὰρ ἔργα ἃ δέδωκέν μοι ὁ πατὴρ ἵνα τελειώσω
αὐτά, αὐτὰ τὰ ἔργα ἃ ποιῶ, μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ
37 πατήρ με ἀπέσταλκεν, καὶ ὁ πέμψας με πατὴρ ἐκεῖνος
μεμαρτύρηκεν περὶ ἐμοῦ. οὔτε φωνὴν αὐτοῦ πώποτε ἀκη-
38 κόατε οὔτε εἶδος αὐτοῦ ἑωράκατε, καὶ τὸν λόγον αὐτοῦ
οὐκ ἔχετε ἐν ὑμῖν μένοντα, ὅτι ὃν ἀπέστειλεν ἐκεῖνος τού-
39 τῳ ὑμεῖς οὐ πιστεύετε. ἐραυνᾶτε τὰς γραφάς, ὅτι ὑμεῖς
δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον ἔχειν· καὶ ἐκεῖναί εἰσιν αἱ
40 μαρτυροῦσαι περὶ ἐμοῦ· καὶ οὐ θέλετε ἐλθεῖν πρός με
41 ἵνα ζωὴν ἔχητε. Δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω,
42 ἀλλὰ ἔγνωκα ὑμᾶς ὅτι τὴν ἀγάπην τοῦ θεοῦ οὐκ ἔχετε
43 ἐν ἑαυτοῖς. ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρός μου
καὶ οὐ λαμβάνετέ με· ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ
44 ἰδίῳ, ἐκεῖνον λήμψεσθε. πῶς δύνασθε ὑμεῖς πιστεῦσαι,
δόξαν παρ' ἀλλήλων λαμβάνοντες, καὶ τὴν δόξαν τὴν παρὰ
45 τοῦ μόνου [θεοῦ] οὐ ζητεῖτε; μὴ δοκεῖτε ὅτι ἐγὼ κατηγο-
ρήσω ὑμῶν πρὸς τὸν πατέρα· ἔστιν ὁ κατηγορῶν ὑμῶν
46 Μωυσῆς, εἰς ὃν ὑμεῖς ἠλπίκατε. εἰ γὰρ ἐπιστεύετε Μωυ-
σεῖ, ἐπιστεύετε ἂν ἐμοί, περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγρα-
47 ψεν. εἰ δὲ τοῖς ἐκείνου γράμμασιν οὐ πιστεύετε, πῶς τοῖς
ἐμοῖς ῥήμασιν ⌜πιστεύσετε⌝; πιστεύετε

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1 Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς πέραν τῆς θαλάσσης
2 τῆς Γαλιλαίας τῆς Τιβεριάδος. ἠκολούθει δὲ αὐτῷ ὄχλος
πολύς, ὅτι ἐθεώρουν τὰ σημεῖα ἃ ἐποίει ἐπὶ τῶν ἀσθενούν-
3 των. ἀνῆλθεν δὲ εἰς τὸ ὄρος Ἰησοῦς, καὶ ἐκεῖ ἐκάθητο
4 μετὰ τῶν μαθητῶν αὐτοῦ. ἦν δὲ ἐγγὺς ⌜τὸ πάσχα,⌝ ἡ Ap.†
5 ἑορτὴ τῶν Ἰουδαίων. ἐπάρας οὖν τοὺς ὀφθαλμοὺς ὁ Ἰησοῦς

καὶ θεασάμενος ὅτι πολὺς ὄχλος ἔρχεται πρὸς αὐτὸν λέγει
πρὸς Φίλιππον Πόθεν ἀγοράσωμεν ἄρτους ἵνα φάγωσιν
οὗτοι; τοῦτο δὲ ἔλεγεν πειράζων αὐτόν, αὐτὸς γὰρ ᾔδει 6
τί ἔμελλεν ποιεῖν. ἀπεκρίθη αὐτῷ Φίλιππος Διακοσίων 7
δηναρίων ἄρτοι οὐκ ἀρκοῦσιν αὐτοῖς ἵνα ἕκαστος βραχὺ
λάβῃ. λέγει αὐτῷ εἷς ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας 8
ὁ ἀδελφὸς Σίμωνος Πέτρου Ἔστιν παιδάριον ὧδε ὃς 9
ἔχει πέντε ἄρτους κριθίνους καὶ δύο ὀψάρια· ἀλλὰ ταῦτα
τί ἐστιν εἰς τοσούτους; εἶπεν ὁ Ἰησοῦς Ποιήσατε τοὺς 10
ἀνθρώπους ἀναπεσεῖν. ἦν δὲ χόρτος πολὺς ἐν τῷ τόπῳ.
[οὖν, ἄνδρες] ἀνέπεσαν ⌜οὖν οἱ ἄνδρες⌝ τὸν ἀριθμὸν ὡς πεντακισχίλιοι.
ἔλαβεν οὖν τοὺς ἄρτους ὁ Ἰησοῦς καὶ εὐχαριστήσας διέ- 11
δωκεν τοῖς ἀνακειμένοις, ὁμοίως καὶ ἐκ τῶν ὀψαρίων ὅσον
ἤθελον. ὡς δὲ ἐνεπλήσθησαν λέγει τοῖς μαθηταῖς αὐτοῦ 12
Συναγάγετε τὰ περισσεύσαντα κλάσματα, ἵνα μή τι ἀπό-
ληται. συνήγαγον οὖν, καὶ ἐγέμισαν δώδεκα κοφίνους 13
κλασμάτων ἐκ τῶν πέντε ἄρτων τῶν κριθίνων ἃ ἐπερίσ-
σευσαν τοῖς βεβρωκόσιν. Οἱ οὖν ἄνθρωποι 14
[ὃ ἐποίησεν σημεῖον] ἰδόντες ⌜ἃ ἐποίησεν σημεῖα⌝ ἔλεγον ὅτι Οὗτός ἐστιν
ἀληθῶς ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον. Ἰησοῦς 15
οὖν γνοὺς ὅτι μέλλουσιν ἔρχεσθαι καὶ ἁρπάζειν αὐτὸν ἵνα
ποιήσωσιν βασιλέα ἀνεχώρησεν πάλιν εἰς τὸ ὄρος αὐτὸς
μόνος. Ὡς δὲ ὀψία ἐγένετο κατέβησαν οἱ μα- 16
θηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν, καὶ ἐμβάντες εἰς πλοῖον 17
ἤρχοντο πέραν τῆς θαλάσσης εἰς Καφαρναούμ. καὶ σκοτία
[Ἰησοῦς πρὸς αὐτούς] ἤδη ἐγεγόνει καὶ οὔπω ἐληλύθει ⌜πρὸς αὐτοὺς ὁ Ἰησοῦς⌝,
ἥ τε θάλασσα ἀνέμου μεγάλου πνέοντος διεγείρετο. ἐλη- 18 19
λακότες οὖν ὡς σταδίους εἴκοσι πέντε ἢ τριάκοντα θεω-
ροῦσιν τὸν Ἰησοῦν περιπατοῦντα ἐπὶ τῆς θαλάσσης καὶ
ἐγγὺς τοῦ πλοίου γινόμενον, καὶ ἐφοβήθησαν. ὁ δὲ λέγει 20
αὐτοῖς Ἐγώ εἰμι, μὴ φοβεῖσθε. ἤθελον οὖν λαβεῖν 21
αὐτὸν εἰς τὸ πλοῖον, καὶ εὐθέως ἐγένετο τὸ πλοῖον ἐπὶ τῆς
γῆς εἰς ἣν ὑπῆγον.

and seeing that a great multitude cometh unto him,
saith unto Philip, Whence are we to buy [1]bread, that
6 these may eat? And this he said to prove him: for
7 he himself knew what he would do. Philip answer-
ed him, Two hundred [2]pennyworth of [1]bread is not
sufficient for them, that every one may take a little.
8 One of his disciples, Andrew, Simon Peter's brother,
9 saith unto him, There is a lad here, which hath five
barley loaves, and two fishes: but what are these
10 among so many? Jesus said, Make the people sit
down. Now there was much grass in the place. So
the men sat down, in number about five thousand.
11 Jesus therefore took the loaves; and having given
thanks, he distributed to them that were set down;
likewise also of the fishes as much as they would.
12 And when they were filled, he saith unto his dis-
ciples, Gather up the broken pieces which remain
13 over, that nothing be lost. So they gathered them
up, and filled twelve baskets with broken pieces
from the five barley loaves, which remained over
14 unto them that had eaten. When therefore the
people saw the [3]sign which he did, they said, This
is of a truth the prophet that cometh into the world.
15 Jesus therefore perceiving that they were about
to come and take him by force, to make him king,
withdrew again into the mountain himself alone.
16 And when evening came, his disciples went down
17 unto the sea; and they entered into a boat, and
were going over the sea unto Capernaum. And it
was now dark, and Jesus had not yet come to them.
18 And the sea was rising by reason of a great wind
19 that blew. When therefore they had rowed about
five and twenty or thirty furlongs, they behold
Jesus walking on the sea, and drawing nigh unto
20 the boat: and they were afraid. But he saith unto
21 them, It is I; be not afraid. They were willing
therefore to receive him into the boat: and straight-
way the boat was at the land whither they were
going.

1 Gr. *loaves.*

2 See marginal note on Matt. xviii. 28.

3 Some ancient authorities read *signs.*

On the morrow the multitude which stood on the 22
other side of the sea saw that there was none other
[1]boat there, save one, and that Jesus entered not
with his disciples into the boat, but *that* his disciples
went away alone (howbeit there came [2]boats from 23
Tiberias nigh unto the place where they ate the
bread after the Lord had given thanks): when the 24
multitude therefore saw that Jesus was not there,
neither his disciples, they themselves got into the
[2]boats, and came to Capernaum, seeking Jesus.
And when they found him on the other side of the 25
sea, they said unto him, Rabbi, when camest thou
hither? Jesus answered them and said, Verily, 26
verily, I say unto you, Ye seek me, not because ye
saw signs, but because ye ate of the loaves, and were
filled. Work not for the meat which perisheth, but 27
for the meat which abideth unto eternal life, which
the Son of man shall give unto you: for him the
Father, *even* God, hath sealed. They said therefore 28
unto him, What must we do, that we may work the
works of God? Jesus answered and said unto them, 29
This is the work of God, that ye believe on him
whom [3]he hath sent. They said therefore unto him, 30
What then doest thou for a sign, that we may see,
and believe thee? what workest thou? Our fathers 31
ate the manna in the wilderness; as it is written, He
gave them bread out of heaven to eat. Jesus there- 32
fore said unto them, Verily, verily, I say unto you,
It was not Moses that gave you the bread out of
heaven; but my Father giveth you the true bread
out of heaven. For the bread of God is that which 33
cometh down out of heaven, and giveth life unto
the world. They said therefore unto him, Lord, 34
evermore give us this bread. Jesus said unto them, 35
I am the bread of life: he that cometh to me shall
not hunger, and he that believeth on me shall never
thirst. But I said unto you, that ye have seen me, 36
and yet believe not. All that which the Father 37
giveth me shall come unto me; and him that cometh
to me I will in no wise cast out. For 38

[1] Gr. *little boat.*
[2] Gr. *little boats.*
[3] Or, *he sent*

22 Τῇ ἐπαύριον ὁ ὄχλος ὁ ἑστηκὼς πέραν τῆς θαλάσσης
⸀εἶδον ὅτι πλοιάριον ἄλλο οὐκ ἦν ἐκεῖ εἰ μὴ ἕν, καὶ ὅτι οὐ ἰδὼν ὅτι....
συνεισῆλθεν τοῖς μαθηταῖς αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοῖον ..κυρίου˺ – ὅτε
23 ἀλλὰ μόνοι οἱ μαθηταὶ αὐτοῦ ἀπῆλθον· ἀλλὰ ἦλθεν πλοῖα
ἐκ Τιβεριάδος ἐγγὺς τοῦ τόπου ὅπου ἔφαγον τὸν ἄρτον
24 εὐχαριστήσαντος τοῦ κυρίου. ὅτε˺ οὖν εἶδεν ὁ ὄχλος ὅτι
Ἰησοῦς οὐκ ἔστιν ἐκεῖ οὐδὲ οἱ μαθηταὶ αὐτοῦ, ἐνέβησαν
αὐτοὶ εἰς τὰ πλοιάρια καὶ ἦλθον εἰς Καφαρναοὺμ ζητοῦν-
25 τες τὸν Ἰησοῦν. καὶ εὑρόντες αὐτὸν πέραν τῆς θαλάσσης
26 εἶπον αὐτῷ Ῥαββεί, πότε ὧδε γέγονας; ἀπεκρίθη αὐτοῖς
ὁ Ἰησοῦς καὶ εἶπεν Ἀμὴν ἀμὴν λέγω ὑμῖν, ζητεῖτέ με
οὐχ ὅτι εἴδετε σημεῖα ἀλλ' ὅτι ἐφάγετε ἐκ τῶν ἄρτων καὶ
27 ἐχορτάσθητε· ἐργάζεσθε μὴ τὴν βρῶσιν τὴν ἀπολλυμένην
ἀλλὰ τὴν βρῶσιν τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ υἱὸς
τοῦ ἀνθρώπου ὑμῖν δώσει, τοῦτον γὰρ ὁ πατὴρ ἐσφράγισεν
28 ὁ θεός. εἶπον οὖν πρὸς αὐτόν Τί ποιῶμεν ἵνα ἐργαζώ-
29 μεθα τὰ ἔργα τοῦ θεοῦ; ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν
αὐτοῖς Τοῦτό ἐστιν τὸ ἔργον τοῦ θεοῦ ἵνα πιστεύητε εἰς
30 ὃν ἀπέστειλεν ἐκεῖνος. εἶπον οὖν αὐτῷ Τί οὖν ποιεῖς σὺ
31 σημεῖον, ἵνα ἴδωμεν καὶ πιστεύσωμέν σοι; τί ἐργάζῃ; οἱ
πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ, καθώς ἐστιν
γεγραμμένον Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς
32 φαγεῖν. εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς Ἀμὴν ἀμὴν λέγω
ὑμῖν, οὐ Μωυσῆς ⸀ἔδωκεν˺ ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ, δέδωκεν
ἀλλ' ὁ πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ
33 τὸν ἀληθινόν· ὁ γὰρ ἄρτος τοῦ θεοῦ ἐστὶν ὁ καταβαίνων
34 ἐκ τοῦ οὐρανοῦ καὶ ζωὴν διδοὺς τῷ κόσμῳ. εἶπον οὖν πρὸς
35 αὐτόν Κύριε, πάντοτε δὸς ἡμῖν τὸν ἄρτον τοῦτον. εἶπεν
αὐτοῖς ὁ Ἰησοῦς Ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος
πρὸς ἐμὲ οὐ μὴ πεινάσῃ, καὶ ὁ πιστεύων εἰς ἐμὲ οὐ μὴ
36 διψήσει πώποτε. ἀλλ' εἶπον ὑμῖν ὅτι καὶ ἑωράκατέ [με]
37 καὶ οὐ πιστεύετε. Πᾶν ὃ δίδωσίν μοι ὁ πατὴρ πρὸς ἐμὲ
38 ἥξει, καὶ τὸν ἐρχόμενον πρός με οὐ μὴ ἐκβάλω ἔξω, ὅτι

καταβέβηκα ἀπὸ τοῦ οὐρανοῦ οὐχ ἵνα ποιῶ τὸ θέλημα τὸ
ἐμὸν ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με· τοῦτο δέ ἐστιν 39
τὸ θέλημα τοῦ πέμψαντός με ἵνα πᾶν ὃ δέδωκέν μοι μὴ
ἀπολέσω ἐξ αὐτοῦ ἀλλὰ ἀναστήσω αὐτὸ τῇ ἐσχάτῃ ἡμέρᾳ.
τοῦτο γάρ ἐστιν τὸ θέλημα τοῦ πατρός μου ἵνα πᾶς ὁ θεω- 40
ρῶν τὸν υἱὸν καὶ πιστεύων εἰς αὐτὸν ἔχῃ ζωὴν αἰώνιον, καὶ
ἀναστήσω αὐτὸν ἐγὼ τῇ ἐσχάτῃ ἡμέρᾳ. Ἐγόγ- 41
γυζον οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι εἶπεν Ἐγώ εἰμι
Οὐχ ὁ ἄρτος ὁ καταβὰς ἐκ τοῦ οὐρανοῦ, καὶ ἔλεγον ⌜Οὐχὶ⌝ 42
οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ, οὗ ἡμεῖς οἴδαμεν τὸν
πατέρα καὶ τὴν μητέρα; πῶς νῦν λέγει ὅτι Ἐκ τοῦ οὐρα-
νοῦ καταβέβηκα; ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς Μὴ 43
πρὸς ἐμὲ γογγύζετε μετ' ἀλλήλων. οὐδεὶς δύναται ἐλθεῖν ⌜πρός με⌝ 44
ἐὰν μὴ ὁ πατὴρ ὁ πέμψας με ἑλκύσῃ αὐτόν, κἀγὼ ἀνα-
στήσω αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. ἔστιν γεγραμμένον ἐν 45
τοῖς προφήταις Καὶ ἔςονται πάντες διδακτοὶ θεοῦ· πᾶς
ὁ ἀκούσας παρὰ τοῦ πατρὸς καὶ μαθὼν ἔρχεται πρὸς ἐμέ.
οὐχ ὅτι τὸν πατέρα ἑώρακέν τις εἰ μὴ ὁ ὢν παρὰ [τοῦ] θεοῦ, 46
οὗτος ἑώρακεν τὸν πατέρα. ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ 47
πιστεύων ἔχει ζωὴν αἰώνιον. ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς· 48
οἱ πατέρες ὑμῶν ἔφαγον ἐν τῇ ἐρήμῳ τὸ μάννα καὶ ἀπέ- 49
θανον· οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων 50
ἀποθνήσκῃ ἵνα τις ἐξ αὐτοῦ φάγῃ καὶ μὴ ⌜ἀποθάνῃ⌝· ἐγώ εἰμι ὁ 51
ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς· ἐάν τις φάγῃ
Ap. ἐκ τούτου τοῦ ἄρτου ζήσει εἰς τὸν αἰῶνα, καὶ ὁ ἄρτος
δὲ ὃν ἐγὼ δώσω ἡ σάρξ μου ἐστὶν ὑπὲρ τῆς τοῦ κόσμου
ζωῆς. Ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ Ἰου- 52
δαῖοι λέγοντες Πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν σάρκα
[αὐτοῦ] φαγεῖν; εἶπεν οὖν αὐτοῖς [ὁ] Ἰησοῦς Ἀμὴν ἀμὴν 53
λέγω ὑμῖν, ἐὰν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώ-
που καὶ πίητε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς.
ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἔχει ζωὴν 54
αἰώνιον, κἀγὼ ἀναστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ· ἡ γὰρ 55

I am come down from heaven, not to do mine own
39 will, but the will of him that sent me. And this is
the will of him that sent me, that of all that which
he hath given me I should lose nothing, but should
40 raise it up at the last day. For this is the will of
my Father, that every one that beholdeth the Son,
and believeth on him, should have eternal life; and
[1]I will raise him up at the last day.

[1] Or, *that I should raise him up*

41 The Jews therefore murmured concerning him,
because he said, I am the bread which came down
42 out of heaven. And they said, Is not this Jesus, the
son of Joseph, whose father and mother we know?
how doth he now say, I am come down out of
43 heaven? Jesus answered and said unto them, Mur-
44 mur not among yourselves. No man can come to
me, except the Father which sent me draw him:
45 and I will raise him up in the last day. It is written
in the prophets, And they shall all be taught of God.
Every one that hath heard from the Father, and hath
46 learned, cometh unto me. Not that any man hath
seen the Father, save he which is from God, he hath
47 seen the Father. Verily, verily, I say unto you, He
48 that believeth hath eternal life. I am the bread of
49 life. Your fathers did eat the manna in the wilder-
50 ness, and they died. This is the bread which com-
eth down out of heaven, that a man may eat thereof,
51 and not die. I am the living bread which came
down out of heaven: if any man eat of this
bread, he shall live for ever: yea and the bread
which I will give is my flesh, for the life of the
world.

52 The Jews therefore strove one with another, say-
ing, How can this man give us his flesh to eat?
53 Jesus therefore said unto them, Verily, verily, I say
unto you, Except ye eat the flesh of the Son of man
and drink his blood, ye have not life in yourselves.
54 He that eateth my flesh and drinketh my blood hath
eternal life; and I will raise him up at the last day.
55 For

1 Gr. *true meat.*
2 Gr. *true drink.*
3 Or, *a synagogue*
4 Or, *him*
5 Or, *hast words*

my flesh is [1]meat indeed, and my blood is [2]drink
indeed. He that eateth my flesh and drinketh my 56
blood abideth in me, and I in him. As the living 57
Father sent me, and I live because of the Father; so
he that eateth me, he also shall live because of me.
This is the bread which came down out of heaven: 58
not as the fathers did eat, and died: he that eateth
this bread shall live for ever. These things said he 59
in [3]the synagogue, as he taught in Capernaum.

Many therefore of his disciples, when they heard 60
this, said, This is a hard saying; who can hear [4]it?
But Jesus knowing in himself that his disciples mur- 61
mured at this, said unto them, Doth this cause you
to stumble? *What* then if ye should behold the Son 62
of man ascending where he was before? It is the 63
spirit that quickeneth; the flesh profiteth nothing:
the words that I have spoken unto you are spirit,
and are life. But there are some of you that believe 64
not. For Jesus knew from the beginning who they
were that believed not, and who it was that should
betray him. And he said, For this cause have I 65
said unto you, that no man can come unto me, ex-
cept it be given unto him of the Father.

Upon this many of his disciples went back, and 66
walked no more with him. Jesus said therefore 67
unto the twelve, Would ye also go away? Simon 68
Peter answered him, Lord, to whom shall we go?
thou [5]hast the words of eternal life. And we have 69
believed and know that thou art the Holy One of
God. Jesus answered them, Did not I choose you 70
the twelve, and one of you is a devil? Now he spake 71
of Judas *the son* of Simon Iscariot, for he it was that
should betray him, *being* one of the twelve.

And after these things Jesus walked in 7

σάρξ μου ἀληθής ἐστι βρῶσις, καὶ τὸ αἷμά μου ἀληθής
56 ἐστι πόσις. ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ
57 αἷμα ἐν ἐμοὶ μένει κἀγὼ ἐν αὐτῷ. καθὼς ἀπέστειλέν με Ap.
ὁ ζῶν πατὴρ κἀγὼ ζῶ διὰ τὸν πατέρα, καὶ ὁ τρώγων με
58 κἀκεῖνος ζήσει δι' ἐμέ. οὗτός ἐστιν ὁ ἄρτος ὁ ἐξ οὐρανοῦ
καταβάς, οὐ καθὼς ἔφαγον οἱ πατέρες καὶ ἀπέθανον· ὁ τρώ-
59 γων τοῦτον τὸν ἄρτον ζήσει εἰς τὸν αἰῶνα. Ταῦτα εἶπεν
60 ἐν συναγωγῇ διδάσκων ἐν Καφαρναούμ ⊤. Πολ- ⊣ σαββάτῳ ⊢
λοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπαν Σκλη-
ρός ἐστιν ὁ λόγος οὗτος· τίς δύναται αὐτοῦ ἀκούειν;
61 εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ ὅτι γογγύζουσιν περὶ τούτου
οἱ μαθηταὶ αὐτοῦ εἶπεν αὐτοῖς Τοῦτο ὑμᾶς σκανδαλίζει;
62 ἐὰν οὖν θεωρῆτε τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου
63 ἦν τὸ πρότερον; τὸ πνεῦμά ἐστιν τὸ ζωοποιοῦν, ἡ σὰρξ
οὐκ ὠφελεῖ οὐδέν· τὰ ῥήματα ἃ ἐγὼ λελάληκα ὑμῖν πνεῦμά
64 ἐστιν καὶ ζωή ἐστιν· ἀλλὰ εἰσὶν ἐξ ὑμῶν τινὲς οἳ οὐ πι-
στεύουσιν. Ἤιδει γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς τίνες εἰσὶν οἱ μὴ
65 πιστεύοντες καὶ τίς ἐστιν ὁ παραδώσων αὐτόν. καὶ ἔλεγεν
Διὰ τοῦτο εἴρηκα ὑμῖν ὅτι οὐδεὶς δύναται ἐλθεῖν πρός με
66 ἐὰν μὴ ᾖ δεδομένον αὐτῷ ἐκ τοῦ πατρός. Ἐκ
τούτου πολλοὶ ἐκ τῶν μαθητῶν αὐτοῦ ἀπῆλθον εἰς τὰ ὀπί-
67 σω καὶ οὐκέτι μετ' αὐτοῦ περιεπατουν. Εἶπεν οὖν ὁ Ἰησοῦς
68 τοῖς δώδεκα Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν; ἀπεκρίθη αὐ-
τῷ Σίμων Πέτρος Κύριε, πρὸς τίνα ἀπελευσόμεθα; ῥήματα
69 ζωῆς αἰωνίου ἔχεις, καὶ ἡμεῖς πεπιστεύκαμεν καὶ ἐγνώκα-
70 μεν ὅτι σὺ εἶ ὁ ἅγιος τοῦ θεοῦ. ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς
Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην; καὶ ἐξ ὑμῶν εἷς διά-
71 βολός ἐστιν. ἔλεγεν δὲ τὸν Ἰούδαν Σίμωνος Ἰσκαριώτου·
οὗτος γὰρ ἔμελλεν παραδιδόναι αὐτόν, εἷς ἐκ τῶν δώδεκα.

1 ΚΑΙ ΜΕΤΑ ΤΑΥΤΑ περιεπάτει [ὁ] Ἰησοῦς ἐν τῇ

Γαλιλαίᾳ, οὐ γὰρ ἤθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἐζή-
τουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι. ἦν δὲ ἐγγὺς ἡ ἑορτὴ τῶν 2
Ἰουδαίων ἡ σκηνοπηγία. εἶπον οὖν πρὸς αὐτὸν οἱ ἀδελφοὶ 3
αὐτοῦ Μετάβηθι ἐντεῦθεν καὶ ὕπαγε εἰς τὴν Ἰουδαίαν,
τὰ ἔργα σου ἵνα καὶ οἱ μαθηταί σου θεωρήσουσιν ⸂[σοῦ] τὰ ἔργα⸃ ἃ ποιεῖς·
αὐτὸ οὐδεὶς γάρ τι ἐν κρυπτῷ ποιεῖ καὶ ζητεῖ ⸂αὐτὸς⸃ ἐν παρρη- 4
σίᾳ εἶναι· εἰ ταῦτα ποιεῖς, φανέρωσον σεαυτὸν τῷ κόσμῳ.
οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτόν. λέγει οὖν 5 6
αὐτοῖς ὁ Ἰησοῦς Ὁ καιρὸς ὁ ἐμὸς οὔπω πάρεστιν, ὁ δὲ
καιρὸς ὁ ὑμέτερος πάντοτέ ἐστιν ἕτοιμος. οὐ δύναται ὁ 7
κόσμος μισεῖν ὑμᾶς, ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ
αὐτοῦ ὅτι τὰ ἔργα αὐτοῦ πονηρά ἐστιν. ὑμεῖς ἀνάβητε 8
οὐκ εἰς τὴν ἑορτήν· ἐγὼ ⸂οὔπω⸃ ἀναβαίνω εἰς τὴν ἑορτὴν ταύ-
την, ὅτι ὁ ἐμὸς καιρὸς οὔπω πεπλήρωται. ταῦτα δὲ 9
αὐτὸς εἰπὼν ⸂αὐτοῖς⸃ ἔμεινεν ἐν τῇ Γαλιλαίᾳ. Ὡς 10
δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ εἰς τὴν ἑορτήν, τότε καὶ
αὐτὸς ἀνέβη, οὐ φανερῶς ἀλλὰ ὡς ἐν κρυπτῷ. οἱ οὖν 11
Ἰουδαῖοι ἐζήτουν αὐτὸν ἐν τῇ ἑορτῇ καὶ ἔλεγον Ποῦ
ἐστὶν ἐκεῖνος; καὶ γογγυσμὸς περὶ αὐτοῦ ἦν πολὺς ἐν 12
τοῖς ὄχλοις· οἱ μὲν ἔλεγον ὅτι Ἀγαθός ἐστιν, ἄλλοι [δὲ]
ἔλεγον Οὔ, ἀλλὰ πλανᾷ τὸν ὄχλον. οὐδεὶς μέντοι 13
παρρησίᾳ ἐλάλει περὶ αὐτοῦ διὰ τὸν φόβον τῶν Ἰου-
δαίων.

Ἤδη δὲ τῆς ἑορτῆς μεσούσης ἀνέβη Ἰησοῦς εἰς τὸ 14
ἱερὸν καὶ ἐδίδασκεν. ἐθαύμαζον οὖν οἱ Ἰουδαῖοι λέγον- 15
τες Πῶς οὗτος γράμματα οἶδεν μὴ μεμαθηκώς; ἀπε- 16
κρίθη οὖν αὐτοῖς Ἰησοῦς καὶ εἶπεν Ἡ ἐμὴ διδαχὴ οὐκ ἔ-
στιν ἐμὴ ἀλλὰ τοῦ πέμψαντός με· ἐάν τις θέλῃ τὸ θέ- 17
λημα αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδαχῆς πότερον ἐκ
τοῦ θεοῦ ἐστὶν ἢ ἐγὼ ἀπ' ἐμαυτοῦ λαλῶ. ὁ ἀφ' ἑαυ- 18
τοῦ λαλῶν τὴν δόξαν τὴν ἰδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν
δόξαν τοῦ πέμψαντος αὐτὸν οὗτος ἀληθής ἐστιν καὶ
δέδωκεν ἀδικία ἐν αὐτῷ οὐκ ἔστιν. οὐ Μωυσῆς ⸂ἔδωκεν⸃ ὑμῖν τὸν 19

Galilee: for he would not walk in Judæa, because the
2 Jews sought to kill him. Now the feast of the Jews,
3 the feast of tabernacles, was at hand. His brethren
therefore said unto him, Depart hence, and go into
Judæa, that thy disciples also may behold thy works
4 which thou doest. For no man doeth anything in
secret, [1]and himself seeketh to be known openly.
If thou doest these things, manifest thyself to the
5 world. For even his brethren did not believe on
6 him. Jesus therefore saith unto them, My time is
7 not yet come; but your time is alway ready. The
world cannot hate you; but me it hateth, because
8 I testify of it, that its works are evil. Go ye up
unto the feast: I go not up [2]yet* unto this feast; be-
9 cause my time is not yet fulfilled. And having
said these things unto them, he abode *still* in Galilee.
10 But when his brethren were gone up unto the
feast, then went he also up, not publicly, but as it
11 were in secret. The Jews therefore sought him at
12 the feast, and said, Where is he? And there was
much murmuring among the multitudes concerning
him: some said, He is a good man; others said,
13 Not so, but he leadeth the multitude astray. How-
beit no man spake openly of him for fear of the
Jews.
14 But when it was now the midst of the feast Jesus
15 went up into the temple, and taught. The Jews
therefore marvelled, saying, How knoweth this man
16 letters, having never learned? Jesus therefore an-
swered them, and said, My teaching is not mine,
17 but his that sent me. If any man willeth to do his
will, he shall know of the teaching, whether it be
18 of God, or *whether* I speak from myself. He that
speaketh from himself seeketh his own glory: but he
that seeketh the glory of him that sent him, the same
19 is true, and no unrighteousness is in him. Did not
Moses give you the

1 Some ancient authorities read *and seeketh it to be known openly.*

2 Many ancient authorities omit *yet.*

* For "I go not up yet" read "I go not up" and change the marg. to Many ancient authorities add *yet.—Am. Com.*

law, and *yet* none of you doeth the law? Why
seek ye to kill me? The multitude answered, Thou 20
hast a [1]devil: who seeketh to kill thee? Jesus an- 21
swered and said unto them, I did one work, and
ye all [2]marvel. For this cause hath Moses* given 22
you circumcision (not that it is of Moses, but of
the fathers); and on the sabbath ye circumcise a
man. If a man receiveth circumcision on the sab- 23
bath, that the law of Moses may not be broken; are
ye wroth with me, because I made a man every whit
whole† on the sabbath? Judge not according to ap- 24
pearance, but judge righteous judgement.
Some therefore of them of Jerusalem said, Is not 25
this he whom they seek to kill? And lo, he speak- 26
eth openly, and they say nothing unto him. Can it
be that the rulers indeed know that this is the Christ?
Howbeit we know this man whence he is: but when 27
the Christ cometh, no one knoweth whence he is.
Jesus therefore cried in the temple, teaching and 28
saying, Ye both know me, and know whence I am;
and I am not come of myself, but he that sent me
is true, whom ye know not. I know him; because 29
I am from him, and he sent me. They sought there- 30
fore to take him: and no man laid his hand on him,
because his hour was not yet come. But of the 31
multitude many believed on him; and they said,
When the Christ shall come, will he do more signs
than those which this man hath done? The Phari- 32
sees heard the multitude murmuring these things
concerning him; and the chief priests and the Phar-
isees sent officers to take him. Jesus therefore said, 33
Yet a little while am I with you, and I go unto him
that sent me. Ye shall seek me, and shall not find 34
me: and where I am, ye cannot come. The Jews 35
therefore said among themselves, Whither will this
man go that we shall not find him? will he go unto
the Dispersion [3]among the Greeks, and teach the
Greeks? What is this word that 36

1 Gr. *demon.*

2 Or, *marvel because of this. Moses hath given you circumcision*

3 Gr. *of.*

* For "marvel. For this cause hath Moses" etc. read "marvel because thereof. Moses hath" etc. and omit the marg.—*Am. Com.*

† "a man every whit whole" add marg. Gr. *a whole man sound.*—*Am. Com.*

νόμον; καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον. τί με ζητεῖτε
20 ἀποκτεῖναι; ἀπεκρίθη ὁ ὄχλος Δαιμόνιον ἔχεις· τίς σε
21 ζητεῖ ἀποκτεῖναι; ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς Ἓν
22 ἔργον ἐποίησα καὶ πάντες θαυμάζετε. διὰ τοῦτο Μωυσῆς
δέδωκεν ὑμῖν τὴν περιτομήν, — οὐχ ὅτι ἐκ τοῦ Μωυσέως
ἐστὶν ἀλλ' ἐκ τῶν πατέρων, — καὶ [ἐν] σαββάτῳ περιτέμνετε
23 ἄνθρωπον. εἰ περιτομὴν λαμβάνει [ὁ] ἄνθρωπος ἐν σαβ-
βάτῳ ἵνα μὴ λυθῇ ὁ νόμος Μωυσέως, ἐμοὶ χολᾶτε ὅτι
24 ὅλον ἄνθρωπον ὑγιῆ ἐποίησα ἐν σαββάτῳ; μὴ κρίνετε
25 κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνετε. Ἔ-
λεγον οὖν τινὲς ἐκ τῶν Ἱεροσολυμειτῶν Οὐχ οὗτός ἐστιν
26 ὃν ζητοῦσιν ἀποκτεῖναι; καὶ ἴδε παρρησίᾳ λαλεῖ καὶ
οὐδὲν αὐτῷ λέγουσιν· μή ποτε ἀληθῶς ἔγνωσαν οἱ ἄρχον-
27 τες ὅτι οὗτός ἐστιν ὁ χριστός; ἀλλὰ τοῦτον οἴδαμεν πόθεν
ἐστίν· ὁ δὲ χριστὸς ὅταν ἔρχηται οὐδεὶς γινώσκει πόθεν
28 ἐστίν. Ἔκραξεν οὖν ἐν τῷ ἱερῷ διδάσκων [ὁ] Ἰησοῦς καὶ
λέγων Κἀμὲ οἴδατε καὶ οἴδατε πόθεν εἰμί· καὶ ἀπ' ἐμαυ-
τοῦ οὐκ ἐλήλυθα, ἀλλ' ἔστιν ἀληθινὸς ὁ πέμψας με, ὃν
29 ὑμεῖς οὐκ οἴδατε· ἐγὼ οἶδα αὐτόν, ὅτι παρ' αὐτοῦ εἰμὶ κἀ-
30 κεῖνός με ἀπέστειλεν. Ἐζήτουν οὖν αὐτὸν πιάσαι, καὶ
οὐδεὶς ἐπέβαλεν ἐπ' αὐτὸν τὴν χεῖρα, ὅτι οὔπω ἐληλύθει
31 ἡ ὥρα αὐτοῦ. Ἐκ τοῦ ὄχλου δὲ πολλοὶ ἐπίστευσαν εἰς
αὐτόν, καὶ ἔλεγον Ὁ χριστὸς ὅταν ἔλθῃ μὴ πλείονα ση-
32 μεῖα ποιήσει ὧν οὗτος ἐποίησεν; Ἤκουσαν
οἱ Φαρισαῖοι τοῦ ὄχλου γογγύζοντος περὶ αὐτοῦ ταῦτα, καὶ
ἀπέστειλαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ὑπηρέτας ἵνα
33 πιάσωσιν αὐτόν. εἶπεν οὖν ὁ Ἰησοῦς Ἔτι χρόνον μικρὸν
34 μεθ' ὑμῶν εἰμὶ καὶ ὑπάγω πρὸς τὸν πέμψαντά με. ζητή-
σετέ με καὶ οὐχ εὑρήσετέ με, καὶ ὅπου εἰμὶ ἐγὼ ὑμεῖς οὐ
35 δύνασθε ἐλθεῖν. εἶπον οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτούς Ποῦ
οὗτος μέλλει πορεύεσθαι ὅτι ἡμεῖς οὐχ εὑρήσομεν αὐτόν;
μὴ εἰς τὴν διασπορὰν τῶν Ἑλλήνων μέλλει πορεύεσθαι
36 καὶ διδάσκειν τοὺς Ἕλληνας; τίς ἐστιν ὁ λόγος οὗτος ὃν

εἶπε Ζητήσετέ με καὶ οὐχ εὑρήσετέ με καὶ ὅπου εἰμὶ
ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν;

Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς ἱστή- 37
κει ὁ Ἰησοῦς, καὶ ἔκραξεν λέγων Ἐάν τις διψᾷ ἐρχέσθω
πρός με καὶ πινέτω. ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν ἡ 38
γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥεύσουσιν ὕδα-
ὁ τος ζῶντος. Τοῦτο δὲ εἶπεν περὶ τοῦ πνεύματος ⌜οὗ⌝ 39
ἔμελλον λαμβάνειν οἱ πιστεύσαντες εἰς αὐτόν· οὔπω
Ap. γὰρ ἦν πνεῦμα, ὅτι Ἰησοῦς οὔπω ἐδοξάσθη. Ἐκ τοῦ 40
ὄχλου οὖν ἀκούσαντες τῶν λόγων τούτων ἔλεγον [ὅτι] Οὗ-
τός ἐστιν ἀληθῶς ὁ προφήτης· ἄλλοι ἔλεγον Οὗτός 41
ἐστιν ὁ χριστός· οἱ δὲ ἔλεγον Μὴ γὰρ ἐκ τῆς Γαλιλαίας
ὁ χριστὸς ἔρχεται; οὐχ ἡ γραφὴ εἶπεν ὅτι ἐκ τοῦ σπέρ- 42
ματος Δαυείδ, καὶ ἀπὸ Βηθλεὲμ τῆς κώμης ὅπου ἦν
Δαυείδ, ἔρχεται ὁ χριστός; σχίσμα οὖν ἐγένετο ἐν τῷ 43
ὄχλῳ δι' αὐτόν. τινὲς δὲ ἤθελον ἐξ αὐτῶν πιάσαι αὐτόν, 44
ἀλλ' οὐδεὶς ἔβαλεν ἐπ' αὐτὸν τὰς χεῖρας. Ἦλ- 45
θον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ Φαρισαίους,
καὶ εἶπον αὐτοῖς ἐκεῖνοι Διὰ τί οὐκ ἠγάγετε αὐτόν;
ἀπεκρίθησαν οἱ ὑπηρέται Οὐδέποτε ἐλάλησεν οὕτως 46
ἄνθρωπος. ἀπεκρίθησαν οὖν [αὐτοῖς] οἱ Φαρισαῖοι Μὴ 47
καὶ ὑμεῖς πεπλάνησθε; μή τις ἐκ τῶν ἀρχόντων ἐπίστευ- 48
σεν εἰς αὐτὸν ἢ ἐκ τῶν Φαρισαίων; ἀλλὰ ὁ ὄχλος οὗτος 49
ὁ μὴ γινώσκων τὸν νόμον ἐπάρατοί εἰσιν. λέγει Νικόδη- 50
μος πρὸς αὐτούς, ὁ ἐλθὼν πρὸς αὐτὸν πρότερον, εἷς ὢν
ἐξ αὐτῶν Μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον ἐὰν 51
μὴ ἀκούσῃ πρῶτον παρ' αὐτοῦ καὶ γνῷ τί ποιεῖ; ἀπε- 52
κρίθησαν καὶ εἶπαν αὐτῷ Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας
εἶ; ἐραύνησον καὶ ἴδε ὅτι ἐκ τῆς Γαλιλαίας προφήτης
⁘ οὐκ ἐγείρεται.⊤

Πάλιν οὖν αὐτοῖς ἐλάλησεν [ὁ] Ἰησοῦς λέγων Ἐγώ 12
εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν μοι οὐ μὴ περι-

* ⊣καὶ ἐπορεύθησαν . . . ἁμάρτανε.⊢ (ΠΕΡΙ ΜΟΙΧΑΛΙΔΟΣ ΠΕΡΙΚΟΠΗ p. 241)

he said, Ye shall seek me, and shall not find me:
and where I am, ye cannot come?
37 Now on the last day, the great *day* of the feast,
Jesus stood and cried, saying, If any man thirst, let
38 him come unto me, and drink. He that believeth
on me, as the Scripture hath said, out of his belly*
39 shall flow rivers of living water. But this spake
he of the Spirit, which they that believed on him [1] Some ancient authorities read *for the Holy Spirit was not yet given.*
were to receive: [1]for the Spirit was not yet *given*;
40 because Jesus was not yet glorified. *Some* of the
multitude therefore, when they heard these words,
41 said, This is of a truth the prophet. Others said,
This is the Christ. But some said, What, doth the
42 Christ come out of Galilee? Hath not the scripture
said that the Christ cometh of the seed of David,
and from Bethlehem, the village where David was?
43 So there arose a division in the multitude because
44 of him. And some of them would have taken him:
but no man laid hands on him.
45 The officers therefore came to the chief priests
and Pharisees; and they said unto them, Why did
46 ye not bring him? The officers answered, Never
47 man so spake. The Pharisees therefore answered
48 them, Are ye also led astray? Hath any of the
49 rulers believed on him, or of the Pharisees? But
this multitude which knoweth not the law are ac-
50 cursed. Nicodemus saith unto them (he that came
51 to him before, being one of them), Doth our law
judge a man, except it first hear from himself and
52 know what he doeth? They answered and said unto
him, Art thou also of Galilee? Search, and [2]see that [2] Or, *see: for out of Galilee &c.*
out of Galilee ariseth no prophet.†

8 12 Again therefore Jesus spake unto them, saying, I
am the light of the world: he that followeth me
shall not

* For "out of his belly" read "from within him" (with marg. Gr. *out of his belly.*)—*Am. Com.*

[† For ch. **7.** 53–**8.** 11, see p. 241, whither the passage has been transposed, to conform to the disposition of the text by Westcott & Hort.]

walk in the darkness, but shall have the light of
life. The Pharisees therefore said unto him, Thou 13
bearest witness of thyself; thy witness is not true.
Jesus answered and said unto them, Even if I bear 14
witness of myself, my witness is true; for I know
whence I came, and whither I go; but ye know
not whence I come, or whither I go. Ye judge after 15
the flesh; I judge no man. Yea and if I judge, my 16
judgement is true; for I am not alone, but I and the
Father that sent me. Yea and in your law it is writ- 17
ten, that the witness of two men is true. I am he 18
that beareth witness of myself, and the Father that
sent me beareth witness of me. They said there- 19
fore unto him, Where is thy Father? Jesus an-
swered, Ye know neither me, nor my Father: if ye
knew me, ye would know my Father also. These 20
words spake he in the treasury, as he taught in the
temple: and no man took him; because his hour
was not yet come.

He said therefore again unto them, I go away, and 21
ye shall seek me, and shall die in your sin: whither
I go, ye cannot come. The Jews therefore said, 22
Will he kill himself, that he saith, Whither I go, ye
cannot come? And he said unto them, Ye are from 23
beneath; I am from above: ye are of this world; I
am not of this world. I said therefore unto you, 24
that ye shall die in your sins: for except ye believe
that [1]I am *he**, ye shall die in your sins. They said 25
therefore unto him, Who art thou? Jesus said unto
them, [2]Even that which I have also spoken unto you
from the beginning. I have many things to speak 26
and to judge concerning you: howbeit he that sent
me is true; and the things which I heard from him,
these speak I [3]unto the world‡. They perceived not 27
that he spake to them of the Father. Jesus there- 28
fore said, When ye have lifted up the Son

[1] Or, *I am*

[2] Or, How is it *that I even speak to you at all?*†

[3] Gr. *into.*

* "I am *he*" omit marg.[1] So in xiii. 19.—*Am. Com.*

† Substitute for the present marg. [2] Or, *Altogether that which I also speak unto you*—*Am. Com.*

‡ "unto the world" omit marg. [3] "Gr. *into.*"—*Am. Com.*

περιπατήσῃ ἐν τῇ σκοτίᾳ, ἀλλ' ἕξει τὸ φῶς τῆς ζωῆς.
13 εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι Σὺ περὶ σεαυτοῦ μαρτυ-
14 ρεῖς· ἡ μαρτυρία σου οὐκ ἔστιν ἀληθής. ἀπεκρίθη Ἰησοῦς
καὶ εἶπεν αὐτοῖς Κἂν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ,
⌜ἀληθής ἐστιν ἡ μαρτυρία μου⌝, ὅτι οἶδα πόθεν ἦλθον ἡ μαρτυρία μου ἀληθής ἐστιν
καὶ ποῦ ὑπάγω· ὑμεῖς δὲ οὐκ οἴδατε πόθεν ἔρχομαι
15 ἢ ποῦ ὑπάγω. ὑμεῖς κατὰ τὴν σάρκα κρίνετε, ἐγὼ οὐ
16 κρίνω οὐδένα. καὶ ἐὰν κρίνω δὲ ἐγώ, ἡ κρίσις ἡ ἐμὴ
ἀληθινή ἐστιν, ὅτι μόνος οὐκ εἰμί, ἀλλ' ἐγὼ καὶ ὁ πέμ-
17 ψας με [πατήρ]. καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγρα-
18 πται ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθής ἐστιν. ἐγώ
εἰμι ὁ μαρτυρῶν περὶ ἐμαυτοῦ καὶ μαρτυρεῖ περὶ ἐμοῦ
19 ὁ πέμψας με πατήρ. ἔλεγον οὖν αὐτῷ Ποῦ ἐστὶν ὁ
πατήρ σου; ἀπεκρίθη Ἰησοῦς Οὔτε ἐμὲ οἴδατε οὔτε τὸν
πατέρα μου· εἰ ἐμὲ ᾔδειτε, καὶ τὸν πατέρα μου ἂν
20 ᾔδειτε. Ταῦτα τὰ ῥήματα ἐλάλησεν ἐν τῷ γαζοφυλακίῳ
διδάσκων ἐν τῷ ἱερῷ· καὶ οὐδεὶς ἐπίασεν αὐτόν, ὅτι οὔπω
ἐληλύθει ἡ ὥρα αὐτοῦ.

21 Εἶπεν οὖν πάλιν αὐτοῖς Ἐγὼ ὑπάγω καὶ ζητήσετέ
με, καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθε· ὅπου ἐγὼ
22 ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν. ἔλεγον οὖν οἱ Ἰου-
δαῖοι Μήτι ἀποκτενεῖ ἑαυτὸν ὅτι λέγει Ὅπου ἐγὼ ὑπά-
23 γω ὑμεῖς οὐ δύνασθε ἐλθεῖν; καὶ ἔλεγεν αὐτοῖς Ὑμεῖς
ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμί· ὑμεῖς ἐκ τού-
του τοῦ κόσμου ἐστέ, ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου τού-
24 του. εἶπον οὖν ὑμῖν ὅτι ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις
ὑμῶν· ἐὰν γὰρ μὴ πιστεύσητε ὅτι ⌜ἐγώ εἰμι⌝, ἀποθανεῖσθε ἐγώ εἰμι
25 ἐν ταῖς ἁμαρτίαις ὑμῶν. ἔλεγον οὖν αὐτῷ Σὺ τίς εἶ;
εἶπεν αὐτοῖς [ὁ] Ἰησοῦς Τὴν ἀρχὴν ὅτι καὶ λαλῶ ⌜ὑμῖν;⌝ ὑμῖν.
26 πολλὰ ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν· ἀλλ' ὁ πέμψας
με ἀληθής ἐστιν, κἀγὼ ἃ ἤκουσα παρ' αὐτοῦ ταῦτα λαλῶ
27 εἰς τὸν κόσμον. οὐκ ἔγνωσαν ὅτι τὸν πατέρα αὐτοῖς
28 ἔλεγεν. εἶπεν οὖν ὁ Ἰησοῦς Ὅταν ὑψώσητε τὸν υἱὸν

ἐγω εἰμι τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ⸀ἐγώ εἰμι⸣, καὶ ἀπ' ἐ-
μαυτοῦ ποιῶ οὐδέν, ἀλλὰ καθὼς ἐδίδαξέν με ὁ πατὴρ
ταῦτα λαλῶ. καὶ ὁ πέμψας με μετ' ἐμοῦ ἐστίν· οὐκ ἀ- 29
φῆκέν με μόνον, ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάν-
τοτε. Ταῦτα αὐτοῦ λαλοῦντος πολλοὶ ἐπίστευσαν εἰς αὐ- 30
τόν. Ἔλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπι- 31
στευκότας αὐτῷ Ἰουδαίους Ἐὰν ὑμεῖς μείνητε ἐν τῷ λό-
γῳ τῷ ἐμῷ, ἀληθῶς μαθηταί μού ἐστε, καὶ γνώσεσθε 32
τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς. ἀπεκρί- 33
θησαν πρὸς αὐτόν Σπέρμα Ἀβραάμ ἐσμεν καὶ οὐδενὶ
δεδουλεύκαμεν πώποτε· πῶς σὺ λέγεις ὅτι Ἐλεύθεροι
γενήσεσθε; ἀπεκρίθη αὐτοῖς [ὁ] Ἰησοῦς Ἀμὴν ἀμὴν 34
λέγω ὑμῖν ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν δοῦλός ἐστιν
[τῆς ἁμαρτίας]· ὁ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν 35
αἰῶνα· ὁ υἱὸς μένει εἰς τὸν αἰῶνα. ἐὰν οὖν ὁ υἱὸς ὑμᾶς 36
ἐλευθερώσῃ, ὄντως ἐλεύθεροι ἔσεσθε. οἶδα ὅτι σπέρμα 37
Ἀβραάμ ἐστε· ἀλλὰ ζητεῖτέ με ἀποκτεῖναι, ὅτι ὁ λόγος
⁘ ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν. ⸀ἃ ἐγὼ ἑώρακα παρὰ τῷ πα- 38
τρὶ λαλῶ· καὶ ὑμεῖς οὖν ἃ ἠκούσατε παρὰ τοῦ πατρὸς⸣
ποιεῖτε. ἀπεκρίθησαν καὶ εἶπαν αὐτῷ Ὁ πατὴρ ἡμῶν 39
Ἀβραάμ ἐστιν. λέγει αὐτοῖς [ὁ] Ἰησοῦς Εἰ τέκνα τοῦ
ἐποιεῖτε Ἀβραάμ ἐστε, τὰ ἔργα τοῦ Ἀβραὰμ ⸀ποιεῖτε⸣· νῦν δὲ 40
ζητεῖτέ με ἀποκτεῖναι, ἄνθρωπον ὃς τὴν ἀλήθειαν ὑμῖν
λελάληκα ἣν ἤκουσα παρὰ τοῦ θεοῦ· τοῦτο Ἀβραὰμ
οὐκ ἐποίησεν. ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν. 41
οὐ γεγεννήμεθα εἶπαν αὐτῷ Ἡμεῖς ἐκ πορνείας ⸀οὐκ ἐγεννήθημεν⸣· ἕνα
πατέρα ἔχομεν τὸν θεόν. εἶπεν αὐτοῖς [ὁ] Ἰησοῦς Εἰ 42
ὁ θεὸς πατὴρ ὑμῶν ἦν ἠγαπᾶτε ἂν ἐμέ, ἐγὼ γὰρ ἐκ τοῦ
θεοῦ ἐξῆλθον καὶ ἥκω· οὐδὲ γὰρ ἀπ' ἐμαυτοῦ ἐλήλυθα,
ἀλλ' ἐκεῖνός με ἀπέστειλεν. διὰ τί τὴν λαλιὰν τὴν ἐμὴν 43
οὐ γινώσκετε; ὅτι οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμόν.
ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστὲ καὶ τὰς ἐπιθυμίας 44

* ⊣ἐγὼ ἃ ἑώρακα παρὰ τῷ πατρί μου [ταῦτα] λαλῶ· καὶ ὑμεῖς οὖν ἃ ἑωράκατε παρὰ τῷ πατρὶ ὑμῶν⊢

of man, then shall ye know that [1]I am *he**, and *that* I
do nothing of myself, but as the Father taught me,
29 I speak these things. And he that sent me is with
me; he hath not left me alone; for I do always the
30 things that are pleasing to him. As he spake these
things, many believed on him.
31 Jesus therefore said to those Jews which had be-
lieved him, If ye abide in my word, *then* are ye truly
32 my disciples; and ye shall know the truth, and the
33 truth shall make you free. They answered unto
him, We be Abraham's seed, and have never yet
been in bondage to any man: how sayest thou, Ye
34 shall be made free? Jesus answered them, Verily,
verily, I say unto you, Every one that committeth
35 sin is the bondservant of sin. And the bondservant
abideth not in the house for ever: the son abideth
36 for ever. If therefore the Son shall make you free,
37 ye shall be free indeed. I know that ye are Abra-
ham's seed; yet ye seek to kill me, because my word
38 [2]hath not free course in you. I speak the things
which I have seen with [3]*my* Father: and ye also do
39 the things which ye heard from *your* father. They
answered and said unto him, Our father is Abraham.
Jesus saith unto them, If ye [4]were Abraham's chil-
40 dren, [5]ye would do the works of Abraham. But
now ye seek to kill me, a man that hath told you the
truth, which I heard from God: this did not Abraham.
41 Ye do the works of your father. They said unto
him, We were not born of fornication; we have one
42 Father, *even* God. Jesus said unto them, If God were
your Father, ye would love me: for I came forth
and am come from God; for neither have I come
43 of myself, but he sent me. Why do ye not [6]under-
stand my speech? *Even* because ye cannot hear my
44 word. Ye are of *your* father the devil, and the lusts

1 Or, *I am*
Or, *I am he: and I do*

2 Or, *hath no place in you*

3 Or, *the Father: do ye also therefore the things which ye heard from the Father.*

4 Gr. *are.*

5 Some ancient authorities read *ye do the works of Abraham.*

6 Or, *know*

* "I am *he*" omit from marg. [1] Or, *I am—Am. Com.*

of your father it is your will to do. He was a
murderer from the beginning, and [1]stood* not in
the truth, because there is no truth in him. [2]When
he speaketh a lie, he speaketh of his own: for
he is a liar, and the father thereof. But because 45
I say the truth, ye believe me not. Which of you 46
convicteth me of sin? If I say truth, why do ye not
believe me? He that is of God heareth the words 47
of God: for this cause ye hear *them* not, because ye
are not of God. The Jews answered and said unto 48
him, Say we not well that thou art a Samaritan, and
hast a [3]devil? Jesus answered, I have not a [3]devil; 49
but I honour my Father, and ye dishonour me. But 50
I seek not mine own glory: there is one that seeketh
and judgeth. Verily, verily, I say unto you, If a 51
man keep my word, he shall never see death. The 52
Jews said unto him, Now we know that thou hast
a [3]devil. Abraham is dead†, and the prophets; and
thou sayest, If a man keep my word, he shall never
taste of death. Art thou greater than our father Abra- 53
ham, which is dead†? and the prophets are dead†:
whom makest thou thyself? Jesus answered, If I 54
glorify myself, my glory is nothing: it is my Father
that glorifieth me; of whom ye say, that he is your
God; and ye have not known him: but I know him; 55
and if I should say, I know him not, I shall be like
unto you, a liar: but I know him, and keep his word.
Your father Abraham rejoiced [4]to see my day; and 56
he saw it, and was glad. The Jews therefore said 57
unto him, Thou art not yet fifty years old, and hast
thou seen Abraham? Jesus said unto them, Verily, 58
verily, I say unto you, Before Abraham [5]was‡, I am.
They took up stones therefore to cast at him: but 59
Jesus [6]hid himself, and went out of the temple[7].

And as he passed by, he saw a man blind from his **9**
birth.

1 Some ancient authorities read *standeth*.
2 Or, *When one speaketh a lie, he speaketh of his own: for his father also is a liar.*
3 Gr. *demon.*
4 Or, *that he should see*
5 Gr. *was born.*
6 Or, *was hidden, and went &c.*
7 Many ancient authorities add *and going through the midst of them went his way, and so passed by.*

* For "stood" read "standeth" and omit marg. 1—*Am. Com.*

† For "is dead" and "are dead" read "died" [Compare vi. 49, 58.] —*Am. Com.*

‡ For "was" read "was born" and omit marg. 5—*Am. Com.*

τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν. ἐκεῖνος ἀνθρωποκτό-
νος ἦν ἀπ' ἀρχῆς, καὶ ἐν τῇ ἀληθείᾳ οὐκ ἔστηκεν, ὅτι
οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ. ὅταν λαλῇ τὸ ψεῦδος, ἐκ τῶν
45 ἰδίων λαλεῖ, ὅτι ψεύστης ἐστὶν καὶ ὁ πατὴρ αὐτοῦ. ἐγὼ
46 δὲ ὅτι τὴν ἀλήθειαν λέγω, οὐ πιστεύετέ μοι. τίς ἐξ ὑμῶν
ἐλέγχει με περὶ ἁμαρτίας; εἰ ἀλήθειαν λέγω, διὰ τί
47 ὑμεῖς οὐ πιστεύετέ μοι; ὁ ὢν ἐκ τοῦ θεοῦ τὰ ῥήματα τοῦ
θεοῦ ἀκούει· διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε ὅτι ἐκ τοῦ θεοῦ
48 οὐκ ἐστέ. ἀπεκρίθησαν οἱ Ἰουδαῖοι καὶ εἶπαν αὐτῷ Οὐ
καλῶς λέγομεν ἡμεῖς ὅτι Σαμαρείτης εἶ σὺ καὶ δαιμόνιον
49 ἔχεις; ἀπεκρίθη Ἰησοῦς Ἐγὼ δαιμόνιον οὐκ ἔχω, ἀλλὰ
50 τιμῶ τὸν πατέρα μου, καὶ ὑμεῖς ἀτιμάζετέ με. ἐγὼ δὲ οὐ
51 ζητῶ τὴν δόξαν μου· ἔστιν ὁ ζητῶν καὶ κρίνων. Ἀμὴν
ἀμὴν λέγω ὑμῖν, ἐάν τις τὸν ἐμὸν λόγον τηρήσῃ, θάνατον
52 οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα. εἶπαν αὐτῷ οἱ Ἰου-
δαῖοι Νῦν ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις. Ἀβραὰμ ἀπέ-
θανεν καὶ οἱ προφῆται, καὶ σὺ λέγεις Ἐάν τις τὸν
λόγον μου τηρήσῃ, οὐ μὴ γεύσηται θανάτου εἰς τὸν
53 αἰῶνα· μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραάμ, ὅστις
ἀπέθανεν; καὶ οἱ προφῆται ἀπέθανον· τίνα σεαυτὸν ποι-
54 εῖς; ἀπεκρίθη Ἰησοῦς Ἐὰν ἐγὼ δοξάσω ἐμαυτόν, ἡ
δόξα μου οὐδέν ἐστιν· ἔστιν ὁ πατήρ μου ὁ δοξάζων με,
55 ὃν ὑμεῖς λέγετε ὅτι ⌜θεὸς ὑμῶν⌝ ἐστίν, καὶ οὐκ ἐγνώκατε Θεὸς ἡμῶν
αὐτόν, ἐγὼ δὲ οἶδα αὐτόν· κἂν εἴπω ὅτι οὐκ οἶδα αὐ-
τόν, ἔσομαι ὅμοιος ὑμῖν ψεύστης· ἀλλὰ οἶδα αὐτὸν καὶ
56 τὸν λόγον αὐτοῦ τηρῶ. Ἀβραὰμ ὁ πατὴρ ὑμῶν ἠγαλ-
λιάσατο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμήν, καὶ εἶδεν καὶ
57 ἐχάρη. εἶπαν οὖν οἱ Ἰουδαῖοι πρὸς αὐτόν Πεντήκοντα
58 ἔτη οὔπω ἔχεις καὶ Ἀβραὰμ ⌜ἑώρακας⌝; εἶπεν αὐτοῖς Ἰη- ἑώρακέν σε
σοῦς Ἀμὴν ἀμὴν λέγω ὑμῖν, πρὶν Ἀβραὰμ γενέσθαι ἐγὼ
59 εἰμί. ἦραν οὖν λίθους ἵνα βάλωσιν ἐπ' αὐτόν· Ἰησοῦς
δὲ ἐκρύβη καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ.

1 Καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς.

καὶ ἠρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες Ῥαββεί, 2
τίς ἥμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ;
ἀπεκρίθη Ἰησοῦς Οὔτε οὗτος ἥμαρτεν οὔτε οἱ γονεῖς 3
αὐτοῦ, ἀλλ' ἵνα φανερωθῇ τὰ ἔργα τοῦ θεοῦ ἐν αὐτῷ.
ὡς ἡμᾶς δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με ⌜ἕως⌝ ἡμέρα 4
ἐστίν· ἔρχεται νὺξ ὅτε οὐδεὶς δύναται ἐργάζεσθαι. ὅταν 5
ἐν τῷ κόσμῳ ὦ, φῶς εἰμὶ τοῦ κόσμου. ταῦτα εἰπὼν ἔ- 6
πτυσεν χαμαὶ καὶ ἐποίησεν πηλὸν ἐκ τοῦ πτύσματος, καὶ
ἐπέχρισεν ⌜ἐπέθηκεν⌝ αὐτοῦ τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμούς, καὶ 7
εἶπεν αὐτῷ Ὕπαγε νίψαι εἰς τὴν κολυμβήθραν τοῦ
Σιλωάμ (ὃ ἑρμηνεύεται Ἀπεσταλμένος). ἀπῆλθεν οὖν καὶ
ἐνίψατο, καὶ ἦλθεν βλέπων. Οἱ οὖν γείτονες καὶ 8
οἱ θεωροῦντες αὐτὸν τὸ πρότερον ὅτι προσαίτης ἦν ἔλεγον
Οὐχ οὗτός ἐστιν ὁ καθήμενος καὶ προσαιτῶν; ἄλλοι ἔλε- 9
γον ὅτι Οὗτός ἐστιν· ἄλλοι ἔλεγον Οὐχί, ἀλλὰ ὅμοιος
αὐτῷ ἐστίν. ἐκεῖνος ἔλεγεν ὅτι Ἐγώ εἰμι. ἔλεγον 10
οὖν αὐτῷ Πῶς [οὖν] ἠνεῴχθησάν σου οἱ ὀφθαλμοί; ἀπε- 11
κρίθη ἐκεῖνος Ὁ ἄνθρωπος ὁ λεγόμενος Ἰησοῦς πηλὸν
ἐποίησεν καὶ ἐπέχρισέν μου τοὺς ὀφθαλμοὺς καὶ εἶπέν μοι
ὅτι Ὕπαγε εἰς τὸν Σιλωὰμ καὶ νίψαι· ἀπελθὼν οὖν καὶ
νιψάμενος ἀνέβλεψα. καὶ εἶπαν αὐτῷ Ποῦ ἐστὶν ἐκεῖ- 12
νος; λέγει Οὐκ οἶδα. Ἄγουσιν αὐτὸν πρὸς 13
τοὺς Φαρισαίους τόν ποτε τυφλόν. ἦν δὲ σάββατον ἐν ᾗ 14
ἡμέρᾳ τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς καὶ ἀνέῳξεν αὐτοῦ
τοὺς ὀφθαλμούς. πάλιν οὖν ἠρώτων αὐτὸν καὶ οἱ Φαρι- 15
σαῖοι πῶς ἀνέβλεψεν. ὁ δὲ εἶπεν αὐτοῖς Πηλὸν ἐπέθη-
κέν μου ἐπὶ τοὺς ὀφθαλμούς, καὶ ἐνιψάμην, καὶ βλέπω.
ἔλεγον οὖν ἐκ τῶν Φαρισαίων τινές Οὐκ ἔστιν οὗτος παρὰ 16
θεοῦ ὁ ἄνθρωπος, ὅτι τὸ σάββατον οὐ τηρεῖ. ἄλλοι [δὲ]
ἔλεγον Πῶς δύναται ἄνθρωπος ἁμαρτωλὸς τοιαῦτα ση-
μεῖα ποιεῖν; καὶ σχίσμα ἦν ἐν αὐτοῖς. λέγουσιν οὖν 17
τῷ τυφλῷ πάλιν Τί σὺ λέγεις περὶ αὐτοῦ, ὅτι ἠνέῳξέν
σου τοὺς ὀφθαλμούς; ὁ δὲ εἶπεν ὅτι Προφήτης ἐστίν.

2 And his disciples asked him, saying, Rabbi, who
did sin, this man, or his parents, that he should
3 be born blind? Jesus answered, Neither did this
man sin, nor his parents: but that the works of God
4 should be made manifest in him. We must work
the works of him that sent me, while it is day: the
5 night cometh, when no man can work. When I am
6 in the world, I am the light of the world. When
he had thus spoken, he spat on the ground, and
made clay of the spittle, [1]and anointed his eyes with
7 the clay, and said unto him, Go, wash in the pool of
Siloam (which is by interpretation, Sent). He went
8 away therefore, and washed, and came seeing. The
neighbours therefore, and they which saw him afore-
time, that he was a beggar, said, Is not this he that
9 sat and begged? Others said, It is he: others said,
10 No, but he is like him. He said, I am *he*. They
said therefore unto him, How then were thine eyes
11 opened? He answered, The man that is called
Jesus made clay, and anointed mine eyes, and said
unto me, Go to Siloam, and wash: so I went away
12 and washed, and I received sight. And they said
unto him, Where is he? He saith, I know not.
13 They bring to the Pharisees him that aforetime
14 was blind. Now it was the sabbath on the day when
15 Jesus made the clay, and opened his eyes. Again
therefore the Pharisees also asked him how he re-
ceived his sight. And he said unto them, He put
clay upon mine eyes, and I washed, and do see.
16 Some therefore of the Pharisees said, This man is
not from God, because he keepeth not the sabbath.
But others said, How can a man that is a sinner do
such signs? And there was a division among them.
17 They say therefore unto the blind man again, What
sayest thou of him, in that he opened thine eyes?
And he said, He is a prophet.

1 Or, *and with the clay thereof anointed his eyes*

The Jews therefore did not believe concerning him, 18
that he had been blind, and had received his sight,
until they called the parents of him that had received
his sight, and asked them, saying, Is this your son, 19
who ye say was born blind? how then doth he now
see? His parents answered and said, We know that 20
this is our son, and that he was born blind: but how 21
he now seeth, we know not; or who opened his eyes,
we know not: ask him; he is of age; he shall speak
for himself. These things said his parents, because 22
they feared the Jews: for the Jews had agreed already, that if any man should confess him *to be* Christ,
he should be put out of the synagogue. Therefore 23
said his parents, He is of age; ask him. So they 24
called a second time the man that was blind, and
said unto him, Give glory to God: we know that this
man is a sinner. He therefore answered, Whether 25
he be a sinner, I know not: one thing I know, that,
whereas I was blind, now I see. They said there- 26
fore unto him, What did he to thee? how opened
he thine eyes? He answered them, I told you even 27
now, and ye did not hear: wherefore would ye hear
it again? would ye also become his disciples? And 28
they reviled him, and said, Thou art his disciple;
but we are disciples of Moses. We know that God 29
hath spoken unto Moses: but as for this man, we
know not whence he is. The man answered and 30
said unto them, Why, herein is the marvel, that ye
know not whence he is, and *yet* he opened mine
eyes. We know that God heareth not sinners: but 31
if any man be a worshipper of God, and do his will,
him he heareth. Since the world began it was never 32
heard that any one opened the eyes of a man born
blind. If this man were not from God, he could do 33
nothing. They answered and said unto him, Thou 34
wast altogether born in sins, and dost thou teach us?
And they cast him

18 Οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι ἦν
τυφλὸς καὶ ἀνέβλεψεν, ἕως ὅτου ἐφώνησαν τοὺς γονεῖς
19 αὐτοῦ τοῦ ἀναβλέψαντος καὶ ἠρώτησαν αὐτοὺς λέγον-
τες Οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς λέγετε ὅτι τυφλὸς
20 ἐγεννήθη; πῶς οὖν βλέπει ἄρτι; ἀπεκρίθησαν οὖν οἱ γονεῖς
αὐτοῦ καὶ εἶπαν Οἴδαμεν ὅτι οὗτός ἐστιν ὁ υἱὸς ἡμῶν
21 καὶ ὅτι τυφλὸς ἐγεννήθη· πῶς δὲ νῦν βλέπει οὐκ οἴδαμεν,
ἢ τίς ἤνοιξεν αὐτοῦ τοὺς ὀφθαλμοὺς ἡμεῖς οὐκ οἴδαμεν·
αὐτὸν ἐρωτήσατε, ἡλικίαν ἔχει, αὐτὸς περὶ ἑαυτοῦ λαλήσει.
22 ταῦτα εἶπαν οἱ γονεῖς αὐτοῦ ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους,
ἤδη γὰρ συνετέθειντο οἱ Ἰουδαῖοι ἵνα ἐάν τις αὐτὸν ὁμολο-
23 γήσῃ Χριστόν, ἀποσυνάγωγος γένηται. διὰ τοῦτο οἱ
γονεῖς αὐτοῦ εἶπαν ὅτι Ἡλικίαν ἔχει, αὐτὸν ⸀ἐπερωτή- ἐρωτήσατε
24 σατε⸃. Ἐφώνησαν οὖν τὸν ἄνθρωπον ἐκ δευτέρου ὃς ἦν
τυφλὸς καὶ εἶπαν αὐτῷ Δὸς δόξαν τῷ θεῷ· ἡμεῖς οἴδα-
25 μεν ὅτι οὗτος ὁ ἄνθρωπος ἁμαρτωλός ἐστιν. ἀπεκρίθη
οὖν ἐκεῖνος Εἰ ἁμαρτωλός ἐστιν οὐκ οἶδα· ἓν οἶδα ὅτι
26 τυφλὸς ὢν ἄρτι βλέπω. εἶπαν οὖν αὐτῷ Τί ἐποίησέν
27 σοι; πῶς ἤνοιξέν σου τοὺς ὀφθαλμούς; ἀπεκρίθη αὐ-
τοῖς Εἶπον ὑμῖν ἤδη καὶ οὐκ ἠκούσατε· τί ⸆ πάλιν θέλετε οὖν
ἀκούειν; μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι;
28 καὶ ἐλοιδόρησαν αὐτὸν καὶ εἶπαν Σὺ μαθητὴς εἶ ἐκείνου,
29 ἡμεῖς δὲ τοῦ Μωυσέως ἐσμὲν μαθηταί· ἡμεῖς οἴδαμεν ὅτι
Μωυσεῖ λελάληκεν ὁ θεός, τοῦτον δὲ οὐκ οἴδαμεν πόθεν
30 ἐστίν. ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς Ἐν τού-
τῳ γὰρ τὸ θαυμαστόν ἐστιν ὅτι ὑμεῖς οὐκ οἴδατε πόθεν
31 ἐστίν, καὶ ἤνοιξέν μου τοὺς ὀφθαλμούς. οἴδαμεν ὅτι ὁ
θεὸς ἁμαρτωλῶν οὐκ ἀκούει, ἀλλ' ἐάν τις θεοσεβὴς ᾖ καὶ
32 τὸ θέλημα αὐτοῦ ποιῇ τούτου ἀκούει. ἐκ τοῦ αἰῶνος οὐκ ἠ-
κούσθη ὅτι ἠνέῳξέν τις ὀφθαλμοὺς τυφλοῦ γεγεννημέ-
33 νου· εἰ μὴ ἦν οὗτος παρὰ θεοῦ, οὐκ ἠδύνατο ποιεῖν οὐδέν.
34 ἀπεκρίθησαν καὶ εἶπαν αὐτῷ Ἐν ἁμαρτίαις σὺ ἐγεννή-
θης ὅλος, καὶ σὺ διδάσκεις ἡμᾶς; καὶ ἐξέβαλον αὐτὸν

ἔξω. Ἤκουσεν Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἔξω, 35
καὶ εὑρὼν αὐτὸν εἶπεν Σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ ἀνθρώ-
Καὶ τίς ἐστιν, ἔφη — που; ⌜ἀπεκρίθη ἐκεῖνος [καὶ εἶπεν] Καὶ τίς ἐστιν⌝, κύριε, ἵνα 36
πιστεύσω εἰς αὐτόν; εἶπεν αὐτῷ ὁ Ἰησοῦς Καὶ ἑώρακας 37
αὐτὸν καὶ ὁ λαλῶν μετὰ σοῦ ἐκεῖνός ἐστιν. ὁ δὲ ἔφη Πι- 38
στεύω, κύριε· καὶ προσεκύνησεν αὐτῷ. καὶ εἶπεν ὁ Ἰησοῦς 39
Εἰς κρίμα ἐγὼ εἰς τὸν κόσμον τοῦτον ἦλθον, ἵνα οἱ μὴ
βλέποντες βλέπωσιν καὶ οἱ βλέποντες τυφλοὶ γένωνται. 40
Ἤκουσαν ἐκ τῶν Φαρισαίων ταῦτα οἱ μετ' αὐτοῦ ὄντες, καὶ
εἶπαν αὐτῷ Μὴ καὶ ἡμεῖς τυφλοί ἐσμεν; εἶπεν αὐτοῖς [ὁ] 41
Ἰησοῦς Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἴχετε ἁμαρτίαν· νῦν δὲ λέ-
γετε ὅτι Βλέπομεν· ἡ ἁμαρτία ὑμῶν μένει. Ἀ- 1
μὴν ἀμὴν λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς
τὴν αὐλὴν τῶν προβάτων ἀλλὰ ἀναβαίνων ἀλλαχόθεν
ἐκεῖνος κλέπτης ἐστὶν καὶ λῃστής· ὁ δὲ εἰσερχόμενος διὰ 2
τῆς θύρας ποιμήν ἐστιν τῶν προβάτων. τούτῳ ὁ θυρωρὸς 3
ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει, καὶ τὰ
ἴδια πρόβατα φωνεῖ κατ' ὄνομα καὶ ἐξάγει αὐτά. ὅταν τὰ 4
ἴδια πάντα ἐκβάλῃ, ἔμπροσθεν αὐτῶν πορεύεται, καὶ τὰ
πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἴδασιν τὴν φωνὴν αὐτοῦ·
ἀλλοτρίῳ δὲ οὐ μὴ ἀκολουθήσουσιν ἀλλὰ φεύξονται 5
ἀπ' αὐτοῦ, ὅτι οὐκ οἴδασι τῶν ἀλλοτρίων τὴν φωνήν.
Ταύτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς· ἐκεῖνοι δὲ 6
οὐκ ἔγνωσαν τίνα ἦν ἃ ἐλάλει αὐτοῖς. Εἶπεν 7
οὖν πάλιν [ὁ] Ἰησοῦς Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐγώ εἰμι ἡ
θύρα τῶν προβάτων. πάντες ὅσοι ἦλθον πρὸ ἐμοῦ κλέπται 8
εἰσὶν καὶ λῃσταί· ἀλλ' οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα.
ἐγώ εἰμι ἡ θύρα· δι' ἐμοῦ ἐάν τις εἰσέλθῃ σωθήσεται καὶ 9
εἰσελεύσεται καὶ ἐξελεύσεται καὶ νομὴν εὑρήσει. ὁ κλέ- 10
πτης οὐκ ἔρχεται εἰ μὴ ἵνα κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ·
ἐγὼ ἦλθον ἵνα ζωὴν ἔχωσιν καὶ περισσὸν ἔχωσιν. Ἐγώ 11
εἰμι ὁ ποιμὴν ὁ καλός· ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν
αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων· ὁ μισθωτὸς καὶ οὐκ ὢν 12

out.
35 Jesus heard that they had cast him out; and find- [1]Many ancient authorities read *the Son of man.*
ing him, he said, Dost thou believe on [1]the Son of
36 God? He answered and said, And who is he, Lord,
37 that I may believe on him? Jesus said unto him,
Thou hast both seen him, and he it is that speaketh
38 with thee. And he said, Lord, I believe. And he
39 worshipped him. And Jesus said, For judgement
came I into this world, that they which see not may
see; and that they which see may become blind.
40 Those of the Pharisees which were with him heard
these things, and said unto him, Are we also blind?
41 Jesus said unto them, If ye were blind, ye would have
no sin: but now ye say, We see: your sin remaineth.
10 Verily, verily, I say unto you, He that entereth
not by the door into the fold of the sheep, but
climbeth up some other way, the same is a thief and
2 a robber. But he that entereth in by the door is
3 [2]the shepherd of the sheep. To him the porter [2]Or, *a shepherd*
openeth; and the sheep hear his voice: and he call-
eth his own sheep by name, and leadeth them out.
4 When he hath put forth all his own, he goeth before
them, and the sheep follow him: for they know his
5 voice. And a stranger will they not follow, but will
flee from him: for they know not the voice of stran-
6 gers. This [3]parable spake Jesus unto them: but [3]Or, *proverb*
they understood not what things they were which
he spake unto them.
7 Jesus therefore said unto them again, Verily,
verily, I say unto you, I am the door of the sheep.
8 All that came before me* are thieves and robbers:
9 but the sheep did not hear them. I am the door:
by me if any man enter in, he shall be saved, and
10 shall go in and go out, and shall find pasture. The
thief cometh not, but that he may steal, and kill, and
destroy: I came that they may have life, and may
11 [4]have *it* abundantly. I am the good shepherd: the [4]Or, *have abundance*
good shepherd layeth down his life for the sheep.
12 He that is a hireling, and not

* "before me" add marg. Some ancient authorities omit *before me.—Am. Com.*

a shepherd, whose own the sheep are not, beholdeth
the wolf coming, and leaveth the sheep, and fleeth,
and the wolf snatcheth them, and scattereth *them*: *he* 13
fleeth because he is a hireling, and careth not for the
sheep. I am the good shepherd; and I know mine 14
own, and mine own know me, even as the Father 15
knoweth me, and I know the Father; and I lay down
my life for the sheep. And other sheep I have, which 16
are not of this fold: them also I must [1]bring, and
they shall hear my voice; and [2]they shall become
one flock, one shepherd. Therefore doth the Father 17
love me, because I lay down my life, that I may
take it again. No one [3]taketh it away from me, but 18
I lay it down of myself. I have [4]power to lay it
down, and I have [4]power to take it again. This
commandment received I from my Father.

There arose a division again among the Jews be- 19
cause of these words. And many of them said, 20
He hath a [5]devil, and is mad; why hear ye him?
Others said, These are not the sayings of one pos- 21
sessed with a [5]devil. Can a [5]devil open the eyes of
the blind?

[6]And it was the feast of the dedication at Jeru- 22
salem: it was winter; and Jesus was walking in the 23
temple in Solomon's porch. The Jews therefore 24
came round about him, and said unto him, How
long dost thou hold us in suspense? If thou art
the Christ, tell us plainly. Jesus answered them, 25
I told you, and ye believe not: the works that I do
in my Father's name, these bear witness of me. But 26
ye believe not, because ye are not of my sheep. My 27
sheep hear my voice, and I know them, and they
follow me: and I give unto them eternal life; and 28
they shall never perish, and no one shall snatch
them out of my hand. [7]My Father, which hath 29
given *them* unto me, is greater than all;

1 Or, *lead*
2 Or, *there shall be one flock*
3 Some ancient authorities read *took it away.*
4 Or, *right*
5 Gr. *demon.*
6 Some ancient authorities read *At that time was the feast.*
7 Some ancient authorities read *That which my Father hath given unto me.*

ποιμήν, οὗ οὐκ ἔστιν τὰ πρόβατα ἴδια, θεωρεῖ τὸν λύκον
ἐρχόμενον καὶ ἀφίησιν τὰ πρόβατα καὶ φεύγει,—καὶ ὁ
13 *λύκος ἁρπάζει αὐτὰ καὶ σκορπίζει,—ὅτι μισθωτός ἐστιν*
14 *καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων. ἐγώ εἰμι ὁ ποιμὴν*
ὁ καλός, καὶ γινώσκω τὰ ἐμὰ καὶ γινώσκουσί με τὰ ἐμά,
15 *καθὼς γινώσκει με ὁ πατὴρ κἀγὼ γινώσκω τὸν πατέρα, καὶ*
16 *τὴν ψυχήν μου τίθημι ὑπὲρ τῶν προβάτων. καὶ ἄλλα πρό-*
βατα ἔχω ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης· κἀκεῖνα δεῖ με
ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσιν, καὶ γενήσονται
17 *μία ποίμνη,* εἷς ποιμήν. *διὰ τοῦτό με ὁ πατὴρ ἀγαπᾷ*
ὅτι ἐγὼ τίθημι τὴν ψυχήν μου, ἵνα πάλιν λάβω αὐτήν.
18 *οὐδεὶς ⌜ἦρεν⌝ αὐτὴν ἀπ' ἐμοῦ, ἀλλ' ἐγὼ τίθημι αὐτὴν ἀ-* αἴρει
π' ἐμαυτοῦ. ἐξουσίαν ἔχω θεῖναι αὐτήν, καὶ ἐξουσίαν ἔχω
πάλιν λαβεῖν αὐτήν· ταύτην τὴν ἐντολὴν ἔλαβον παρὰ
19 *τοῦ πατρός μου.* Σχίσμα *πάλιν ἐγένετο ἐν*
20 *τοῖς* Ἰουδαίοις *διὰ τοὺς λόγους τούτους. ἔλεγον δὲ πολλοὶ*
ἐξ αὐτῶν Δαιμόνιον *ἔχει καὶ μαίνεται· τί αὐτοῦ ἀκούετε;*
21 *ἄλλοι ἔλεγον* Ταῦτα *τὰ ῥήματα οὐκ ἔστιν δαιμονιζομένου·*
μὴ δαιμόνιον δύναται τυφλῶν ὀφθαλμοὺς ἀνοῖξαι;

22 Ἐγένετο *τότε τὰ ἐνκαίνια ἐν τοῖς* Ἱεροσολύμοις· *χει-*
23 *μὼν ἦν, καὶ περιεπάτει* [ὁ] Ἰησοῦς *ἐν τῷ ἱερῷ ἐν τῇ*
24 *στοᾷ τοῦ* Σολομῶνος. *⌜ἐκύκλωσαν⌝ οὖν αὐτὸν οἱ* Ἰουδαῖοι ἐκύκλευσαν
καὶ ἔλεγον αὐτῷ Ἕως *πότε τὴν ψυχὴν ἡμῶν αἴρεις; εἰ*
25 *σὺ εἶ ὁ χριστός, εἰπὸν ἡμῖν παρρησίᾳ. ἀπεκρίθη αὐτοῖς*
[ὁ] Ἰησοῦς Εἶπον *ὑμῖν καὶ οὐ πιστεύετε· τὰ ἔργα ἃ ἐγὼ*
ποιῶ ἐν τῷ ὀνόματι τοῦ πατρός μου ταῦτα μαρτυρεῖ περὶ
26 *ἐμοῦ· ἀλλὰ ὑμεῖς οὐ πιστεύετε, ὅτι οὐκ ἐστὲ ἐκ τῶν προ-*
27 *βάτων τῶν ἐμῶν. τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου*
ἀκούουσιν, κἀγὼ γινώσκω αὐτά, καὶ ἀκολουθοῦσίν μοι,
28 *κἀγὼ δίδωμι αὐτοῖς ζωὴν αἰώνιον, καὶ οὐ μὴ ἀπόλωνται*
εἰς τὸν αἰῶνα, καὶ οὐχ ἁρπάσει τις αὐτὰ ἐκ τῆς χειρός
29 *μου. ὁ πατήρ μου ⌜ὃ δέδωκέν μοι πάντων μεῖζόν ἐστιν⌝,* ὃς.. μείζων ἐστίν

καὶ οὐδεὶς δύναται ἁρπάζειν ἐκ τῆς χειρὸς τοῦ πατρός.
ἐγὼ καὶ ὁ πατὴρ ἕν ἐσμεν. Ἐβάστασαν πάλιν λίθους οἱ 30
Ἰουδαῖοι ἵνα λιθάσωσιν αὐτόν. ἀπεκρίθη αὐτοῖς ὁ Ἰη- 31 32
καλὰ ἔδειξα ὑμῖν σοῦς Πολλὰ ἔργα ⸀ἔδειξα ὑμῖν καλὰ⸣ ἐκ τοῦ πατρός· διὰ
ποῖον αὐτῶν ἔργον ἐμὲ λιθάζετε; ἀπεκρίθησαν αὐτῷ οἱ 33
Ἰουδαῖοι Περὶ καλοῦ ἔργου οὐ λιθάζομέν σε ἀλλὰ περὶ
βλασφημίας, καὶ ὅτι σὺ ἄνθρωπος ὢν ποιεῖς σεαυτὸν θεόν.
ἀπεκρίθη αὐτοῖς [ὁ] Ἰησοῦς Οὐκ ἔστιν γεγραμμένον ἐν 34
τῷ νόμῳ ὑμῶν ὅτι Ἐγὼ εἶπα Θεοί ἐστε; εἰ ἐκεί- 35
νους εἶπεν θεοὺς πρὸς οὓς ὁ λόγος τοῦ θεοῦ ἐγένετο, καὶ οὐ
δύναται λυθῆναι ἡ γραφή, ὃν ὁ πατὴρ ἡγίασεν καὶ ἀπέ- 36
στειλεν εἰς τὸν κόσμον ὑμεῖς λέγετε ὅτι Βλασφημεῖς,
ὅτι εἶπον Υἱὸς τοῦ θεοῦ εἰμί; εἰ οὐ ποιῶ τὰ ἔργα τοῦ 37
πατρός μου, μὴ πιστεύετέ μοι· εἰ δὲ ποιῶ, κἂν ἐμοὶ μὴ 38
πιστεύητε τοῖς ἔργοις πιστεύετε, ἵνα γνῶτε καὶ γινώσκητε
ὅτι ἐν ἐμοὶ ὁ πατὴρ κἀγὼ ἐν τῷ πατρί. Ἐζήτουν [οὖν] 39
[πάλιν] αὐτὸν ⸀αὐτὸν πάλιν⸣ πιάσαι· καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν.

Καὶ ἀπῆλθεν πάλιν πέραν τοῦ Ἰορδάνου εἰς τὸν τόπον 40
ἔμεινεν ὅπου ἦν Ἰωάνης τὸ πρῶτον βαπτίζων, καὶ ⸀ἔμενεν⸣ ἐκεῖ.
καὶ πολλοὶ ἦλθον πρὸς αὐτὸν καὶ ἔλεγον ὅτι Ἰωάνης 41
μὲν σημεῖον ἐποίησεν οὐδέν, πάντα δὲ ὅσα εἶπεν Ἰωάνης
περὶ τούτου ἀληθῆ ἦν. καὶ πολλοὶ ἐπίστευσαν εἰς αὐτὸν 42
ἐκεῖ.

Ἦν δέ τις ἀσθενῶν, Λάζαρος ἀπὸ Βηθανίας ἐκ τῆς 1
κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς. ἦν δὲ 2
Μαριὰμ ἡ ἀλείψασα τὸν κύριον μύρῳ καὶ ἐκμάξασα τοὺς
πόδας αὐτοῦ ταῖς θριξὶν αὐτῆς, ἧς ὁ ἀδελφὸς Λάζαρος
ἠσθένει. ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν λέγου- 3
σαι Κύριε, ἴδε ὃν φιλεῖς ἀσθενεῖ. ἀκούσας δὲ ὁ Ἰη- 4
σοῦς εἶπεν Αὕτη ἡ ἀσθένεια οὐκ ἔστιν πρὸς θάνατον
ἀλλ' ὑπὲρ τῆς δόξης τοῦ θεοῦ ἵνα δοξασθῇ ὁ υἱὸς τοῦ
θεοῦ δι' αὐτῆς. ἠγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ 5
τὴν ἀδελφὴν αὐτῆς καὶ τὸν Λάζαρον. ὡς οὖν ἤκουσεν 6

and no one is able to snatch [1]*them* out of the Father's
30 hand. I and the Father are one. The Jews took up
31 stones again to stone him. Jesus answered them,
32 Many good works have I shewed you from the Fa-
33 ther; for which of those works do ye stone me? The
Jews answered him, For a good work we stone thee
not, but for blasphemy; and because that thou, be-
34 ing a man, makest thyself God. Jesus answered
them, Is it not written in your law, I said, Ye are
35 gods? If he called them gods, unto whom the word
of God came (and the scripture cannot be broken),
36 say ye of him, whom the Father [2]sanctified and sent
into the world, Thou blasphemest; because I said,
37 I am *the* Son of God? If I do not the works of my
38 Father, believe me not. But if I do them, though
ye believe not me, believe the works: that ye may
know and understand that the Father is in me, and
39 I in the Father. They sought again to take him:
and he went forth out of their hand.
40 And he went away again beyond Jordan into the
place where John was at the first baptizing; and
41 there he abode. And many came unto him; and
they said, John indeed did no sign: but all things
42 whatsoever John spake of this man were true. And
many believed on him there.

11 Now a certain man was sick, Lazarus of Betha-
ny, of the village of Mary and her sister Martha.
2 And it was that Mary which anointed the Lord with
ointment, and wiped his feet with her hair, whose
3 brother Lazarus was sick. The sisters therefore
sent unto him, saying, Lord, behold, he whom thou
4 lovest is sick. But when Jesus heard it, he said,
This sickness is not unto death, but for the glory of
God, that the Son of God may be glorified thereby.
5 Now Jesus loved Martha, and her sister, and Laza-
6 rus. When therefore he heard

[1] Or, *aught*
[2] Or, *consecrated*

that he was sick, he abode at that time two days
in the place where he was. Then after this he 7
saith to the disciples, Let us go into Judæa again.
The disciples say unto him, Rabbi, the Jews were 8
but now seeking to stone thee; and goest thou
thither again? Jesus answered, Are there not 9
twelve hours in the day? If a man walk in the
day, he stumbleth not, because he seeth the light
of this world. But if a man walk in the night, 10
he stumbleth, because the light is not in him.
These things spake he: and after this he saith unto 11
them, Our friend Lazarus is fallen asleep; but I go,
that I may awake him out of sleep. The disciples 12
therefore said unto him, Lord, if he is fallen asleep,
he will [1]recover. Now Jesus had spoken of his 13
death: but they thought that he spake of taking
rest in sleep. Then Jesus therefore said unto them 14
plainly, Lazarus is dead. And I am glad for your 15
sakes that I was not there, to the intent ye may be-
lieve; nevertheless let us go unto him. Thomas 16
therefore, who is called [2]Didymus, said unto his
fellow-disciples, Let us also go, that we may die
with him.

So when Jesus came, he found that he had been 17
in the tomb four days already. Now Bethany was 18
nigh unto Jerusalem, about fifteen furlongs off; and 19
many of the Jews had come to Martha and Mary,
to console them concerning their brother. Martha 20
therefore, when she heard that Jesus was coming,
went and met him: but Mary still sat in the house.
Martha therefore said unto Jesus, Lord, if thou 21
hadst been here, my brother had not died. And 22
even now I know that, whatsoever thou shalt ask of
God, God will give thee. Jesus saith unto her, Thy 23
brother shall rise again. Martha saith unto him, I 24
know that he shall rise again in the resurrection at
the last day. Jesus said unto her, I am the resur- 25
rection and the life: he that believeth on me, though
he die, yet shall he live: and whosoever liveth and 26
believeth on me shall never die. Believest thou this?
She saith unto him, Yea, Lord: I have believed that 27
thou

1 Gr. *be saved.*

2 That is, *Twin.*

ὅτι ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν ᾧ ἦν τόπῳ δύο ἡμέρας·
7 ἔπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς Ἄγωμεν εἰς τὴν
8 Ἰουδαίαν πάλιν. λέγουσιν αὐτῷ οἱ μαθηταί Ῥαββεί,
νῦν ἐζήτουν σε λιθάσαι οἱ Ἰουδαῖοι, καὶ πάλιν ὑπάγεις
9 ἐκεῖ; ἀπεκρίθη Ἰησοῦς Οὐχὶ δώδεκα ὧραί εἰσιν τῆς ἡμέ-
ρας; ἐάν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ προσκόπτει, ὅτι τὸ
10 φῶς τοῦ κόσμου τούτου βλέπει· ἐὰν δέ τις περιπατῇ ἐν
τῇ νυκτί, προσκόπτει, ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ.
11 ταῦτα εἶπεν, καὶ μετὰ τοῦτο λέγει αὐτοῖς Λάζαρος ὁ φί-
λος ἡμῶν κεκοίμηται, ἀλλὰ πορεύομαι ἵνα ἐξυπνίσω αὐτόν.
12 εἶπαν οὖν οἱ μαθηταὶ αὐτῷ Κύριε, εἰ κεκοίμηται σωθή-
13 σεται. εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ.
ἐκεῖνοι δὲ ἔδοξαν ὅτι περὶ τῆς κοιμήσεως τοῦ ὕπνου λέγει.
14 τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς παρρησίᾳ Λάζαρος ἀπέ-
15 θανεν, καὶ χαίρω δι' ὑμᾶς, ἵνα πιστεύσητε, ὅτι οὐκ ἤμην
16 ἐκεῖ· ἀλλὰ ἄγωμεν πρὸς αὐτόν. εἶπεν οὖν Θωμᾶς ὁ λεγό-
μενος Δίδυμος τοῖς συνμαθηταῖς Ἄγωμεν καὶ ἡμεῖς ἵνα
17 ἀποθάνωμεν μετ' αὐτοῦ. Ἐλθὼν οὖν ὁ Ἰησοῦς
εὗρεν αὐτὸν τέσσαρας ἤδη ἡμέρας ἔχοντα ἐν τῷ μνημείῳ.
18 ἦν δὲ Βηθανία ἐγγὺς τῶν Ἰεροσολύμων ὡς ἀπὸ σταδίων
19 δεκαπέντε. πολλοὶ δὲ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν πρὸς
τὴν Μάρθαν καὶ Μαριὰμ ἵνα παραμυθήσωνται αὐτὰς
20 περὶ τοῦ ἀδελφοῦ. ἡ οὖν Μάρθα ὡς ἤκουσεν ὅτι Ἰησοῦς
ἔρχεται ὑπήντησεν αὐτῷ· ⌜Μαριὰμ⌝ δὲ ἐν τῷ οἴκῳ ἐκαθέζετο. Μαρία
21 εἶπεν οὖν ἡ Μάρθα πρὸς Ἰησοῦν ⌜Κύριε, εἰ⌝ ἦς ὧδε Εἰ
22 οὐκ ἂν ἀπέθανεν ὁ ἀδελφός μου· καὶ νῦν οἶδα ὅτι ὅσα ἂν
23 αἰτήσῃ τὸν θεὸν δώσει σοι ὁ θεός. λέγει αὐτῇ ὁ Ἰησοῦς
24 Ἀναστήσεται ὁ ἀδελφός σου. λέγει αὐτῷ ἡ Μάρθα Οἶδα
ὅτι ἀναστήσεται ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ.
25 εἶπεν αὐτῇ ὁ Ἰησοῦς Ἐγώ εἰμι ἡ ἀνάστασις καὶ ἡ ζωή·
26 ὁ πιστεύων εἰς ἐμὲ κἂν ἀποθάνῃ ζήσεται, καὶ πᾶς ὁ ζῶν
καὶ πιστεύων εἰς ἐμὲ οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα· πιστεύ-
27 εις τοῦτο; λέγει αὐτῷ Ναί, κύριε· ἐγὼ πεπίστευκα ὅτι σὺ

εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ ὁ εἰς τὸν κόσμον ἐρχόμενος.
καὶ τοῦτο εἰποῦσα ἀπῆλθεν καὶ ἐφώνησεν Μαριὰμ τὴν 28
ἀδελφὴν αὐτῆς λάθρα εἴπασα Ὁ διδάσκαλος πάρεστιν καὶ
φωνεῖ σε. ἐκείνη δὲ ὡς ἤκουσεν ἠγέρθη ταχὺ καὶ ἤρχετο 29
πρὸς αὐτόν· οὔπω δὲ ἐληλύθει ὁ Ἰησοῦς εἰς τὴν κώμην, 30
ἀλλ' ἦν ἔτι ἐν τῷ τόπῳ ὅπου ὑπήντησεν αὐτῷ ἡ Μάρθα.
οἱ οὖν Ἰουδαῖοι οἱ ὄντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ καὶ παρα- 31
μυθούμενοι αὐτήν, ἰδόντες τὴν Μαριὰμ ὅτι ταχέως ἀνέστη
καὶ ἐξῆλθεν, ἠκολούθησαν αὐτῇ δόξαντες ὅτι ὑπάγει εἰς τὸ
μνημεῖον ἵνα κλαύσῃ ἐκεῖ. ἡ οὖν Μαριὰμ ὡς ἦλθεν ὅπου 32
ἦν Ἰησοῦς ἰδοῦσα αὐτὸν ἔπεσεν αὐτοῦ πρὸς τοὺς πόδας,
λέγουσα αὐτῷ Κύριε, εἰ ἦς ὧδε οὐκ ἄν μου ἀπέθανεν
ὁ ἀδελφός. Ἰησοῦς οὖν ὡς εἶδεν αὐτὴν κλαίουσαν καὶ τοὺς 33
συνελθόντας αὐτῇ Ἰουδαίους κλαίοντας ἐνεβριμήσατο τῷ
πνεύματι καὶ ἐτάραξεν ἑαυτόν, καὶ εἶπεν Ποῦ τεθείκατε 34
αὐτόν; λέγουσιν αὐτῷ Κύριε, ἔρχου καὶ ἴδε. ἐδάκρυ- 35
σεν ὁ Ἰησοῦς. ἔλεγον οὖν οἱ Ἰουδαῖοι Ἴδε πῶς ἐφίλει 36
αὐτόν. τινὲς δὲ ἐξ αὐτῶν εἶπαν Οὐκ ἐδύνατο οὗτος 37
ὁ ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ ποιῆσαι ἵνα καὶ
οὗτος μὴ ἀποθάνῃ; Ἰησοῦς οὖν πάλιν ἐμβριμώμενος ἐν 38
ἑαυτῷ ἔρχεται εἰς τὸ μνημεῖον· ἦν δὲ σπήλαιον, καὶ λίθος
ἐπέκειτο ἐπ' αὐτῷ. λέγει ὁ Ἰησοῦς Ἄρατε τὸν λίθον. 39
λέγει αὐτῷ ἡ ἀδελφὴ τοῦ τετελευτηκότος Μάρθα Κύ-
ριε, ἤδη ὄζει, τεταρταῖος γάρ ἐστιν. λέγει αὐτῇ ὁ Ἰη- 40
σοῦς Οὐκ εἶπόν σοι ὅτι ἐὰν πιστεύσῃς ὄψῃ τὴν δόξαν
τοῦ θεοῦ; ἦραν οὖν τὸν λίθον. ὁ δὲ Ἰησοῦς ἦρεν τοὺς 41
ὀφθαλμοὺς ἄνω καὶ εἶπεν Πάτερ, εὐχαριστῶ σοι ὅτι
ἤκουσάς μου, ἐγὼ δὲ ᾔδειν ὅτι πάντοτέ μου ἀκούεις· 42
ἀλλὰ διὰ τὸν ὄχλον τὸν περιεστῶτα εἶπον ἵνα πιστεύσω-
σιν ὅτι σύ με ἀπέστειλας. καὶ ταῦτα εἰπὼν φωνῇ μεγάλῃ 43
ἐκραύγασεν Λάζαρε, δεῦρο ἔξω. ἐξῆλθεν ὁ τεθνηκὼς 44
δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κειρίαις, καὶ ἡ ὄψις
αὐτοῦ σουδαρίῳ περιεδέδετο. λέγει [ὁ] Ἰησοῦς αὐτοῖς

art the Christ, the Son of God, *even* he that cometh
28 into the world. And when she had said this, she
went away, and called Mary [1]her sister secretly, [1] Or, *her sister, saying secretly*
29 saying, The [2]Master is here, and calleth thee. And [2] Or, *Teacher*
she, when she heard it, arose quickly, and went
30 unto him. (Now Jesus was not yet come into the
village, but was still in the place where Martha met
31 him.) The Jews then which were with her in the
house, and were comforting her, when they saw
Mary, that she rose up quickly and went out, followed her, supposing that she was going unto the tomb
32 to [3]weep there. Mary therefore, when she came [3] Gr. *wail.*
where Jesus was, and saw him, fell down at his
feet, saying unto him, Lord, if thou hadst been here,
33 my brother had not died. When Jesus therefore
saw her [4]weeping, and the Jews *also* [4]weeping which [4] Gr. *wailing.*
came with her, he [5]groaned in the spirit, and [6]was [5] Or, *was moved with indignation in the spirit*
34 troubled, and said, Where have ye laid him? They [6] Gr. *troubled himself.*
35 say unto him, Lord, come and see. Jesus wept.
36 The Jews therefore said, Behold how he loved him!
37 But some of them said, Could not this man, which
opened the eyes of him that was blind, have caused
38 that this man also should not die? Jesus therefore
again [7]groaning in himself cometh to the tomb. [7] Or, *being moved with indignation in himself*
39 Now it was a cave, and a stone lay [8]against it. Jesus saith, Take ye away the stone. Martha, the [8] Or, *upon*
sister of him that was dead, saith unto him, Lord,
by this time he stinketh: for he hath been *dead* four
40 days. Jesus saith unto her, Said I not unto thee,
that, if thou believedst, thou shouldest see the glory
41 of God? So they took away the stone. And Jesus
lifted up his eyes, and said, Father, I thank thee
42 that thou heardest me. And I knew that thou hearest me always: but because of the multitude which
standeth around I said it, that they may believe
43 that thou didst send me. And when he had thus
spoken, he cried with a loud voice, Lazarus, come
44 forth. He that was dead came forth, bound hand
and foot with [9]grave-clothes; and his face was bound [9] Or, *grave-bands*
about with a napkin. Jesus saith unto them,

Loose him, and let him go.
Many therefore of the Jews, which came to Mary 45
and beheld [1]that which he did, believed on him.
But some of them went away to the Pharisees, and 46
told them the things which Jesus had done.
The chief priests therefore and the Pharisees 47
gathered a council, and said, What do we? for this
man doeth many signs. If we let him thus alone, 48
all men will believe on him: and the Romans will
come and take away both our place and our nation.
But a certain one of them, Caiaphas, being high 49
priest that year, said unto them, Ye know nothing
at all, nor do ye take account that it is expedient 50
for you that one man should die for the people, and
that the whole nation perish not. Now this he said 51
not of himself: but being high priest that year, he
prophesied that Jesus should die for the nation;
and not for the nation only, but that he might also 52
gather together into one the children of God that
are scattered abroad. So from that day forth they 53
took counsel that they might put him to death.
Jesus therefore walked no more openly among 54
the Jews, but departed thence into the country near
to the wilderness, into a city called Ephraim; and
there he tarried with the disciples. Now the pass- 55
over of the Jews was at hand: and many went up
to Jerusalem out of the country before the pass-
over, to purify themselves. They sought therefore 56
for Jesus, and spake one with another, as they stood
in the temple, What think ye? That he will not
come to the feast? Now the chief priests and the 57
Pharisees had given commandment, that, if any man
knew where he was, he should shew it, that they
might take him.
Jesus therefore six days before the passover came **12**
to Bethany, where Lazarus was, whom Jesus raised
from the dead. So they made him a supper there: 2
and Martha served;

[1] Many ancient authorities read *the things which he did.*

45 Λύσατε αὐτὸν καὶ ἄφετε αὐτὸν ὑπάγειν. Πολ-
λοὶ οὖν ἐκ τῶν Ἰουδαίων, οἱ ἐλθόντες πρὸς τὴν Μαριὰμ
46 καὶ θεασάμενοι ⌈ὃ⌉ ἐποίησεν, ἐπίστευσαν εἰς αὐτόν· τινὲς ἃ
δὲ ἐξ αὐτῶν ἀπῆλθον πρὸς τοὺς Φαρισαίους καὶ εἶπαν
47 αὐτοῖς ἃ ἐποίησεν Ἰησοῦς. Συνήγαγον οὖν οἱ
ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον, καὶ ἔλεγον Τί
48 ποιοῦμεν ὅτι οὗτος ὁ ἄνθρωπος πολλὰ ποιεῖ σημεῖα; ἐὰν
ἀφῶμεν αὐτὸν οὕτως, πάντες πιστεύσουσιν εἰς αὐτόν, καὶ
ἐλεύσονται οἱ Ῥωμαῖοι καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον
49 καὶ τὸ ἔθνος. εἷς δέ τις ἐξ αὐτῶν Καιάφας, ἀρχιερεὺς ὢν
τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς Ὑμεῖς οὐκ οἴδατε
50 οὐδέν, οὐδὲ λογίζεσθε ὅτι συμφέρει ὑμῖν ἵνα εἷς ἄνθρωπος
ἀποθάνῃ ὑπὲρ τοῦ λαοῦ καὶ μὴ ὅλον τὸ ἔθνος ἀπόλη-
51 ται. Τοῦτο δὲ ἀφ' ἑαυτοῦ οὐκ εἶπεν, ἀλλὰ ἀρχιερεὺς ὢν
τοῦ ἐνιαυτοῦ ἐκείνου ἐπροφήτευσεν ὅτι ἔμελλεν Ἰησοῦς
52 ἀποθνήσκειν ὑπὲρ τοῦ ἔθνους, καὶ οὐχ ὑπὲρ τοῦ ἔθνους
μόνον, ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ θεοῦ τὰ διεσκορπισμένα
53 συναγάγῃ εἰς ἕν. Ἀπ' ἐκείνης οὖν τῆς ἡμέρας ἐβουλεύ-
σαντο ἵνα ἀποκτείνωσιν αὐτόν.

54 Ὁ οὖν Ἰησοῦς οὐκέτι παρρησίᾳ περιεπάτει ἐν τοῖς Ἰου-
δαίοις, ἀλλὰ ἀπῆλθεν ἐκεῖθεν εἰς τὴν χώραν ἐγγὺς τῆς Αρ.
ἐρήμου, εἰς Ἐφραὶμ λεγομένην πόλιν, κἀκεῖ ἔμεινεν μετὰ
55 τῶν μαθητῶν. Ἦν δὲ ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων,
καὶ ἀνέβησαν πολλοὶ εἰς Ἰεροσόλυμα ἐκ τῆς χώρας
56 πρὸ τοῦ πάσχα ἵνα ἁγνίσωσιν ἑαυτούς. ἐζήτουν οὖν
τὸν Ἰησοῦν καὶ ἔλεγον μετ' ἀλλήλων ἐν τῷ ἱερῷ ἑστη-
κότες Τί δοκεῖ ὑμῖν; ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν;
57 δεδώκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολὰς
ἵνα ἐάν τις γνῷ ποῦ ἐστὶν μηνύσῃ, ὅπως πιάσωσιν αὐ-
τόν.

1 Ὁ οὖν Ἰησοῦς πρὸ ἓξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς
Βηθανίαν, ὅπου ἦν Λάζαρος, ὃν ἤγειρεν ἐκ νεκρῶν Ἰησοῦς.
2 ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει,

ὁ δὲ Λάζαρος εἷς ἦν ἐκ τῶν ἀνακειμένων σὺν αὐτῷ· ἡ 3
οὖν Μαριὰμ λαβοῦσα λίτραν μύρου νάρδου πιστικῆς πολυ-
τίμου ἤλειψεν τοὺς πόδας [τοῦ] Ἰησοῦ καὶ ἐξέμαξεν ταῖς
θριξὶν αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ
τῆς ὀσμῆς τοῦ μύρου. λέγει [δὲ] Ἰούδας ὁ Ἰσκαριώτης 4
εἷς τῶν μαθητῶν αὐτοῦ, ὁ μέλλων αὐτὸν παραδιδόναι Διὰ 5
τί τοῦτο τὸ μύρον οὐκ ἐπράθη τριακοσίων δηναρίων καὶ
ἐδόθη πτωχοῖς; εἶπεν δὲ τοῦτο οὐχ ὅτι περὶ τῶν πτωχῶν 6
ἔμελεν αὐτῷ ἀλλ' ὅτι κλέπτης ἦν καὶ τὸ γλωσσόκο-
μον ἔχων τὰ βαλλόμενα ἐβάσταζεν. εἶπεν οὖν ὁ Ἰη- 7
σοῦς Ἄφες αὐτήν, ἵνα εἰς τὴν ἡμέραν τοῦ ἐνταφια-
σμοῦ μου τηρήσῃ αὐτό· τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε 8
μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε. Ἔγνω 9
οὖν ὁ ὄχλος πολὺς ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ ἐστίν, καὶ
ἦλθαν οὐ διὰ τὸν Ἰησοῦν μόνον ἀλλ' ἵνα καὶ τὸν Λά-
ζαρον ἴδωσιν ὃν ἤγειρεν ἐκ νεκρῶν. ἐβουλεύσαντο δὲ οἱ 10
ἀρχιερεῖς ἵνα καὶ τὸν Λάζαρον ἀποκτείνωσιν, ὅτι πολ- 11
λοὶ δι' αὐτὸν ὑπῆγον τῶν Ἰουδαίων καὶ ἐπίστευον εἰς τὸν
Ἰησοῦν.

Τῇ ἐπαύριον ὁ ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτήν, 12
ἀκούσαντες ὅτι ἔρχεται Ἰησοῦς εἰς Ἱεροσόλυμα, ἔλαβον 13
τὰ βαΐα τῶν φοινίκων καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ,
καὶ ἐκραύγαζον

Ὡσαννά,
ΕΥΛΟΓΗΜΕΝΟΣ Ο ΕΡΧΟΜΕΝΟΣ ΕΝ ΟΝΟΜΑΤΙ ΚΥΡΙΟΥ,
καὶ ὁ βασιλεὺς τοῦ Ἰσραήλ.

εὑρὼν δὲ ὁ Ἰησοῦς ὀνάριον ἐκάθισεν ἐπ' αὐτό, καθώς 14
ἐστιν γεγραμμένον

ΜΗ ΦΟΒΟΥ, ΘΥΓΑΤΗΡ ΣΙΩΝ· 15
ΙΔΟΥ Ο ΒΑΣΙΛΕΥΣ ΣΟΥ ΕΡΧΕΤΑΙ,
ΚΑΘΗΜΕΝΟΣ ΕΠΙ ΠΩΛΟΝ ΟΝΟΥ.

Ταῦτα οὐκ ἔγνωσαν αὐτοῦ οἱ μαθηταὶ τὸ πρῶτον, ἀλλ' ὅ- 16
τε ἐδοξάσθη Ἰησοῦς τότε ἐμνήσθησαν ὅτι ταῦτα ἦν ἐπ' αὐ-

but Lazarus was one of them that sat at meat
3 with him. Mary therefore took a pound of oint-
ment of [1]spikenard, very precious, and anointed
the feet of Jesus, and wiped his feet with her
hair: and the house was filled with the odour of
4 the ointment. But Judas Iscariot, one of his disci-
5 ples, which should betray him, saith, Why was not
this ointment sold for three hundred [2]pence, and
6 given to the poor? Now this he said, not because
he cared for the poor; but because he was a thief,
and having the [3]bag [4]took away what was put there-
7 in. Jesus therefore said, [5]Suffer her to keep it against
8 the day of my burying. For the poor ye have al-
ways with you; but me ye have not always.
9 The common people therefore of the Jews learned
that he was there: and they came, not for Jesus'
sake only, but that they might see Lazarus also,
10 whom he had raised from the dead. But the chief
priests took counsel that they might put Lazarus
11 also to death; because that by reason of him many
of the Jews went away, and believed on Jesus.
12 On the morrow [6]a great multitude that had come
to the feast, when they heard that Jesus was com-
13 ing to Jerusalem, took the branches of the palm
trees, and went forth to meet him, and cried out,
Hosanna: Blessed *is* he that cometh in the name of
14 the Lord, even the King of Israel. And Jesus, hav-
ing found a young ass, sat thereon; as it is written,
15 Fear not, daughter of Zion: behold, thy King com-
16 eth, sitting on an ass's colt. These things under-
stood not his disciples at the first: but when Jesus
was glorified, then remembered they that these things
were

1 See marginal note on Mark xiv. 3.

2 See marginal note on Matt. xviii. 28.

3 Or, *box*

4 Or, *carried what was put therein*

5 Or, *Let her alone: it was that she might keep it*

6 Some ancient authorities read *the common people*.

written of him, and that they had done these things
unto him. The multitude therefore that was with 17
him when he called Lazarus out of the tomb, and
raised him from the dead, bare witness. For this 18
cause also the multitude went and met him, for
that they heard that he had done this sign. The 19
1 Or, *Ye behold* Pharisees therefore said among themselves, [1]Behold
how ye prevail nothing: lo, the world is gone after
him.

Now there were certain Greeks among those that 20
went up to worship at the feast: these therefore 21
came to Philip, which was of Bethsaida of Galilee,
and asked him, saying, Sir, we would see Jesus.
Philip cometh and telleth Andrew: Andrew cometh, 22
and Philip, and they tell Jesus. And Jesus an- 23
swereth them, saying, The hour is come, that the
Son of man should be glorified. Verily, verily, I 24
say unto you, Except a grain of wheat fall into the
earth and die, it abideth by itself alone; but if it die,
2 Or, *soul* it beareth much fruit. He that loveth his [2]life loseth 25
it; and he that hateth his [2]life in this world shall
keep it unto life eternal. If any man serve me, let 26
him follow me; and where I am, there shall also my
servant be: if any man serve me, him will the Father
honour. Now is my soul troubled; and what shall 27
3 Or, *hour?* I say? Father, save me from this [3]hour. But for
this cause came I unto this hour. Father, glorify 28
thy name. There came therefore a voice out of
heaven, *saying*, I have both glorified it, and will glo-
rify it again. The multitude therefore, that stood 29
by, and heard it, said that it had thundered: others
said, An angel hath spoken to him. Jesus answered 30
and said, This voice hath not come for my sake, but
4 Or, *a judgement* for your sakes. Now is [4]the judgement of this 31
world: now shall the prince of this world be cast
5 Or, *out of* out. And I, if I be lifted up [5]from the earth, will 32
draw all men unto myself. But this he said, signi- 33
fying by what manner of death he should die.

17 τῷ γεγραμμένα καὶ ταῦτα ἐποίησαν αὐτῷ. Ἐμαρτύρει
οὖν ὁ ὄχλος ὁ ὢν μετ' αὐτοῦ ὅτε τὸν Λάζαρον ἐφώνησεν
18 ἐκ τοῦ μνημείου καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν. διὰ τοῦτο
καὶ ὑπήντησεν αὐτῷ ὁ ὄχλος ὅτι ἤκουσαν τοῦτο αὐτὸν
19 πεποιηκέναι τὸ σημεῖον. οἱ οὖν Φαρισαῖοι εἶπαν πρὸς
ἑαυτούς Θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν· ἴδε ὁ κόσμος
ὀπίσω αὐτοῦ ἀπῆλθεν.
20 Ἦσαν δὲ Ἕλληνές τινες ἐκ τῶν ἀναβαινόντων ἵνα
21 προσκυνήσωσιν ἐν τῇ ἑορτῇ· οὗτοι οὖν προσῆλθαν Φι-
λίππῳ τῷ ἀπὸ Βηθσαιδὰ τῆς Γαλιλαίας, καὶ ἠρώτων
22 αὐτὸν λέγοντες Κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν. ἔρ-
χεται ὁ Φίλιππος καὶ λέγει τῷ Ἀνδρέᾳ· ἔρχεται Ἀνδρέας
23 καὶ Φίλιππος καὶ λέγουσιν τῷ Ἰησοῦ. ὁ δὲ Ἰησοῦς
ἀποκρίνεται αὐτοῖς λέγων Ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ
24 ὁ υἱὸς τοῦ ἀνθρώπου. ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ ὁ
κόκκος τοῦ σίτου πεσὼν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος
25 μένει· ἐὰν δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει. ὁ φιλῶν
τὴν ψυχὴν αὐτοῦ ἀπολλύει αὐτήν, καὶ ὁ μισῶν τὴν ψυχὴν
αὐτοῦ ἐν τῷ κόσμῳ τούτῳ εἰς ζωὴν αἰώνιον φυλάξει αὐτήν.
26 ἐὰν ἐμοί τις διακονῇ ἐμοὶ ἀκολουθείτω, καὶ ὅπου εἰμὶ
ἐγὼ ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται· ἐάν τις ἐμοὶ
27 διακονῇ τιμήσει αὐτὸν ὁ πατήρ. νῦν Ἡ ΨΥΧΉ ΜΟΥ ΤΕΤΆ-
ΡΑΚΤΑΙ, καὶ τί εἴπω; πάτερ, σῶσόν με ἐκ τῆς ὥρας
ταύτης. ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην.
28 πάτερ, δόξασόν σου τὸ ὄνομα. ἦλθεν οὖν φωνὴ ἐκ τοῦ *Ap.*
29 οὐρανοῦ Καὶ ἐδόξασα καὶ πάλιν δοξάσω. ὁ [οὖν] ὄχλος
ὁ ἑστὼς καὶ ἀκούσας ἔλεγεν βροντὴν γεγονέναι· ἄλλοι
30 ἔλεγον Ἄγγελος αὐτῷ λελάληκεν. ἀπεκρίθη καὶ εἶπεν
Ἰησοῦς Οὐ δι' ἐμὲ ἡ φωνὴ αὕτη γέγονεν ἀλλὰ δι' ὑμᾶς.
31 νῦν κρίσις ἐστὶν τοῦ κόσμου τούτου, νῦν ὁ ἄρχων τοῦ
32 κόσμου τούτου ἐκβληθήσεται ἔξω· κἀγὼ ἂν ὑψωθῶ ἐκ
33 τῆς γῆς, ⌜πάντας⌝ ἑλκύσω πρὸς ἐμαυτόν. τοῦτο δὲ ⊣πάντα⊢
ἔλεγεν σημαίνων ποίῳ θανάτῳ ἤμελλεν ἀποθνήσκειν.

ἀπεκρίθη οὖν αὐτῷ ὁ ὄχλος Ἡμεῖς ἠκούσαμεν ἐκ τοῦ 34
νόμου ὅτι ὁ χριστὸς μένει εἰς τὸν αἰῶνα, καὶ πῶς λέγεις
σὺ ὅτι δεῖ ὑψωθῆναι τὸν υἱὸν τοῦ ἀνθρώπου; τίς ἐστιν
οὗτος ὁ υἱὸς τοῦ ἀνθρώπου; εἶπεν οὖν αὐτοῖς ὁ Ἰη- 35
σοῦς Ἔτι μικρὸν χρόνον τὸ φῶς ἐν ὑμῖν ἐστίν. περι-
πατεῖτε ὡς τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ,
καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἶδεν ποῦ ὑπάγει.
ὡς τὸ φῶς ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς 36
γένησθε. Ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἀπελ-
θὼν ἐκρύβη ἀπ' αὐτῶν. Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιη- 37
κότος ἔμπροσθεν αὐτῶν οὐκ ἐπίστευον εἰς αὐτόν, ἵνα ὁ 38
λόγος Ἠσαίου τοῦ προφήτου πληρωθῇ ὃν εἶπεν

Κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν;
καὶ ὁ βραχίων Κυρίου τίνι ἀπεκαλύφθη;

διὰ τοῦτο οὐκ ἠδύναντο πιστεύειν ὅτι πάλιν εἶπεν Ἠσαί- 39
ας

Τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς καὶ ἐπώρω- 40
σεν αὐτῶν τὴν καρδίαν,
ἵνα μὴ ἴδωσιν τοῖς ὀφθαλμοῖς καὶ νοήσωσιν τῇ
καρδίᾳ καὶ στραφῶσιν,
καὶ ἰάσομαι αὐτούς.

ταῦτα εἶπεν Ἠσαίας ὅτι εἶδεν τὴν δόξαν αὐτοῦ, καὶ ἐλά- 41
λησεν περὶ αὐτοῦ. Ὅμως μέντοι καὶ ἐκ τῶν ἀρχόντων 42
πολλοὶ ἐπίστευσαν εἰς αὐτόν, ἀλλὰ διὰ τοὺς Φαρισαίους
οὐχ ὡμολόγουν ἵνα μὴ ἀποσυνάγωγοι γένωνται, ἠγά- 43
ὑπὲρ πησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μᾶλλον ⌜ἤπερ⌝ τὴν
δόξαν τοῦ θεοῦ. Ἰησοῦς δὲ ἔκραξεν καὶ εἶπεν 44
Ὁ πιστεύων εἰς ἐμὲ οὐ πιστεύει εἰς ἐμὲ ἀλλὰ εἰς τὸν
πέμψαντά με, καὶ ὁ θεωρῶν ἐμὲ θεωρεῖ τὸν πέμψαν- 45
τά με. ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ 46
πιστεύων εἰς ἐμὲ ἐν τῇ σκοτίᾳ μὴ μείνῃ. καὶ ἐάν τίς 47
μου ἀκούσῃ τῶν ῥημάτων καὶ μὴ φυλάξῃ, ἐγὼ οὐ κρίνω
αὐτόν, οὐ γὰρ ἦλθον ἵνα κρίνω τὸν κόσμον ἀλλ' ἵνα

34 The multitude therefore answered him, We have
heard out of the law that the Christ abideth for ever:
and how sayest thou, The Son of man must be lifted
35 up? who is this Son of man? Jesus therefore said
unto them, Yet a little while is the light [1]among you. 1 Or, *in*
Walk while ye have the light, that darkness over-
take you not: and he that walketh in the darkness
36 knoweth not whither he goeth. While ye have the
light, believe on the light, that ye may become sons
of light.

These things spake Jesus, and he departed and
37 [2]hid himself from them. But though he had done 2 Or, *was hidden from them*
so many signs before them, yet they believed not on
38 him: that the word of Isaiah the prophet might be
fulfilled, which he spake,

Lord, who hath believed our report?
And to whom hath the arm of the Lord been
revealed?

39 For this cause they could not believe, for that Isaiah
said again,

40 He hath blinded their eyes, and he hardened
their heart;
Lest they should see with their eyes, and per-
ceive with their heart,
And should turn,
And I should heal them.

41 These things said Isaiah, because he saw his glory;
42 and he spake of him. Nevertheless even of the
rulers many believed on him; but because of the
Pharisees they did not confess [3]*it*, lest they should 3 Or, him
43 be put out of the synagogue: for they loved the
glory of men more than the glory of God*.

44 And Jesus cried and said, He that believeth on me,
45 believeth not on me, but on him that sent me. And
he that beholdeth me beholdeth him that sent me.
46 I am come a light into the world, that whosoever
47 believeth on me may not abide in the darkness. And
if any man hear my sayings, and keep them not, I
judge him not: for I came not to judge the world, but

* For "the glory of men . . . the glory of God" read "the glory *that is* of men . . . the glory *that is* of God."—*Am. Com.*

to save the world. He that rejecteth me, and re- 48
ceiveth not my sayings, hath one that judgeth him:
the word that I spake, the same shall judge him in
the last day. For I spake not from myself; but the 49
Father which sent me, he hath given me a com-
mandment, what I should say, and what I should
speak. And I know that his commandment is life 50
eternal: the things therefore which I speak, even as
the Father hath said unto me, so I speak.

Now before the feast of the passover, Jesus know- **13**
ing that his hour was come that he should depart
out of this world unto the Father, having loved his
own which were in the world, he loved them [1]unto
the end. And during supper, the devil having al- 2
ready put into the heart of Judas Iscariot, Simon's
son, to betray him, *Jesus*, knowing that the Father 3
had given all things into his hands, and that he came
forth from God, and goeth unto God, riseth from 4
supper, and layeth aside his garments; and he took
a towel, and girded himself. Then he poureth water 5
into the bason, and began to wash the disciples' feet,
and to wipe them with the towel wherewith he was
girded. So he cometh to Simon Peter. He saith 6
unto him, Lord, dost thou wash my feet? Jesus an- 7
swered and said unto him, What I do thou knowest
not now; but thou shalt understand hereafter. Pe- 8
ter saith unto him, Thou shalt never wash my feet.
Jesus answered him, If I wash thee not, thou hast
no part with me. Simon Peter saith unto him, Lord, 9
not my feet only, but also my hands and my head.
Jesus saith to him, He that is bathed needeth not 10
[2]save to wash his feet, but is clean every whit: and
ye are clean, but not all. For he knew him that 11
should betray him; therefore said he, Ye are not all
clean.

So when he had washed 12

[1] Or, *to the uttermost*

[2] Some ancient authorities omit *save*, and *his feet*.

48 σώσω τὸν κόσμον. ὁ ἀθετῶν ἐμὲ καὶ μὴ λαμβάνων τὰ
ῥήματά μου ἔχει τὸν κρίνοντα αὐτόν· ὁ λόγος ὃν ἐλά-
49 λησα ἐκεῖνος κρινεῖ αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ· ὅτι ἐγὼ
ἐξ ἐμαυτοῦ οὐκ ἐλάλησα, ἀλλ' ὁ πέμψας με πατὴρ αὐ-
50 τός μοι ἐντολὴν δέδωκεν τί εἴπω καὶ τί λαλήσω. καὶ
οἶδα ὅτι ἡ ἐντολὴ αὐτοῦ ζωὴ αἰώνιός ἐστιν. ἃ οὖν ἐγὼ
λαλῶ, καθὼς εἴρηκέν μοι ὁ πατήρ, οὕτως λαλῶ.

1 ΠΡΟ ΔΕ ΤΗΣ ΕΟΡΤΗΣ τοῦ πάσχα εἰδὼς ὁ Ἰησοῦς
ὅτι ἦλθεν αὐτοῦ ἡ ὥρα ἵνα μεταβῇ ἐκ τοῦ κόσμου τούτου
πρὸς τὸν ⸀πατέρα ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ πατέρα, – ἀγαπήσας
2 εἰς τέλος ἠγάπησεν αὐτούς. Καὶ⸃ δείπνου γινομένου, τοῦ δια- ....αὐτούς, – καὶ
βόλου ἤδη βεβληκότος εἰς τὴν καρδίαν ἵνα παραδοῖ αὐτὸν
3 Ἰούδας Σίμωνος Ἰσκαριώτης, εἰδὼς ὅτι πάντα ἔδωκεν
αὐτῷ ὁ πατὴρ εἰς τὰς χεῖρας, καὶ ὅτι ἀπὸ θεοῦ ἐξῆλθεν
4 καὶ πρὸς τὸν θεὸν ὑπάγει, ἐγείρεται ἐκ τοῦ δείπνου καὶ
τίθησιν τὰ ἱμάτια, καὶ λαβὼν λέντιον διέζωσεν ἑαυτόν·
5 εἶτα βάλλει ὕδωρ εἰς τὸν νιπτῆρα, καὶ ἤρξατο νίπτειν τοὺς
πόδας τῶν μαθητῶν καὶ ἐκμάσσειν τῷ λεντίῳ ᾧ ἦν
6 διεζωσμένος. ἔρχεται οὖν πρὸς Σίμωνα Πέτρον. λέγει αὐ-
7 τῷ Κύριε, σύ μου νίπτεις τοὺς πόδας; ἀπεκρίθη Ἰησοῦς
καὶ εἶπεν αὐτῷ Ὃ ἐγὼ ποιῶ σὺ οὐκ οἶδας ἄρτι, γνώσῃ
8 δὲ μετὰ ταῦτα. λέγει αὐτῷ Πέτρος Οὐ μὴ νίψῃς μου
τοὺς πόδας εἰς τὸν αἰῶνα. ἀπεκρίθη Ἰησοῦς αὐτῷ Ἐὰν
9 μὴ νίψω σε, οὐκ ἔχεις μέρος μετ' ἐμοῦ. λέγει αὐτῷ
Σίμων Πέτρος Κύριε, μὴ τοὺς πόδας μου μόνον ἀλλὰ
10 καὶ τὰς χεῖρας καὶ τὴν κεφαλήν. λέγει αὐτῷ Ἰησοῦς
Ὁ λελουμένος οὐκ ἔχει χρείαν [εἰ μὴ τοὺς πόδας] νίψα-
σθαι, ἀλλ' ἔστιν καθαρὸς ὅλος· καὶ ὑμεῖς καθαροί ἐστε,
11 ἀλλ' οὐχὶ πάντες. ᾔδει γὰρ τὸν παραδιδόντα αὐτόν· διὰ τοῦ-
12 το εἶπεν ὅτι Οὐχὶ πάντες καθαροί ἐστε. Ὅτε οὖν ἔνιψεν

ἀνέπεσεν πάλιν, τοὺς πόδας αὐτῶν καὶ ἔλαβεν τὰ ἱμάτια αὐτοῦ καὶ ⌈ἀνέπε-
σεν, πάλιν⌉ εἶπεν αὐτοῖς Γινώσκετε τί πεποίηκα ὑμῖν;
ὑμεῖς φωνεῖτέ με Ὁ διδάσκαλος καί Ὁ κύριος, καὶ καλῶς 13
λέγετε, εἰμὶ γάρ. εἰ οὖν ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας ὁ 14
κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων
νίπτειν τοὺς πόδας· ὑπόδειγμα γὰρ ἔδωκα ὑμῖν ἵνα καθὼς 15
ἐγὼ ἐποίησα ὑμῖν καὶ ὑμεῖς ποιῆτε. ἀμὴν ἀμὴν λέγω ὑμῖν, 16
οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ οὐδὲ ἀπόστολος
μείζων τοῦ πέμψαντος αὐτόν. εἰ ταῦτα οἴδατε, μακάριοί 17
ἐστε ἐὰν ποιῆτε αὐτά. οὐ περὶ πάντων ὑμῶν λέγω· ἐγὼ οἶδα 18
τίνας ἐξελεξάμην· ἀλλ' ἵνα ἡ γραφὴ πληρωθῇ Ὁ τρώ-
γων μου τὸν ἄρτον ἐπῆρεν ἐπ' ἐμὲ τὴν πτέρναν
αὐτοῦ. ἀπ' ἄρτι λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα πι- 19
ἐγώ εἰμι στεύητε ὅταν γένηται ὅτι ⌈ἐγώ εἰμι⌉. ἀμὴν ἀμὴν λέγω 20
ὑμῖν, ὁ λαμβάνων ἄν τινα πέμψω ἐμὲ λαμβάνει, ὁ δὲ ἐμὲ
λαμβάνων λαμβάνει τὸν πέμψαντά με. Ταῦτα 21
εἰπὼν Ἰησοῦς ἐταράχθη τῷ πνεύματι καὶ ἐμαρτύρησεν καὶ
εἶπεν Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει
με. ἔβλεπον εἰς ἀλλήλους οἱ μαθηταὶ ἀπορούμενοι περὶ 22
τίνος λέγει. ἦν ἀνακείμενος εἷς ἐκ τῶν μαθητῶν αὐτοῦ ἐν 23
τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἠγάπα [ὁ] Ἰησοῦς· νεύει οὖν 24
τούτῳ Σίμων Πέτρος καὶ λέγει αὐτῷ Εἰπὲ τίς ἐστιν περὶ
οὗ λέγει. ἀναπεσὼν ἐκεῖνος οὕτως ἐπὶ τὸ στῆθος τοῦ 25
Ἰησοῦ λέγει αὐτῷ Κύριε, τίς ἐστιν; ἀποκρίνεται οὖν [ὁ] 26
Ἰησοῦς Ἐκεῖνός ἐστιν ᾧ ἐγὼ βάψω τὸ ψωμίον καὶ δώσω
αὐτῷ· βάψας οὖν [τὸ] ψωμίον λαμβάνει καὶ δίδωσιν
Ἰούδᾳ Σίμωνος Ἰσκαριώτου. καὶ μετὰ τὸ ψωμίον τό- 27
τε εἰσῆλθεν εἰς ἐκεῖνον ὁ Σατανᾶς. λέγει οὖν αὐτῷ
Ἰησοῦς Ὃ ποιεῖς ποίησον τάχειον. τοῦτο [δὲ] οὐδεὶς 28
ἔγνω τῶν ἀνακειμένων πρὸς τί εἶπεν αὐτῷ· τινὲς γὰρ ἐδό- 29
κουν, ἐπεὶ τὸ γλωσσόκομον εἶχεν Ἰούδας, ὅτι λέγει αὐτῷ
Ἰησοῦς Ἀγόρασον ὧν χρείαν ἔχομεν εἰς τὴν ἑορτήν, ἢ
τοῖς πτωχοῖς ἵνα τι δῷ. λαβὼν οὖν τὸ ψωμίον ἐκεῖνος 30

their feet, and taken his garments, and [1]sat down 1 Gr. *reclined.*
again, he said unto them, Know ye what I have
13 done to you? Ye call me, [2]Master, and, Lord: 2 Or, *Teacher*
14 and ye say well; for so I am. If I then, the Lord
and the [2]Master, have washed your feet, ye also
15 ought to wash one another's feet. For I have given
you an example, that ye also should do as I have
16 done to you. Verily, verily, I say unto you, A [3]ser- 3 Gr. *bondservant.*
vant is not greater than his lord; neither [4]one that 4 Gr. *an apostle.*
17 is sent greater than he that sent him. If ye know
18 these things, blessed are ye if ye do them. I speak
not of you all: I know whom I [5]have chosen: but 5 Or, *chose*
that the scripture may be fulfilled, He that eateth
19 [6]my bread lifted up his heel against me. From 6 Many ancient authorities read *his bread with me.*
henceforth I tell you before it come to pass, that,
when it is come to pass, ye may believe that [7]I am 7 Or, *I am*
20 *he.* Verily, verily, I say unto you, He that receiveth
whomsoever I send receiveth me; and he that re-
ceiveth me receiveth him that sent me.
21 When Jesus had thus said, he was troubled in the
spirit, and testified, and said, Verily, verily, I say
22 unto you, that one of you shall betray me. The dis-
ciples looked one on another, doubting of whom he
23 spake. There was at the table reclining in Jesus'
24 bosom one of his disciples, whom Jesus loved. Si-
mon Peter therefore beckoneth to him, and saith
unto him, Tell *us* who it is of whom he speaketh.
25 He leaning back, as he was, on Jesus' breast saith
26 unto him, Lord, who is it? Jesus therefore answer-
eth, He it is, for whom I shall dip the sop, and give
it him. So when he had dipped the sop, he taketh
and giveth it to Judas, *the son* of Simon Iscariot.
27 And after the sop, then entered Satan into him.
Jesus therefore saith unto him, That thou doest, do
28 quickly. Now no man at the table knew for what
29 intent he spake this unto him. For some thought,
because Judas had the [8]bag, that Jesus said unto 8 Or, *box*
him, Buy what things we have need of for the feast;
30 or, that he should give something to the poor. He
then having received the sop

went out straightway: and it was night.
When therefore he was gone out, Jesus saith, Now 31
[1]is the Son of man glorified, and God [1]is glorified
in him; and God shall glorify him in himself, and 32
straightway shall he glorify him. Little children, 33
yet a little while I am with you. Ye shall seek me:
and as I said unto the Jews, Whither I go, ye cannot
come; so now I say unto you. A new com- 34
mandment I give unto you, that ye love one another;
[2]even as I have loved you, that ye also love
one another. By this shall all men know that 35
ye are my disciples, if ye have love one to another.

Simon Peter saith unto him, Lord, whither goest 36
thou? Jesus answered, Whither I go, thou canst not
follow me now; but thou shalt follow afterwards.
Peter saith unto him, Lord, why cannot I follow 37
thee even now? I will lay down my life for thee.
Jesus answereth, Wilt thou lay down thy life for 38
me? Verily, verily, I say unto thee, The cock shall
not crow, till thou hast denied me thrice.

Let not your heart be troubled: [3]ye believe in **14**
God, believe also in me. In my Father's house are 2
many [4]mansions; if it were not so, I would have told
you; for I go to prepare a place for you. And if I go 3
and prepare a place for you, I come again, and will
receive you unto myself; that where I am, *there* ye
may be also. [5]And whither I go, ye know the way. 4
Thomas saith unto him, Lord, we know not whither 5
thou goest; how know we the way? Jesus saith 6
unto him, I am the way, and the truth, and the life:
no one cometh unto the Father, but [6]by me. If ye 7
had known me, ye would have known my Father
also: from henceforth ye know him, and have seen
him. Philip saith unto him, Lord, shew us the Father, 8
and it sufficeth us. Jesus saith unto him, Have 9
I been so long time with you, and dost thou not
know me, Philip? he that hath seen me hath seen
the Father; how sayest thou, Shew us the

1 Or, *was*

2 Or, *even as I loved you, that ye also may love one another*

3 Or, *believe in God**

4 Or, *abiding-places*

5 Many ancient authorities read *And whither I go ye know, and the way ye know.*

6 Or, *through*

* Let marg. [3] and the text exchange places.—*Am. Com.*

ἐξῆλθεν εὐθύς· ἦν δὲ νύξ.
31 Ὅτε οὖν ἐξῆλθεν λέγει Ἰησοῦς Νῦν ἐδοξάσθη ὁ
32 υἱὸς τοῦ ἀνθρώπου, καὶ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ· καὶ ὁ Ap.
θεὸς δοξάσει αὐτὸν ἐν αὐτῷ, καὶ εὐθὺς δοξάσει αὐτόν.
33 Τεκνία, ἔτι μικρὸν μεθ' ὑμῶν εἰμί· ζητήσετέ με, καὶ καθὼς
εἶπον τοῖς Ἰουδαίοις ὅτι Ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ
34 δύνασθε ἐλθεῖν, καὶ ὑμῖν λέγω ἄρτι. ἐντολὴν καινὴν δί-
δωμι ὑμῖν ἵνα ἀγαπᾶτε ἀλλήλους, καθὼς ἠγάπησα ὑμᾶς
35 ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους. ἐν τούτῳ γνώσονται
πάντες ὅτι ἐμοὶ μαθηταί ἐστε, ἐὰν ἀγάπην ἔχητε ἐν
36 ἀλλήλοις. Λέγει αὐτῷ Σίμων Πέτρος Κύριε,
ποῦ ὑπάγεις; ἀπεκρίθη Ἰησοῦς Ὅπου ὑπάγω οὐ δύνασαί
37 μοι νῦν ἀκολουθῆσαι, ἀκολουθήσεις δὲ ὕστερον. λέγει
αὐτῷ [ὁ] Πέτρος ⌜Κύριε, διὰ⌝ τί οὐ δύναμαί σοι ἀκολου- Διὰ
38 θεῖν ἄρτι; τὴν ψυχήν μου ὑπὲρ σοῦ θήσω. ἀποκρίνεται
Ἰησοῦς Τὴν ψυχήν σου ὑπὲρ ἐμοῦ θήσεις; ἀμὴν ἀμὴν
λέγω σοι, οὐ μὴ ἀλέκτωρ φωνήσῃ ἕως οὗ ἀρνήσῃ με
1 τρίς. Μὴ ταρασσέσθω ὑμῶν ἡ καρδία· ⌜πι- πιστεύετε, εἰς
2 στεύετε εἰς τὸν θεόν, καὶ⌝ εἰς ἐμὲ πιστεύετε. ἐν τῇ οἰκίᾳ τὸν θεὸν καὶ
τοῦ πατρός μου μοναὶ πολλαί εἰσιν· εἰ δὲ μή, εἶπον ἂν
3 ὑμῖν, ὅτι πορεύομαι ἑτοιμάσαι τόπον ὑμῖν· καὶ ἐὰν πορευ-
θῶ καὶ ἑτοιμάσω τόπον ὑμῖν, πάλιν ἔρχομαι καὶ παραλήμ-
ψομαι ὑμᾶς πρὸς ἐμαυτόν, ἵνα ὅπου εἰμὶ ἐγὼ καὶ ὑμεῖς ἦ-
4 τε. καὶ ὅπου ἐγὼ ὑπάγω οἴδατε τὴν ὁδόν. Λέγει
5 αὐτῷ Θωμᾶς Κύριε, οὐκ οἴδαμεν ποῦ ὑπάγεις· πῶς οἴδα-
6 μεν τὴν ὁδόν; λέγει αὐτῷ Ἰησοῦς Ἐγώ εἰμι ἡ ὁδὸς καὶ ἡ
ἀλήθεια καὶ ἡ ζωή· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα εἰ μὴ
7 δι' ἐμοῦ. εἰ ἐγνώκειτέ με, καὶ τὸν πατέρα μου ἂν ᾔδει-
8 τε· ἀπ' ἄρτι γινώσκετε αὐτὸν καὶ ἑωράκατε⊤. Λέ- αὐτόν
γει αὐτῷ Φίλιππος Κύριε, δεῖξον ἡμῖν τὸν πατέρα, καὶ
9 ἀρκεῖ ἡμῖν. λέγει αὐτῷ [ὁ] Ἰησοῦς ⌜Τοσοῦτον χρόνον⌝ Τοσούτῳ χρόνῳ
μεθ' ὑμῶν εἰμὶ καὶ οὐκ ἔγνωκάς με, Φίλιππε; ὁ ἑωρακὼς
ἐμὲ ἑώρακεν τὸν πατέρα· πῶς σὺ λέγεις Δεῖξον ἡμῖν τὸν

πατέρα; οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν 10
ἐμοί ἐστιν; τὰ ῥήματα ἃ ἐγὼ λέγω ὑμῖν ἀπ' ἐμαυτοῦ οὐ
λαλῶ· ὁ δὲ πατὴρ ἐν ἐμοὶ μένων ποιεῖ τὰ ἔργα αὐτοῦ. πι- 11
στεύετέ μοι ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί· εἰ
αὐτοῦ | μοι — δὲ μή, διὰ τὰ ἔργα ⌜αὐτὰ⌝ πιστεύετε⊤. Ἀμὴν ἀμὴν λέγω 12
ὑμῖν, ὁ πιστεύων εἰς ἐμὲ τὰ ἔργα ἃ ἐγὼ ποιῶ κἀκεῖνος
ποιήσει, καὶ μείζονα τούτων ποιήσει, ὅτι ἐγὼ πρὸς τὸν πα-
πορεύομαι, αἰτῆτε — τέρα ⌜πορεύομαι·⌝ καὶ ὅτι ἂν ⌜αἰτήσητε⌝ ἐν τῷ ὀνόματί μου 13
τοῦτο ποιήσω, ἵνα δοξασθῇ ὁ πατὴρ ἐν τῷ υἱῷ· ἐάν τι αἰτή- 14
ἐγὼ — σητέ [με] ἐν τῷ ὀνόματί μου ⌜τοῦτο⌝ ποιήσω. Ἐὰν 15
ἀγαπᾶτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσετε· κἀγὼ ἐρω- 16
τήσω τὸν πατέρα καὶ ἄλλον παράκλητον δώσει ὑμῖν ἵνα
μεθ' ὑμῶν εἰς τὸν αἰῶνα ᾖ — ⌜ᾖ μεθ' ὑμῶν εἰς τὸν αἰῶνα⌝, τὸ πνεῦμα τῆς ἀληθείας, ὃ ὁ 17
κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτὸ οὐδὲ γινώ-
σκει· ὑμεῖς γινώσκετε αὐτό, ὅτι παρ' ὑμῖν μένει καὶ ἐν
ἔσται — ὑμῖν ⌜ἐστίν⌝. Οὐκ ἀφήσω ὑμᾶς ὀρφανούς, ἔρχομαι πρὸς 18
ὑμᾶς. ἔτι μικρὸν καὶ ὁ κόσμος με οὐκέτι θεωρεῖ, ὑμεῖς 19
δὲ θεωρεῖτέ με, ὅτι ἐγὼ ζῶ καὶ ὑμεῖς ζήσετε. ἐν ἐκείνῃ 20
τῇ ἡμέρᾳ ὑμεῖς γνώσεσθε ὅτι ἐγὼ ἐν τῷ πατρί μου καὶ ὑμεῖς
ἐν ἐμοὶ κἀγὼ ἐν ὑμῖν. ὁ ἔχων τὰς ἐντολάς μου καὶ τηρῶν 21
αὐτὰς ἐκεῖνός ἐστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με ἀγαπη-
θήσεται ὑπὸ τοῦ πατρός μου, κἀγὼ ἀγαπήσω αὐτὸν καὶ
ἐμφανίσω αὐτῷ ἐμαυτόν. Λέγει αὐτῷ Ἰούδας, 22
οὐχ ὁ Ἰσκαριώτης, Κύριε, τί γέγονεν ὅτι ἡμῖν μέλλεις
ἐμφανίζειν σεαυτὸν καὶ οὐχὶ τῷ κόσμῳ; ἀπεκρίθη Ἰησοῦς 23
καὶ εἶπεν αὐτῷ Ἐάν τις ἀγαπᾷ με τὸν λόγον μου τηρήσει,
καὶ ὁ πατήρ μου ἀγαπήσει αὐτόν, καὶ πρὸς αὐτὸν ἐλευσό-
μεθα καὶ μονὴν παρ' αὐτῷ ποιησόμεθα. ὁ μὴ ἀγαπῶν με 24
τοὺς λόγους μου οὐ τηρεῖ· καὶ ὁ λόγος ὃν ἀκούετε οὐκ ἔ-
στιν ἐμὸς ἀλλὰ τοῦ πέμψαντός με πατρός. Ταῦ- 25
τα λελάληκα ὑμῖν παρ' ὑμῖν μένων· ὁ δὲ παράκλητος, τὸ 26
πνεῦμα τὸ ἅγιον ὃ πέμψει ὁ πατὴρ ἐν τῷ ὀνόματί μου,
ἐκεῖνος ὑμᾶς διδάξει πάντα καὶ ὑπομνήσει ὑμᾶς πάντα ἃ

10 Father? Believest thou not that I am in the Father,
and the Father in me? the words that I say unto you
I speak not from myself: but the Father abiding in
11 me doeth his works. Believe me that I am in the
Father, and the Father in me: or else believe me for
12 the very works' sake. Verily, verily, I say unto you,
He that believeth on me, the works that I do shall
he do also; and greater *works* than these shall he
13 do; because I go unto the Father. And whatsoever
ye shall ask in my name, that will I do, that the Fa-
14 ther may be glorified in the Son. If ye shall ask
15 [1]me any thing* in my name, that will I do. If ye [1] Many ancient authorities omit *me.*
16 love me, ye will keep my commandments. And I
will [2]pray the Father, and he shall give you another [2] Gr. *make request of.*
17 [3]Comforter, that he may be with you for ever, *even* [3] Or, *Advocate* Or, *Helper* Gr. *Paraclete.*
the Spirit of truth: whom the world cannot receive;
for it beholdeth him not, neither knoweth him: ye
know him; for he abideth with you, and shall be in
18 you. I will not leave you [4]desolate: I come unto [4] Or, *orphans*
19 you. Yet a little while, and the world beholdeth
me no more; but ye behold me: because I live, [5]ye [5] Or, *and ye shall live*
20 shall live also. In that day ye shall know that I am
21 in my Father, and ye in me, and I in you. He that
hath my commandments, and keepeth them, he it is
that loveth me: and he that loveth me shall be loved
of my Father, and I will love him, and will mani-
22 fest myself unto him. Judas (not Iscariot) saith
unto him, Lord, what is come to pass that thou wilt
manifest thyself unto us, and not unto the world?
23 Jesus answered and said unto him, If a man love
me, he will keep my word: and my Father will love
him, and we will come unto him, and make our
24 abode with him. He that loveth me not keepeth
not my words: and the word which ye hear is not
mine, but the Father's who sent me.
25 These things have I spoken unto you, while *yet*
26 abiding with you. But the [3]Comforter, *even* the
Holy Spirit, whom the Father will send in my name,
he shall teach you all things, and bring to your re-
membrance all that

* For "shall ask me any thing" read "shall ask any thing," and let marg. [1] read Many ancient authorities add *me.*—*Am. Com.*

I said unto you. Peace I leave with you; my peace 27
I give unto you: not as the world giveth, give I
unto you. Let not your heart be troubled, neither
let it be fearful. Ye heard how I said to you, I go 28
away, and I come unto you. If ye loved me, ye
would have rejoiced, because I go unto the Father:
for the Father is greater than I. And now I have 29
told you before it come to pass, that, when it is
come to pass, ye may believe. I will no more speak 30
much with you, for the prince of the world cometh:
and he hath nothing in me; but that the world may 31
know that I love the Father, and as the Father gave
me commandment, even so I do. Arise, let us go
hence.

I am the true vine, and my Father is the husband- **15**
man. Every branch in me that beareth not fruit, 2
he taketh it away: and every *branch* that beareth
fruit, he cleanseth it, that it may bear more fruit.
Already ye are clean because of the word which I 3
have spoken unto you. Abide in me, and I in you. 4
As the branch cannot bear fruit of itself, except it
abide in the vine; so neither can ye, except ye abide
in me. I am the vine, ye are the branches: He that 5
abideth in me, and I in him, the same beareth much
fruit: for apart from me ye can do nothing. If a 6
man abide not in me, he is cast forth as a branch,
and is withered; and they gather them, and cast them
into the fire, and they are burned. If ye abide in me, 7
and my words abide in you, ask whatsoever ye will,
and it shall be done unto you. Herein [1]is my Fa- 8
ther glorified, [2]that ye bear much fruit; and *so* shall
ye be my disciples. Even as the Father hath loved 9
me, I also have loved you: abide ye in my love. If 10
ye keep my commandments, ye shall abide in my
love; even as I have kept my Father's command-
ments, and abide in his love. These things have I 11
spoken unto you, that my joy may be in you, and
that your joy may be fulfilled. This is my com- 12
mandment, that ye love one another, even as I have
loved you. Greater love hath no man than this, that 13
a man

1 Or, *was*

2 Many ancient authorities read *that ye bear much fruit, and be my disciples.*

27 εἶπον ὑμῖν ἐγώ. Εἰρήνην ἀφίημι ὑμῖν, εἰρήνην τὴν ἐμὴν
δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος δίδωσιν ἐγὼ δίδωμι ὑμῖν.
28 μὴ ταρασσέσθω ὑμῶν ἡ καρδία μηδὲ δειλιάτω. ἠκούσατε
ὅτι ἐγὼ εἶπον ὑμῖν Ὑπάγω καὶ ἔρχομαι πρὸς ὑμᾶς. εἰ
ἠγαπᾶτέ με ἐχάρητε ἄν, ὅτι πορεύομαι πρὸς τὸν πατέρα,
29 ὅτι ὁ πατὴρ μείζων μού ἐστιν. καὶ νῦν εἴρηκα ὑμῖν πρὶν
30 γενέσθαι, ἵνα ὅταν γένηται πιστεύσητε. οὐκέτι πολλὰ λα-
λήσω μεθ' ὑμῶν, ἔρχεται γὰρ ὁ τοῦ κόσμου ἄρχων· καὶ ἐν
31 ἐμοὶ οὐκ ἔχει οὐδέν, ἀλλ' ἵνα γνῷ ὁ κόσμος ὅτι ἀγαπῶ τὸν
πατέρα, καὶ καθὼς ἐντολὴν ἔδωκέν μοι ὁ πατὴρ οὕτως ποιῶ.
Ἐγείρεσθε, ἄγωμεν ἐντεῦθεν.

1 Ἐγώ εἰμι ἡ ἄμπελος ἡ ἀληθινή, καὶ ὁ πατήρ μου ὁ
2 γεωργός ἐστιν· πᾶν κλῆμα ἐν ἐμοὶ μὴ φέρον καρπὸν αἴρει
αὐτό, καὶ πᾶν τὸ καρπὸν φέρον καθαίρει αὐτὸ ἵνα καρπὸν
3 πλείονα φέρῃ. ἤδη ὑμεῖς καθαροί ἐστε διὰ τὸν λόγον ὃν
4 λελάληκα ὑμῖν· μείνατε ἐν ἐμοί, κἀγὼ ἐν ὑμῖν. καθὼς τὸ
κλῆμα οὐ δύναται καρπὸν φέρειν ἀφ' ἑαυτοῦ ἐὰν μὴ μένῃ
ἐν τῇ ἀμπέλῳ, οὕτως οὐδὲ ὑμεῖς ἐὰν μὴ ἐν ἐμοὶ μένητε.
5 ἐγώ εἰμι ἡ ἄμπελος, ὑμεῖς τὰ κλήματα. ὁ μένων ἐν ἐμοὶ
κἀγὼ ἐν αὐτῷ οὗτος φέρει καρπὸν πολύν, ὅτι χωρὶς ἐμοῦ
6 οὐ δύνασθε ποιεῖν οὐδέν. ἐὰν μή τις μένῃ ἐν ἐμοί, ἐβλήθη
ἔξω ὡς τὸ κλῆμα καὶ ἐξηράνθη, καὶ συνάγουσιν αὐτὰ καὶ
7 εἰς τὸ πῦρ βάλλουσιν καὶ καίεται. Ἐὰν μείνητε ἐν ἐμοὶ
καὶ τὰ ῥήματά μου ἐν ὑμῖν μείνῃ, ὃ ἐὰν θέλητε αἰτήσασθε
8 καὶ γενήσεται ὑμῖν· ἐν τούτῳ ἐδοξάσθη ὁ πατήρ μου ἵνα
9 καρπὸν πολὺν φέρητε καὶ ⌜γένησθε⌝ ἐμοὶ μαθηταί. καθὼς γενήσεσθε
ἠγάπησέν με ὁ πατήρ, κἀγὼ ὑμᾶς ⌜ἠγάπησα,⌝ μείνατε ἐν τῇ ἠγάπησα·
10 ἀγάπῃ τῇ ἐμῇ. ἐὰν τὰς ἐντολάς μου τηρήσητε, μενεῖτε ἐν τῇ
ἀγάπῃ μου, καθὼς ἐγὼ τοῦ ⌜πατρὸς⌝ τὰς ἐντολὰς τετήρηκα καὶ πατρός μου
11 μένω αὐτοῦ ἐν τῇ ἀγάπῃ. Ταῦτα λελάληκα ὑμῖν ἵνα ἡ χα-
12 ρὰ ἡ ἐμὴ ἐν ὑμῖν ᾖ καὶ ἡ χαρὰ ὑμῶν πληρωθῇ. αὕτη ἐστὶν ἡ
ἐντολὴ ἡ ἐμὴ ἵνα ἀγαπᾶτε ἀλλήλους καθὼς ἠγάπησα ὑμᾶς·
13 μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν αὐ-

τοῦ θῇ ὑπὲρ τῶν φίλων αὐτοῦ. ὑμεῖς φίλοι μού ἐστε ἐὰν 14
ἃ ποιῆτε ⸀ὃ⸀ ἐγὼ ἐντέλλομαι ὑμῖν. οὐκέτι λέγω ὑμᾶς δούλους, 15
ὅτι ὁ δοῦλος οὐκ οἶδεν τί ποιεῖ αὐτοῦ ὁ κύριος· ὑμᾶς δὲ
εἴρηκα φίλους, ὅτι πάντα ἃ ἤκουσα παρὰ τοῦ πατρός μου
ἐγνώρισα ὑμῖν. οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ' ἐγὼ ἐξελε- 16
ξάμην ὑμᾶς, καὶ ἔθηκα ὑμᾶς ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν
αἰτῆτε φέρητε καὶ ὁ καρπὸς ὑμῶν μένῃ, ἵνα ὅτι ἂν ⸀αἰτήσητε⸀
τὸν πατέρα ἐν τῷ ὀνόματί μου δῷ ὑμῖν. Ταῦτα 17
ἐντέλλομαι ὑμῖν ἵνα ἀγαπᾶτε ἀλλήλους. Εἰ ὁ κόσμος 18
ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν.
εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει· ὅτι δὲ 19
ἐκ τοῦ κόσμου οὐκ ἐστέ, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ τοῦ
κόσμου, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος. μνημονεύετε τοῦ 20
λόγου οὗ ἐγὼ εἶπον ὑμῖν Οὐκ ἔστιν δοῦλος μείζων τοῦ
κυρίου αὐτοῦ· εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσιν· εἰ τὸν
λόγον μου ἐτήρησαν, καὶ τὸν ὑμέτερον τηρήσουσιν. ἀλλὰ 21
ταῦτα πάντα ποιήσουσιν εἰς ὑμᾶς διὰ τὸ ὄνομά μου, ὅτι
οὐκ οἴδασιν τὸν πέμψαντά με. Εἰ μὴ ἦλθον καὶ ἐλάλησα 22
αὐτοῖς, ἁμαρτίαν οὐκ εἴχοσαν· νῦν δὲ πρόφασιν οὐκ ἔχου-
σιν περὶ τῆς ἁμαρτίας αὐτῶν. ὁ ἐμὲ μισῶν καὶ τὸν πατέρα 23
μου μισεῖ. εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς ἃ οὐδεὶς ἄλλος 24
ἐποίησεν, ἁμαρτίαν οὐκ εἴχοσαν· νῦν δὲ καὶ ἑωράκασιν καὶ
μεμισήκασιν καὶ ἐμὲ καὶ τὸν πατέρα μου. ἀλλ' ἵνα πληρωθῇ 25
ὁ λόγος ὁ ἐν τῷ νόμῳ αὐτῶν γεγραμμένος ὅτι ᾿ΕΜΙCΗCΑΝ
ΜΕ ΔΩΡΕΑΝ. Ὅταν ἔλθῃ ὁ παράκλητος ὃν ἐγὼ πέμψω 26
ὑμῖν παρὰ τοῦ πατρός, τὸ πνεῦμα τῆς ἀληθείας ὃ παρὰ
τοῦ πατρὸς ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ·
καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἐ- 27
στέ. Ταῦτα λελάληκα ὑμῖν ἵνα μὴ σκανδα- 1
λισθῆτε. ἀποσυναγώγους ποιήσουσιν ὑμᾶς· ἀλλ' ἔρχεται ὥρα 2
ἵνα πᾶς ὁ ἀποκτείνας [ὑμᾶς] δόξῃ λατρείαν προσφέρειν τῷ
θεῷ. καὶ ταῦτα ποιήσουσιν ὅτι οὐκ ἔγνωσαν τὸν πατέρα 3
οὐδὲ ἐμέ. ἀλλὰ ταῦτα λελάληκα ὑμῖν ἵνα ὅταν ἔλθῃ ἡ ὥρα 4

14 lay down his life for his friends. Ye are my
friends, if ye do the things which I command you.
15 No longer do I call you [1]servants; for the [2]servant — 1 Gr. *bondservants.* 2 Gr. *bondservant.*
knoweth not what his lord doeth: but I have called
you friends; for all things that I heard from my Fa-
16 ther I have made known unto you. Ye did not
choose me, but I chose you, and appointed you, that
ye should go and bear fruit, and *that* your fruit
should abide: that whatsoever ye shall ask of the
17 Father in my name, he may give it you. These
things I command you, that ye may love one an-
18 other. If the world hateth you, [3]ye know that it — 3 Or, *know ye*
19 hath hated me before *it hated* you. If ye were of the
world, the world would love its own: but because
ye are not of the world, but I chose you out of the
20 world, therefore the world hateth you. Remember
the word that I said unto you, A [2]servant is not
greater than his lord. If they persecuted me, they
will also persecute you; if they kept my word, they
21 will keep yours also. But all these things will they
do unto you for my name's sake, because they know
22 not him that sent me. If I had not come and spoken
unto them, they had not had sin: but now they have
23 no excuse for their sin. He that hateth me hateth
24 my Father also. If I had not done among them the
works which none other did, they had not had sin:
but now have they both seen and hated both me and
25 my Father. But *this cometh to pass*, that the word
may be fulfilled that is written in their law, They
26 hated me without a cause. But when the [4]Comforter — 4 Or, *Advocate* Or, *Helper* Gr. *Paraclete.*
is come, whom I will send unto you from the Father,
even the Spirit of truth, which [5]proceedeth from the — 5 Or, *goeth forth from*
27 Father, he shall bear witness of me: [6]and ye also bear — 6 Or, *and bear ye also witness*
witness, because ye have been with me from the be-
ginning.

16 These things have I spoken unto you, that ye should
2 not be made to stumble. They shall put you out of
the synagogues: yea, the hour cometh, that whoso-
ever killeth you shall think that he offereth service
3 unto God. And these things will they do, because
4 they have not known the Father, nor me. But these
things have I spoken unto you, that when their hour
is come,

ye may remember them, how that I told you.
And these things I said not unto you from the be-
ginning, because I was with you. But now I go 5
unto him that sent me; and none of you asketh me,
Whither goest thou? But because I have spoken 6
these things unto you, sorrow hath filled your heart.
Nevertheless I tell you the truth; It is expedient for 7
you that I go away: for if I go not away, the [1]Com-
forter will not come unto you; but if I go, I will
send him unto you. And he, when he is come, will 8
convict the world in respect of sin, and of righteous-
ness, and of judgement: of sin, because they believe 9
not on me; of righteousness, because I go to the Fa- 10
ther, and ye behold me no more; of judgement, be- 11
cause the prince of this world hath been judged. I 12
have yet many things to say unto you, but ye can-
not bear them now. Howbeit when he, the Spirit of 13
truth, is come, he shall guide you into all the truth:
for he shall not speak from himself; but what things
soever he shall hear, *these* shall he speak: and he shall
declare unto you the things that are to come. He 14
shall glorify me: for he shall take of mine, and shall
declare *it* unto you. All things whatsoever the Fa- 15
ther hath are mine: therefore said I, that he taketh of
mine, and shall declare *it* unto you. A little while, 16
and ye behold me no more; and again a little while,
and ye shall see me. *Some* of his disciples therefore 17
said one to another, What is this that he saith unto
us, A little while, and ye behold me not; and again a
little while, and ye shall see me: and, Because I go to
the Father? They said therefore, What is this that 18
he saith, A little while? We know not what he saith.
Jesus perceived that they were desirous to ask him, 19
and he said unto them, Do ye inquire among your-
selves concerning this, that I said, A little while, and
ye behold me not, and again a little while, and ye
shall see me? Verily, verily, I say unto you, that ye 20
shall weep and lament, but the world shall rejoice:
ye shall be sorrowful, but your sorrow shall be turn-
ed into joy. A woman when she is in travail hath 21
sorrow, because her hour is come: but when she
is delivered of the child, she remembereth no more
the anguish, for

[1] Or, *Advocate* Or, *Helper* Gr. *Paraclete.*

αὐτῶν μνημονεύητε αὐτῶν ὅτι ἐγὼ εἶπον ὑμῖν· ταῦτα δὲ
5 ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ὑμῶν ἤμην. νῦν δὲ
ὑπάγω πρὸς τὸν πέμψαντά με καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ
6 με Ποῦ ὑπάγεις; ἀλλ' ὅτι ταῦτα λελάληκα ὑμῖν ἡ λύπη
7 πεπλήρωκεν ὑμῶν τὴν καρδίαν. ἀλλ' ἐγὼ τὴν ἀλήθειαν
λέγω ὑμῖν, συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω. ἐὰν γὰρ μὴ
ἀπέλθω, ὁ παράκλητος οὐ μὴ ἔλθῃ πρὸς ὑμᾶς· ἐὰν δὲ
8 πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς. ⌜Καὶ⌝ ἐλθὼν ἐκεῖνος καὶ
ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης
9 καὶ περὶ κρίσεως· περὶ ἁμαρτίας μέν, ὅτι οὐ πιστεύουσιν
10 εἰς ἐμέ· περὶ δικαιοσύνης δέ, ὅτι πρὸς τὸν πατέρα ὑπάγω
11 καὶ οὐκέτι θεωρεῖτέ με· περὶ δὲ κρίσεως, ὅτι ὁ ἄρχων τοῦ
12 κόσμου τούτου κέκριται. Ἔτι πολλὰ ἔχω ὑμῖν λέγειν,
13 ἀλλ' οὐ δύνασθε βαστάζειν ἄρτι· ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ
πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς ⌜εἰς τὴν ἀλήθειαν πᾶ- ἐν τῇ ἀληθείᾳ πάσῃ
σαν⌝, οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ, ἀλλ' ὅσα ⌜ἀκούει⌝ λαλήσει, ἀκούσει
14 καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν. ἐκεῖνος ἐμὲ δοξάσει,
15 ὅτι ἐκ τοῦ ἐμοῦ λήμψεται καὶ ἀναγγελεῖ ὑμῖν. πάντα
ὅσα ἔχει ὁ πατὴρ ἐμά ἐστιν· διὰ τοῦτο εἶπον ὅτι ἐκ τοῦ
16 ἐμοῦ λαμβάνει καὶ ἀναγγελεῖ ὑμῖν. Μικρὸν
καὶ οὐκέτι θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ
17 με. Εἶπαν οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλή-
λους Τί ἐστιν τοῦτο ὃ λέγει ἡμῖν Μικρὸν καὶ οὐ θεω-
ρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με; καί Ὅτι ὑπάγω
18 πρὸς τὸν πατέρα; ἔλεγον οὖν Τί ἐστιν τοῦτο ὃ λέγει μι-
19 κρόν; οὐκ οἴδαμεν [τί λαλεῖ]. ἔγνω Ἰησοῦς ὅτι ἤθελον
αὐτὸν ἐρωτᾶν, καὶ εἶπεν αὐτοῖς Περὶ τούτου ζητεῖτε μετ' ἀλ-
λήλων ὅτι εἶπον Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν
20 μικρὸν καὶ ὄψεσθέ με; ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι κλαύσετε
καὶ θρηνήσετε ὑμεῖς, ὁ δὲ κόσμος χαρήσεται· ὑμεῖς λυπη-
21 θήσεσθε, ἀλλ' ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται. ἡ γυνὴ
ὅταν τίκτῃ λύπην ἔχει, ὅτι ἦλθεν ἡ ὥρα αὐτῆς· ὅταν δὲ
γεννήσῃ τὸ παιδίον, οὐκέτι μνημονεύει τῆς θλίψεως διὰ

τὴν χαρὰν ὅτι ἐγεννήθη ἄνθρωπος εἰς τὸν κόσμον. καὶ 22
ὑμεῖς οὖν νῦν μὲν λύπην ἔχετε· πάλιν δὲ ὄψομαι ὑμᾶς,
καὶ χαρήσεται ὑμῶν ἡ καρδία, καὶ τὴν χαρὰν ὑμῶν
αἴρει οὐδεὶς ⌜ἀρεῖ⌝ ἀφ' ὑμῶν. καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ 23
οὐδέν. οὐκ ἐρωτήσετε ⌜οὐδέν·⌝ ἀμὴν ἀμὴν λέγω ὑμῖν, ἄν τι αἰτήση-
τε τὸν πατέρα δώσει ὑμῖν ἐν τῷ ὀνόματί μου. ἕως ἄρτι 24
οὐκ ᾐτήσατε οὐδὲν ἐν τῷ ὀνόματί μου· αἰτεῖτε καὶ λήμψε-
σθε, ἵνα ἡ χαρὰ ὑμῶν ᾖ πεπληρωμένη. Ταῦτα 25
ἐν παροιμίαις λελάληκα ὑμῖν· ἔρχεται ὥρα ὅτε οὐκέτι ἐν
παροιμίαις λαλήσω ὑμῖν ἀλλὰ παρρησίᾳ περὶ τοῦ πατρὸς
ἀπαγγελῶ ὑμῖν. ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου 26
αἰτήσεσθε, καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα
περὶ ὑμῶν· αὐτὸς γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ 27
πεφιλήκατε καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ πατρὸς
ἐξῆλθον. ἐξῆλθον ἐκ τοῦ πατρὸς καὶ ἐλήλυθα εἰς τὸν 28
κόσμον· πάλιν ἀφίημι τὸν κόσμον καὶ πορεύομαι πρὸς
τὸν πατέρα. Λέγουσιν οἱ μαθηταὶ αὐτοῦ Ἴδε νῦν ἐν 29
παρρησίᾳ λαλεῖς, καὶ παροιμίαν οὐδεμίαν λέγεις. νῦν 30
οἴδαμεν ὅτι οἶδας πάντα καὶ οὐ χρείαν ἔχεις ἵνα τίς σε
ἐρωτᾷ· ἐν τούτῳ πιστεύομεν ὅτι ἀπὸ θεοῦ ἐξῆλθες. ἀπε- 31
κρίθη αὐτοῖς Ἰησοῦς Ἄρτι πιστεύετε; ἰδοὺ ἔρχεται ὥρα 32
καὶ ἐλήλυθεν ἵνα σκορπισθῆτε ἕκαστος εἰς τὰ ἴδια κἀμὲ
μόνον ἀφῆτε· καὶ οὐκ εἰμὶ μόνος, ὅτι ὁ πατὴρ μετ' ἐμοῦ
ἐστίν. ταῦτα λελάληκα ὑμῖν ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε· 33
ἐν τῷ κόσμῳ θλίψιν ἔχετε, ἀλλὰ θαρσεῖτε, ἐγὼ νενίκηκα
τὸν κόσμον.

Ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἐπάρας τοὺς ὀφθαλ- 1
μοὺς αὐτοῦ εἰς τὸν οὐρανὸν εἶπεν Πάτερ, ἐλήλυθεν ἡ
ὥρα· δόξασόν σου τὸν υἱόν, ἵνα ὁ υἱὸς δοξάσῃ σέ, καθὼς 2
ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα πᾶν ὃ δέδωκας
αὐτῷ δώσει αὐτοῖς ζωὴν αἰώνιον. αὕτη δέ ἐστιν ἡ αἰώνιος 3
ζωὴ ἵνα γινώσκωσι σὲ τὸν μόνον ἀληθινὸν θεὸν καὶ ὃν
ἀπέστειλας Ἰησοῦν Χριστόν. ἐγώ σε ἐδόξασα ἐπὶ τῆς 4

22 the joy that a man is born into the world. And ye
therefore now have sorrow: but I will see you
again, and your heart shall rejoice, and your joy no
23 one taketh away from you. And in that day ye
shall [1]ask me nothing. Verily, verily, I say unto
you, If ye shall ask anything of the Father, he will
24 give it you in my name. Hitherto have ye asked
nothing in my name: ask, and ye shall receive, that
your joy may be fulfilled.
25 These things have I spoken unto you in [2]prov-
erbs*: the hour cometh, when I shall no more speak
unto you in [2]proverbs*, but shall tell you plainly
26 of the Father. In that day ye shall ask in my
name: and I say not unto you, that I will [3]pray the
27 Father for you; for the Father himself loveth you,
because ye have loved me, and have believed that I
28 came forth from the Father. I came out from the
Father, and am come into the world: again, I leave
29 the world, and go unto the Father. His disciples
say, Lo, now speakest thou plainly, and speakest no
30 [4]proverb†. Now know we that thou knowest all
things, and needest not that any man should ask
thee: by this we believe that thou camest forth from
31 God. Jesus answered them, Do ye now believe?
32 Behold, the hour cometh, yea, is come, that ye shall
be scattered, every man to his own, and shall leave
me alone: and *yet* I am not alone, because the Fa-
33 ther is with me. These things have I spoken unto
you, that in me ye may have peace. In the world
ye have tribulation: but be of good cheer; I have
overcome the world.

17 These things spake Jesus; and lifting up his eyes
to heaven, he said, Father, the hour is come; glori-
2 fy thy Son, that the Son may glorify thee: even as
thou gavest him authority over all flesh, that what-
soever thou hast given him, to them he should give
3 eternal life. And this is life eternal, that they should
know thee the only true God, and him whom thou
4 didst send, *even* Jesus Christ. I glorified thee on the

1 Or, *ask me no question*
2 Or, *parables*
3 Gr. *make request of.*
4 Or, *parable*

* For "proverbs" read "dark sayings"—*Am. Com.*
† For "proverb" read "dark saying"—*Am. Com.*

earth, having accomplished the work which thou
hast given me to do. And now, O Father, glorify 5
thou me with thine own self with the glory which I
had with thee before the world was. I manifested 6
thy name unto the men whom thou gavest me out
of the world: thine they were, and thou gavest them
to me; and they have kept thy word. Now they 7
know that all things whatsoever thou hast given me
are from thee: for the words which thou gavest me 8
I have given unto them; and they received *them*,
and knew of a truth that I came forth from thee,
and they believed that thou didst send me. I [1]pray 9
for them: I [1]pray not for the world, but for those
whom thou hast given me; for they are thine: and 10
all things that are mine are thine, and thine are
mine: and I am glorified in them. And I am no 11
more in the world, and these are in the world, and I
come to thee. Holy Father, keep them in thy name
which thou hast given me, that they may be one,
even as we *are*. While I was with them, I kept 12
them in thy name which thou hast given me: and I
guarded them, and not one of them perished, but the
son of perdition; that the scripture might be ful-
filled. But now I come to thee; and these things I 13
speak in the world, that they may have my joy ful-
filled in themselves. I have given them thy word; 14
and the world hated them, because they are not of
the world, even as I am not of the world. I [1]pray 15
not that thou shouldest take them [2]from the world,
but that thou shouldest keep them [2]from [3]the evil
one. They are not of the world, even as I am not 16
of the world. [4]Sanctify them in the truth: thy 17
word is truth. As thou didst send me into the 18
world, even so sent I them into the world. And for 19
their sakes I [4]sanctify myself, that they themselves
also may be sanctified in truth. Neither for these 20
only do I [1]pray, but for them also that believe on me
through their word; that they may all be one; even 21
as thou, Father, *art* in me, and I in thee, that they
also may be in us: that the world may believe

1 Gr. *make request.*
2 Gr. *out of.*
3 Or, *evil*
4 Or, *Consecrate*

5 γῆς, τὸ ἔργον τελειώσας ὃ δέδωκάς μοι ἵνα ποιήσω· καὶ
νῦν δόξασόν με σύ, πάτερ, παρὰ σεαυτῷ τῇ δόξῃ ⸢ᾗ⸣ εἶχον ἣν
6 πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί. Ἐφανέ-
ρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς ἔδωκάς μοι ἐκ
τοῦ κόσμου. σοὶ ἦσαν κἀμοὶ αὐτοὺς ἔδωκας, καὶ τὸν
7 λόγον σου τετήρηκαν. νῦν ⸢ἔγνωκαν⸣ ὅτι πάντα ὅσα ⊣ἔγνων⊢
8 ⸢ἔδωκάς⸣ μοι παρὰ σοῦ εἰσίν· ὅτι τὰ ῥήματα ἃ ⸢ἔδωκάς⸣ δέδωκάς | δέδωκα
μοι δέδωκα αὐτοῖς, καὶ αὐτοὶ ἔλαβον καὶ ἔγνωσαν ἀληθῶς
ὅτι παρὰ σοῦ ἐξῆλθον, καὶ ἐπίστευσαν ὅτι σύ με ἀπέστει-
9 λας. Ἐγὼ περὶ αὐτῶν ἐρωτῶ· οὐ περὶ τοῦ κόσμου ἐρωτῶ
10 ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι σοί εἰσιν, καὶ τὰ ἐμὰ πάντα
11 σά ἐστιν καὶ τὰ σὰ ἐμά, καὶ δεδόξασμαι ἐν αὐτοῖς. καὶ οὐ-
κέτι εἰμὶ ἐν τῷ κόσμῳ, καὶ ⸢αὐτοὶ⸣ ἐν τῷ κόσμῳ εἰσίν, κἀγὼ οὗτοι
πρὸς σὲ ἔρχομαι. πάτερ ἅγιε, τήρησον αὐτοὺς ἐν τῷ *Ap.*
ὀνόματί σου ᾧ δέδωκάς μοι, ἵνα ὦσιν ἓν καθὼς ἡμεῖς.
12 Ὅτε ἤμην μετ᾽ αὐτῶν ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί
σου ᾧ δέδωκάς μοι, καὶ ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν ἀπώ-
λετο εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἡ γραφὴ πληρωθῇ.
13 νῦν δὲ πρὸς σὲ ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ ἵνα
ἔχωσιν τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν ἑαυτοῖς.
14 Ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος ἐμίσησεν
αὐτούς, ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου καθὼς ἐγὼ οὐκ εἰμὶ
15 ἐκ τοῦ κόσμου. οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κό-
16 σμου ἀλλ᾽ ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ. ἐκ τοῦ
κόσμου οὐκ εἰσὶν καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου.
17 ἁγίασον αὐτοὺς ἐν τῇ ἀληθείᾳ· ὁ λόγος ὁ σὸς ἀλήθειά
18 ἐστιν. καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, κἀγὼ
19 ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον· καὶ ὑπὲρ αὐτῶν [ἐγὼ]
ἁγιάζω ἐμαυτόν, ἵνα ὦσιν καὶ αὐτοὶ ἡγιασμένοι ἐν
20 ἀληθείᾳ. Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον,
ἀλλὰ καὶ περὶ τῶν πιστευόντων διὰ τοῦ λόγου αὐτῶν εἰς
21 ἐμέ, ἵνα πάντες ἓν ὦσιν, καθὼς σύ, πατήρ, ἐν ἐμοὶ κἀγὼ
ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ὦσιν, ἵνα ὁ κόσμος πιστεύῃ *Ap.*

ὅτι σύ με ἀπέστειλας. κἀγὼ τὴν δόξαν ἣν δέδωκάς μοι 22
δέδωκα αὐτοῖς, ἵνα ὦσιν ἓν καθὼς ἡμεῖς ἕν, ἐγὼ ἐν αὐτοῖς 23
καὶ σὺ ἐν ἐμοί, ἵνα ὦσιν τετελειωμένοι εἰς ἕν, ἵνα γινώ-
Ἀρ. σκῃ ὁ κόσμος ὅτι σύ με ἀπέστειλας καὶ ἠγάπησας αὐτοὺς
καθὼς ἐμὲ ἠγάπησας. Πατήρ, ὃ δέδωκάς μοι, θέλω ἵνα 24
ὅπου εἰμὶ ἐγὼ κἀκεῖνοι ὦσιν μετ' ἐμοῦ, ἵνα θεωρῶσιν τὴν
ἔδωκάς δόξαν τὴν ἐμὴν ἣν ⌜δέδωκάς⌝ μοι, ὅτι ἠγάπησάς με πρὸ
καταβολῆς κόσμου. Πατὴρ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔ- 25
γνω, ἐγὼ δέ σε ἔγνων, καὶ οὗτοι ἔγνωσαν ὅτι σύ με
ἀπέστειλας, καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου καὶ γνω- 26
ρίσω, ἵνα ἡ ἀγάπη ἣν ἠγάπησάς με ἐν αὐτοῖς ᾖ κἀγὼ ἐν
αὐτοῖς.

Ταῦτα εἰπὼν Ἰησοῦς ἐξῆλθεν σὺν τοῖς μαθηταῖς αὐτοῦ 1
⊣ τοῦ Κέδρου ⊢ πέραν τοῦ Χειμάρρου ⌜τῶν Κέδρων⌝ ὅπου ἦν κῆπος, εἰς ὃν
εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ. ᾔδει δὲ καὶ Ἰούδας 2
ὁ παραδιδοὺς αὐτὸν τὸν τόπον, ὅτι πολλάκις συνήχθη
μετὰ τῶν μαθητῶν αὐτοῦ ἐκεῖ Ἰησοῦς ⌜ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ⌝. ὁ οὖν Ἰούδας λα- 3
βὼν τὴν σπεῖραν καὶ ἐκ τῶν ἀρχιερέων καὶ [ἐκ] τῶν Φαρι-
σαίων ὑπηρέτας ἔρχεται ἐκεῖ μετὰ φανῶν καὶ λαμπάδων
καὶ ὅπλων. Ἰησοῦς οὖν εἰδὼς πάντα τὰ ἐρχόμενα ἐπ' αὐ- 4
τὸν ἐξῆλθεν, καὶ λέγει αὐτοῖς Τίνα ζητεῖτε; ἀπεκρίθησαν 5
Ἰησοῦς αὐτῷ Ἰησοῦν τὸν Ναζωραῖον. λέγει αὐτοῖς Ἐγώ εἰμι⊤.
ἱστήκει δὲ καὶ Ἰούδας ὁ παραδιδοὺς αὐτὸν μετ' αὐτῶν.
ὡς οὖν εἶπεν αὐτοῖς Ἐγώ εἰμι, ἀπῆλθαν εἰς τὰ ὀπίσω καὶ 6
ἔπεσαν χαμαί. πάλιν οὖν ἐπηρώτησεν αὐτούς Τίνα 7
ζητεῖτε; οἱ δὲ εἶπαν Ἰησοῦν τὸν Ναζωραῖον. ἀπεκρίθη 8
Ἰησοῦς Εἶπον ὑμῖν ὅτι ἐγώ εἰμι· εἰ οὖν ἐμὲ ζητεῖτε,
ἄφετε τούτους ὑπάγειν· ἵνα πληρωθῇ ὁ λόγος ὃν εἶπεν 9
ὅτι Οὓς δέδωκάς μοι οὐκ ἀπώλεσα ἐξ αὐτῶν οὐδένα.
Σίμων οὖν Πέτρος ἔχων μάχαιραν εἵλκυσεν αὐτὴν καὶ 10
ἔπαισεν τὸν τοῦ ἀρχιερέως δοῦλον καὶ ἀπέκοψεν αὐτοῦ τὸ
ὠτάριον τὸ δεξιόν. ἦν δὲ ὄνομα τῷ δούλῳ Μάλχος.

22 that thou didst send me. And the glory which thou
hast given me I have given unto them; that they may
23 be one, even as we *are* one; I in them, and thou in me,
that they may be perfected into one; that the world
may know that thou didst send me, and lovedst
24 them, even as thou lovedst me. Father, [1]that which
thou hast given me, I will* that, where I am, they
also may be with me; that they may behold my
glory, which thou hast given me: for thou lovedst
25 me before the foundation of the world. O righteous
Father, the world knew thee not, but I knew thee;
26 and these knew that thou didst send me; and I
made known unto them thy name, and will make
it known; that the love wherewith thou lovedst me
may be in them, and I in them.

18 When Jesus had spoken these words, he went
forth with his disciples over the [2]brook [3]Kidron,
where was a garden, into the which he entered,
2 himself and his disciples. Now Judas also, which
betrayed him, knew the place: for Jesus oft-times
3 resorted thither with his disciples. Judas then,
having received the [4]band *of soldiers*, and officers
from the chief priests and the Pharisees, cometh
thither with lanterns and torches and weapons.
4 Jesus therefore, knowing all the things that were
coming upon him, went forth, and saith unto them,
5 Whom seek ye? They answered him, Jesus of
Nazareth. Jesus saith unto them, I am *he*. And
Judas also, which betrayed him, was standing with
6 them. When therefore he said unto them, I am *he*,
7 they went backward, and fell to the ground. Again
therefore he asked them, Whom seek ye? And they
8 said, Jesus of Nazareth. Jesus answered, I told you
that I am *he*: if therefore ye seek me, let these go
9 their way: that the word might be fulfilled which
he spake, Of those whom thou hast given me I lost
10 not one. Simon Peter therefore having a sword
drew it, and struck the high priest's [5]servant, and cut
off his right ear. Now the [5]servant's name was
Malchus.

1 Many ancient authorities read *those whom*.

2 Or, *ravine* Gr. *winter-torrent*.

3 Or, *of the Cedars*

4 Or, *cohort*

5 Gr. *bondservant*.

* For "I will" read "I desire"—*Am. Com.*

Jesus therefore said unto Peter, Put up the sword 11
into the sheath: the cup which the Father hath given
me, shall I not drink it?
So the [1]band and the [2]chief captain, and the offi- 12
cers of the Jews, seized Jesus and bound him, and 13
led him to Annas first; for he was father in law to
Caiaphas, which was high priest that year. Now 14
Caiaphas was he which gave counsel to the Jews,
that it was expedient that one man should die for
the people.

And Simon Peter followed Jesus, and *so did* an- 15
other disciple. Now that disciple was known unto
the high priest, and entered in with Jesus into the
court of the high priest; but Peter was standing at 16
the door without. So the other disciple, which was
known unto the high priest, went out and spake
unto her that kept the door, and brought in Peter.
The maid therefore that kept the door saith unto 17
Peter, Art thou also *one* of this man's disciples? He
saith, I am not. Now the [3]servants and the officers 18
were standing *there*, having made [4]a fire of coals;
for it was cold; and they were warming themselves:
and Peter also was with them, standing and warm-
ing himself.

The high priest therefore asked Jesus of his dis- 19
ciples, and of his teaching. Jesus answered him, I 20
have spoken openly to the world; I ever taught in
[5]synagogues, and in the temple, where all the Jews
come together; and in secret spake I nothing. Why 21
askest thou me? ask them that have heard *me*, what
I spake unto them: behold, these know the things
which I said. And when he had said this, one of 22
the officers standing by struck Jesus [6]with his hand,
saying, Answerest thou the high priest so? Jesus 23
answered him, If I have spoken evil, bear witness
of the evil: but if well, why smitest thou me? An- 24
nas therefore sent him bound unto Caiaphas the
high priest.

Now Simon Peter was standing and warming 25
himself. They said therefore unto him, Art thou
also *one* of his dis-

1 Or, *cohort*
2 Or, *military tribune* Gr. *chiliarch.*
3 Gr. *bondservants*
4 Gr. *a fire of charcoal.*
5 Gr. *synagogue.*
6 Or, *with a rod*

11 εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ Βάλε τὴν μάχαιραν εἰς
τὴν θήκην· τὸ ποτήριον ὃ δέδωκέν μοι ὁ πατὴρ οὐ μὴ πίω
αὐτό;

12 Ἡ οὖν σπεῖρα καὶ ὁ χιλίαρχος καὶ οἱ ὑπηρέται τῶν
13 Ἰουδαίων συνέλαβον τὸν Ἰησοῦν καὶ ἔδησαν αὐτὸν καὶ
ἤγαγον πρὸς Ἅνναν πρῶτον· ἦν γὰρ πενθερὸς τοῦ Καιάφα,
14 ὃς ἦν ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου· ἦν δὲ Καιάφας ὁ
συμβουλεύσας τοῖς Ἰουδαίοις ὅτι συμφέρει ἕνα ἄνθρωπον
15 ἀποθανεῖν ὑπὲρ τοῦ λαοῦ. Ἠκολούθει δὲ τῷ
Ἰησοῦ Σίμων Πέτρος καὶ ἄλλος μαθητής. ὁ δὲ μαθητὴς
ἐκεῖνος ⌜ἦν γνωστὸς⌝ τῷ ἀρχιερεῖ, καὶ συνεισῆλθεν τῷ γνωστὸς ἦν
16 Ἰησοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως, ὁ δὲ Πέτρος ἱστήκει
πρὸς τῇ θύρᾳ ἔξω. ἐξῆλθεν οὖν ὁ μαθητὴς ὁ ἄλλος ὁ
γνωστὸς τοῦ ἀρχιερέως καὶ εἶπεν τῇ θυρωρῷ καὶ εἰσήγαγεν
17 τὸν Πέτρον. λέγει οὖν τῷ Πέτρῳ ἡ παιδίσκη ἡ θυρωρός
Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τούτου;
18 λέγει ἐκεῖνος Οὐκ εἰμί. ἱστήκεισαν δὲ οἱ δοῦλοι καὶ οἱ
ὑπηρέται ἀνθρακιὰν πεποιηκότες, ὅτι ψῦχος ἦν, καὶ ἐθερ-
μαίνοντο· ἦν δὲ καὶ ὁ Πέτρος μετ' αὐτῶν ἑστὼς καὶ θερ-
19 μαινόμενος. Ὁ οὖν ἀρχιερεὺς ἠρώτησεν τὸν
Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ καὶ περὶ τῆς διδαχῆς
20 αὐτοῦ. ἀπεκρίθη αὐτῷ Ἰησοῦς Ἐγὼ παρρησίᾳ λελάληκα
τῷ κόσμῳ· ἐγὼ πάντοτε ἐδίδαξα ἐν συναγωγῇ καὶ ἐν τῷ
ἱερῷ, ὅπου πάντες οἱ Ἰουδαῖοι συνέρχονται, καὶ ἐν κρυπτῷ
21 ἐλάλησα οὐδέν· τί με ἐρωτᾷς; ἐρώτησον τοὺς ἀκηκοότας
22 τί ἐλάλησα αὐτοῖς· ἴδε οὗτοι οἴδασιν ἃ εἶπον ἐγώ. ταῦτα
δὲ αὐτοῦ εἰπόντος εἷς παρεστηκὼς τῶν ὑπηρετῶν ἔδωκεν
ῥάπισμα τῷ Ἰησοῦ εἰπών Οὕτως ἀποκρίνῃ τῷ ἀρχιε-
23 ρεῖ; ἀπεκρίθη αὐτῷ Ἰησοῦς Εἰ κακῶς ἐλάλησα, μαρ-
τύρησον περὶ τοῦ κακοῦ· εἰ δὲ καλῶς, τί με δέρεις;
24 Ἀπέστειλεν οὖν αὐτὸν ὁ Ἅννας δεδεμένον πρὸς Καιάφαν
25 τὸν ἀρχιερέα. Ἦν δὲ Σίμων Πέτρος ἑστὼς
καὶ θερμαινόμενος. εἶπον οὖν αὐτῷ Μὴ καὶ σὺ ἐκ τῶν μα-

θητῶν αὐτοῦ εἶ; ἠρνήσατο ἐκεῖνος καὶ εἶπεν Οὐκ εἰμί.
λέγει εἷς ἐκ τῶν δούλων τοῦ ἀρχιερέως, συγγενὴς ὢν οὗ 26
ἀπέκοψεν Πέτρος τὸ ὠτίον Οὐκ ἐγώ σε εἶδον ἐν τῷ κήπῳ
μετ' αὐτοῦ; πάλιν οὖν ἠρνήσατο Πέτρος· καὶ εὐθέως ἀλέ- 27
κτωρ ἐφώνησεν.

Ἄγουσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καιάφα εἰς τὸ 28
πραιτώριον· ἦν δὲ πρωΐ· καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ
πραιτώριον, ἵνα μὴ μιανθῶσιν ἀλλὰ φάγωσιν τὸ πάσχα.
ἐξῆλθεν οὖν ὁ Πειλᾶτος ἔξω πρὸς αὐτοὺς καί φησιν Τίνα 29
κατηγορίαν φέρετε τοῦ ἀνθρώπου τούτου; ἀπεκρίθησαν 30
καὶ εἶπαν αὐτῷ Εἰ μὴ ἦν οὗτος κακὸν ποιῶν, οὐκ ἄν σοι
παρεδώκαμεν αὐτόν. εἶπεν οὖν αὐτοῖς Πειλᾶτος Λάβετε 31
αὐτὸν ὑμεῖς, καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν. εἶπον
αὐτῷ οἱ Ἰουδαῖοι Ἡμῖν οὐκ ἔξεστιν ἀποκτεῖναι οὐδένα·
ἵνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ ὃν εἶπεν σημαίνων ποίῳ 32
θανάτῳ ἤμελλεν ἀποθνήσκειν. Εἰσῆλθεν οὖν 33
πάλιν εἰς τὸ πραιτώριον ὁ Πειλᾶτος καὶ ἐφώνησεν τὸν
Ἰησοῦν καὶ εἶπεν αὐτῷ Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;
ἀπεκρίθη Ἰησοῦς Ἀπὸ σεαυτοῦ σὺ τοῦτο λέγεις ἢ ἄλλοι 34
εἶπόν σοι περὶ ἐμοῦ; ἀπεκρίθη ὁ Πειλᾶτος Μήτι ἐγὼ 35
Ἰουδαῖός εἰμι; τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρχιερεῖς παρέδωκάν
σε ἐμοί· τί ἐποίησας; ἀπεκρίθη Ἰησοῦς Ἡ βασιλεία ἡ 36
ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου
τούτου ἦν ἡ βασιλεία ἡ ἐμή, οἱ ὑπηρέται οἱ ἐμοὶ ἠγωνί-
ζοντο ἄν, ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ
βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν. εἶπεν οὖν αὐτῷ ὁ 37
Πειλᾶτος Οὐκοῦν βασιλεὺς εἶ σύ; ἀπεκρίθη [ὁ] Ἰησοῦς
εἰμι; Σὺ λέγεις ὅτι βασιλεύς ⸢εἰμι.⸣ ἐγὼ εἰς τοῦτο γεγέννημαι
καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον ἵνα μαρτυρήσω τῇ
ἀληθείᾳ· πᾶς ὁ ὢν ἐκ τῆς ἀληθείας ἀκούει μου τῆς φωνῆς.
λέγει αὐτῷ ὁ Πειλᾶτος Τί ἐστιν ἀλήθεια; Καὶ 38
τοῦτο εἰπὼν πάλιν ἐξῆλθεν πρὸς τοὺς Ἰουδαίους, καὶ λέγει
αὐτοῖς Ἐγὼ οὐδεμίαν εὑρίσκω ἐν αὐτῷ αἰτίαν· ἔστιν δὲ 39

26 ciples? He denied, and said, I am not. One of the
[1]servants of the high priest, being a kinsman of him
whose ear Peter cut off, saith, Did not I see thee in
27 the garden with him? Peter therefore denied again:
and straightway the cock crew.
28 They lead Jesus therefore from Caiaphas into the
[2]palace: and it was early; and they themselves en-
tered not into the [2]palace, that they might not be
29 defiled, but might eat the passover. Pilate there-
fore went out unto them, and saith, What accusa-
30 tion bring ye against this man? They answered
and said unto him, If this man were not an evil-
doer, we should not have delivered him up unto
31 thee. Pilate therefore said unto them, Take him
yourselves, and judge him according to your law.
The Jews said unto him, It is not lawful for us to
32 put any man to death: that the word of Jesus
might be fulfilled, which he spake, signifying by
what manner of death he should die.
33 Pilate therefore entered again into the [2]palace,
and called Jesus, and said unto him, Art thou the
34 King of the Jews? Jesus answered, Sayest thou
this of thyself, or did others tell it thee concerning
35 me? Pilate answered, Am I a Jew? Thine own
nation and the chief priests delivered thee unto me:
36 what hast thou done? Jesus answered, My king-
dom is not of this world: if my kingdom were of
this world, then would my [3]servants fight, that I
should not be delivered to the Jews: but now is
37 my kingdom not from hence. Pilate therefore said
unto him, Art thou a king then? Jesus answered,
[4]Thou sayest that I am a king*. To this end have
I been born, and to this end am I come into the
world, that I should bear witness unto the truth.
Every one that is of the truth heareth my voice.
38 Pilate saith unto him, What is truth?
And when he had said this, he went out again
unto the Jews, and saith unto them, I find no crime
39 in him. But

1 Gr. *bondservants*

2 Gr. *Prætorium.*

3 Or, *officers*: as in ver. 3, 12, 18, 22.

4 Or, *Thou sayest it, because I am a king.*

* For "Thou sayest that" etc. read "Thou sayest *it*, for I am a king" and substitute the present text for the marg. [Comp. Luke xxii. 70.]—*Am. Com.*

ye have a custom, that I should release unto you
one at the passover: will ye therefore that I release
unto you the King of the Jews? They cried out 40
therefore again, saying, Not this man, but Barabbas.
Now Barabbas was a robber.

Then Pilate therefore took Jesus, and scourged **19**
him. And the soldiers plaited a crown of thorns, 2
and put it on his head, and arrayed him in a purple
garment; and they came unto him, and said, Hail, 3
King of the Jews! and they struck him [1]with their
hands. And Pilate went out again, and saith unto 4
them, Behold, I bring him out to you, that ye may
know that I find no crime in him. Jesus therefore 5
came out, wearing the crown of thorns and the pur-
ple garment. And *Pilate* saith unto them, Behold,
the man! When therefore the chief priests and 6
the officers saw him, they cried out, saying, Crucify
him, crucify *him*. Pilate saith unto them, Take him
yourselves, and crucify him: for I find no crime in
him. The Jews answered him, We have a law, and 7
by that law he ought to die, because he made him-
self the Son of God. When Pilate therefore heard 8
this saying, he was the more afraid; and he entered 9
into the [2]palace again, and saith unto Jesus, Whence
art thou? But Jesus gave him no answer. Pilate 10
therefore saith unto him, Speakest thou not unto
me? knowest thou not that I have [3]power to re-
lease thee, and have [3]power to crucify thee? Jesus 11
answered him, Thou wouldest have no [3]power
against me, except it were given thee from above:
therefore he that delivered me unto thee hath great-
er sin. Upon this Pilate sought to release him: 12
but the Jews cried out, saying, If thou release this
man, thou art not Cæsar's friend: every one that
maketh himself a king [4]speaketh against Cæsar.
When Pilate therefore heard these words, he 13
brought Jesus out, and sat down on the judgement-
seat at a place called

1 Or, *with rods*
2 Gr. *Prætorium.*
3 Or, *authority*
4 Or, *opposeth Cæsar*

συνήθεια ὑμῖν ἵνα ἕνα ἀπολύσω ὑμῖν [ἐν] τῷ πάσχα·
βούλεσθε οὖν ἀπολύσω ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων;
40 ἐκραύγασαν οὖν πάλιν λέγοντες Μὴ τοῦτον ἀλλὰ τὸν
Βαραββᾶν. ἦν δὲ ὁ Βαραββᾶς λῃστής.
1 Τότε οὖν ἔλαβεν ὁ Πειλᾶτος τὸν Ἰησοῦν καὶ ἐμαστί-
2 γωσεν. καὶ οἱ στρατιῶται πλέξαντες στέφανον ἐξ ἀκανθῶν
ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ, καὶ ἱμάτιον πορφυροῦν περιέ-
3 βαλον αὐτόν, καὶ ἤρχοντο πρὸς αὐτὸν καὶ ἔλεγον Χαῖρε
ὁ βασιλεὺς τῶν Ἰουδαίων· καὶ ἐδίδοσαν αὐτῷ ῥαπίσματα.
4 ⌜Καὶ ἐξῆλθεν⌝ πάλιν ⌜ἔξω ὁ Πειλᾶτος⌝ καὶ λέγει αὐτοῖς Ἴδε
ἄγω ὑμῖν αὐτὸν ἔξω, ἵνα γνῶτε ὅτι οὐδεμίαν αἰτίαν εὑρίσκω
5 ἐν αὐτῷ. ἐξῆλθεν οὖν [ὁ] Ἰησοῦς ἔξω, φορῶν τὸν ἀκάνθι-
νον στέφανον καὶ τὸ πορφυροῦν ἱμάτιον. καὶ λέγει αὐ-
6 τοῖς Ἰδοὺ ὁ ἄνθρωπος. ὅτε οὖν εἶδον αὐτὸν οἱ ἀρχιερεῖς
καὶ οἱ ὑπηρέται ἐκραύγασαν λέγοντες Σταύρωσον σταύ-
ρωσον. λέγει αὐτοῖς ὁ Πειλᾶτος Λάβετε αὐτὸν ὑμεῖς
καὶ σταυρώσατε, ἐγὼ γὰρ οὐχ εὑρίσκω ἐν αὐτῷ αἰτίαν.
7 ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι Ἡμεῖς νόμον ἔχομεν,
καὶ κατὰ τὸν νόμον ὀφείλει ἀποθανεῖν, ὅτι υἱὸν θεοῦ
8 ἑαυτὸν ἐποίησεν. Ὅτε οὖν ἤκουσεν ὁ Πειλᾶτος τοῦ-
9 τον τὸν λόγον, μᾶλλον ἐφοβήθη, καὶ εἰσῆλθεν εἰς τὸ
πραιτώριον πάλιν καὶ λέγει τῷ Ἰησοῦ Πόθεν εἶ σύ; ὁ δὲ
10 Ἰησοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ. λέγει οὖν αὐτῷ ὁ
Πειλᾶτος Ἐμοὶ οὐ λαλεῖς; οὐκ οἶδας ὅτι ἐξουσίαν ἔχω
11 ἀπολῦσαί σε καὶ ἐξουσίαν ἔχω σταυρῶσαί σε; ἀπεκρίθη
αὐτῷ Ἰησοῦς Οὐκ εἶχες ἐξουσίαν κατ' ἐμοῦ οὐδεμίαν εἰ μὴ
ἦν δεδομένον σοι ἄνωθεν· διὰ τοῦτο ὁ παραδούς μέ σοι
12 μείζονα ἁμαρτίαν ἔχει. ἐκ τούτου ὁ Πειλᾶτος ἐζήτει ἀπο-
λῦσαι αὐτόν· οἱ δὲ Ἰουδαῖοι ἐκραύγασαν λέγοντες Ἐὰν
τοῦτον ἀπολύσῃς, οὐκ εἶ φίλος τοῦ Καίσαρος· πᾶς ὁ
13 βασιλέα ἑαυτὸν ποιῶν ἀντιλέγει τῷ Καίσαρι. Ὁ οὖν
Πειλᾶτος ἀκούσας τῶν λόγων τούτων ἤγαγεν ἔξω τὸν
Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ βήματος εἰς τόπον λεγόμενον

Ἐξῆλθεν | ὁ Πειλᾶτος ἔξω *Ap.*

Λιθόστρωτον, Ἐβραϊστὶ δὲ Γαββαθά. ἦν δὲ παρα- 14
Αρ. σκευὴ τοῦ πάσχα, ὥρα ἦν ὡς ἕκτη. καὶ λέγει τοῖς Ἰου-
δαίοις Ἴδε ὁ βασιλεὺς ὑμῶν. ἐκραύγασαν οὖν ἐκεῖνοι 15
Ἆρον ἆρον, σταύρωσον αὐτόν. λέγει αὐτοῖς ὁ Πειλᾶτος
Τὸν βασιλέα ὑμῶν σταυρώσω; ἀπεκρίθησαν οἱ ἀρχιερεῖς
Οὐκ ἔχομεν βασιλέα εἰ μὴ Καίσαρα. τότε οὖν παρέδωκεν 16
αὐτὸν αὐτοῖς ἵνα σταυρωθῇ.

Παρέλαβον οὖν τὸν Ἰησοῦν· καὶ βαστάζων αὑτῷ 17
τὸν σταυρὸν ἐξῆλθεν εἰς τὸν λεγόμενον Κρανίου Τόπον,
Γολγόθ ὃ λέγεται Ἐβραϊστὶ ⌜Γολγοθά⌝, ὅπου αὐτὸν ἐσταύρωσαν, 18
καὶ μετ' αὐτοῦ ἄλλους δύο ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ
τὸν Ἰησοῦν. ἔγραψεν δὲ καὶ τίτλον ὁ Πειλᾶτος καὶ 19
ἔθηκεν ἐπὶ τοῦ σταυροῦ· ἦν δὲ γεγραμμένον ΙΗΣΟΥΣ
Ο ΝΑΖΩΡΑΙΟΣ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥΔΑΙΩΝ.
τοῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν Ἰουδαίων, 20
ὅτι ἐγγὺς ἦν ὁ τόπος τῆς πόλεως ὅπου ἐσταυρώθη ὁ
Ἰησοῦς· καὶ ἦν γεγραμμένον Ἐβραϊστί, Ῥωμαϊστί, Ἑλλη-
νιστί. ἔλεγον οὖν τῷ Πειλάτῳ οἱ ἀρχιερεῖς τῶν Ἰου- 21
δαίων Μὴ γράφε Ὁ βασιλεὺς τῶν Ἰουδαίων, ἀλλ' ὅτι
ἐκεῖνος εἶπεν Βασιλεύς τῶν Ἰουδαίων εἰμί. ἀπεκρίθη 22
ὁ Πειλᾶτος Ὃ γέγραφα γέγραφα.

Οἱ οὖν στρατιῶται ὅτε ἐσταύρωσαν τὸν Ἰησοῦν ἔλα- 23
βον τὰ ἱμάτια αὐτοῦ καὶ ἐποίησαν τέσσερα μέρη, ἑκάστῳ
στρατιώτῃ μέρος, καὶ τὸν χιτῶνα. ἦν δὲ ὁ χιτὼν ἄραφος,
ἐκ τῶν ἄνωθεν ὑφαντὸς δι' ὅλου· εἶπαν οὖν πρὸς ἀλλή- 24
λους Μὴ σχίσωμεν αὐτόν, ἀλλὰ λάχωμεν περὶ αὐτοῦ
τίνος ἔσται· ἵνα ἡ γραφὴ πληρωθῇ

Διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς
καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον.

Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν· ἱστήκεισαν δὲ 25
παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ καὶ ἡ ἀδελφὴ
τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ καὶ Μαρία ἡ
Μαγδαληνή. Ἰησοῦς οὖν ἰδὼν τὴν μητέρα καὶ τὸν μαθητὴν 26

14 The Pavement, but in Hebrew, Gabbatha. Now it
was the Preparation of the passover: it was about
the sixth hour. And he saith unto the Jews, Behold,
15 your King! They therefore cried out, Away with
him, away with *him*, crucify him. Pilate saith unto
them, Shall I crucify your King? The chief priests
16 answered, We have no king but Cæsar. Then there-
fore he delivered him unto them to be crucified.
17 They took Jesus therefore: and he went out,
bearing the cross for himself, unto the place called
The place of a skull, which is called in Hebrew
18 Golgotha: where they crucified him, and with him
two others, on either side one, and Jesus in the midst.
19 And Pilate wrote a title also, and put it on the cross.
And there was written, JESUS OF NAZARETH, THE
20 KING OF THE JEWS. This title therefore read many
of the Jews: [1]for the place where Jesus was cruci-
fied was nigh to the city: and it was written in
21 Hebrew, *and* in Latin, *and* in Greek. The chief
priests of the Jews therefore said to Pilate, Write
not, The King of the Jews; but, that he said, I am
22 King of the Jews. Pilate answered, What I have
written I have written.
23 The soldiers therefore, when they had crucified
Jesus, took his garments, and made four parts, to
every soldier a part; and also the [2]coat: now the
[2]coat was without seam, woven from the top through-
24 out. They said therefore one to another, Let us not
rend it, but cast lots for it, whose it shall be: that
the scripture might be fulfilled, which saith,

They parted my garments among them,
And upon my vesture did they cast lots.

25 These things therefore the soldiers did. But there
were standing by the cross of Jesus his mother, and
his mother's sister, Mary the *wife* of Clopas, and
26 Mary Magdalene. When Jesus therefore saw his
mother, and the disciple

1 Or, *for the place of the city where Jesus was crucified was nigh at hand*

2 Or, *tunic*

standing by, whom he loved, he saith unto his
mother, Woman, behold, thy son! Then saith he 27
to the disciple, Behold, thy mother! And from that
hour the disciple took her unto his own *home*.

After this Jesus, knowing that all things are now 28
finished, that the scripture might be accomplished,
saith, I thirst. There was set there a vessel full of 29
vinegar: so they put a sponge full of the vinegar
upon hyssop, and brought it to his mouth. When 30
Jesus therefore had received the vinegar, he said,
It is finished: and he bowed his head, and gave up
his spirit.

The Jews therefore, because it was the Prepara- 31
tion, that the bodies should not remain on the cross
upon the sabbath (for the day of that sabbath was a
high *day*), asked of Pilate that their legs might be
broken, and *that* they might be taken away. The 32
soldiers therefore came, and brake the legs of the
first, and of the other which was crucified with
him: but when they came to Jesus, and saw that 33
he was dead already, they brake not his legs: how- 34
beit one of the soldiers with a spear pierced his
side, and straightway there came out blood and wa-
ter. And he that hath seen hath borne witness, 35
and his witness is true: and he knoweth that he
saith true, that ye also may believe. For these 36
things came to pass, that the scripture might be
fulfilled, A bone of him shall not be [1]broken. And 37
again another scripture saith, They shall look on
him whom they pierced.

And after these things Joseph of Arimathæa, be- 38
ing a disciple of Jesus, but secretly for fear of the
Jews, asked of Pilate that he might take away the
body of Jesus: and Pilate gave *him* leave. He
came therefore, and took away his body. And 39
there came also Nicodemus, he who at the first came
to him by night, bringing a [2]mixture of myrrh and
aloes, about a hundred pound *weight*. So they took 40
the body of Jesus, and bound it in linen cloths with
the spices, as the custom of the Jews is to bury.
Now in the place where he was crucified there was 41
a garden; and in the garden a new tomb wherein

[1] Or, *crushed*

[2] Some ancient authorities read *roll*.

παρεστῶτα ὃν ἠγάπα λέγει τῇ μητρί Γύναι, ἴδε ὁ υἱός
27 σου· εἶτα λέγει τῷ μαθητῇ Ἴδε ἡ μήτηρ σου. καὶ ἀπ' ἐκεί-
νης τῆς ὥρας ἔλαβεν ὁ μαθητὴς αὐτὴν εἰς τὰ ἴδια.
28 Μετὰ τοῦτο ⌜εἰδὼς ὁ Ἰησοῦς⌝ ὅτι ἤδη πάντα τετέλεσται Ἰησοῦς εἰδὼς
29 ἵνα τελειωθῇ ἡ γραφὴ λέγει ΔΙΨΩ. σκεῦος ἔκειτο ὄξους
μεστόν· σπόγγον οὖν μεστὸν τοῦ ὌΞΟΥΣ ὑσσώπῳ περιθέν-
30 τες προσήνεγκαν αὐτοῦ τῷ στόματι. ὅτε οὖν ἔλαβεν τὸ
ὄξος [ὁ] Ἰησοῦς εἶπεν Τετέλεσται, καὶ κλίνας τὴν κεφα-
31 λὴν παρέδωκεν τὸ πνεῦμα. Οἱ οὖν Ἰουδαῖοι,
ἐπεὶ παρασκευὴ ἦν, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώ-
ματα ἐν τῷ σαββάτῳ, ἦν γὰρ μεγάλη ἡ ἡμέρα ⌜ἐκείνου⌝ τοῦ ἐκείνη
σαββάτου, ἠρώτησαν τὸν Πειλᾶτον ἵνα κατεαγῶσιν αὐτῶν
32 τὰ σκέλη καὶ ἀρθῶσιν. ἦλθον οὖν οἱ στρατιῶται, καὶ
τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη καὶ τοῦ ἄλλου τοῦ
33 συνσταυρωθέντος αὐτῷ· ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὡς
εἶδον ἤδη αὐτὸν τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη,
34 ἀλλ' εἷς τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν ἔνυξεν,
35 καὶ ἐξῆλθεν εὐθὺς αἷμα καὶ ὕδωρ. καὶ ὁ ἑωρακὼς μεμαρ-
τύρηκεν, καὶ ἀληθινὴ αὐτοῦ ἐστὶν ἡ μαρτυρία, καὶ ἐκεῖνος
36 οἶδεν ὅτι ἀληθῆ λέγει, ἵνα καὶ ὑμεῖς πιστεύητε. ἐγένετο
γὰρ ταῦτα ἵνα ἡ γραφὴ πληρωθῇ ὈΣΤΟΥ͂Ν ΟΥ̓ ΣΥΝΤΡΙ-
37 ΒΉΣΕΤΑΙ ΑΥ̓ΤΟΥ͂. καὶ πάλιν ἑτέρα γραφὴ λέγει ὌΨΟΝ-
ΤΑΙ ΕἸΣ ὋΝ ἘΞΕΚΈΝΤΗΣΑΝ.
38 Μετὰ δὲ ταῦτα ἠρώτησεν τὸν Πειλᾶτον Ἰωσὴφ ἀπὸ
Ἁριμαθαίας, ὢν μαθητὴς [τοῦ] Ἰησοῦ κεκρυμμένος δὲ διὰ
τὸν φόβον τῶν Ἰουδαίων, ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ·
καὶ ἐπέτρεψεν ὁ Πειλᾶτος. ἦλθεν οὖν καὶ ἦρεν τὸ σῶμα
39 αὐτοῦ. ἦλθεν δὲ καὶ Νικόδημος, ὁ ἐλθὼν πρὸς αὐτὸν
νυκτὸς τὸ πρῶτον, φέρων ⌜ἕλιγμα⌝ σμύρνης καὶ ἀλόης ὡς μίγμα
40 λίτρας ἑκατόν. ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ καὶ
ἔδησαν αὐτὸ ὀθονίοις μετὰ τῶν ἀρωμάτων, καθὼς ἔθος
41 ἐστὶν τοῖς Ἰουδαίοις ἐνταφιάζειν. ἦν δὲ ἐν τῷ τόπῳ ὅπου
ἐσταυρώθη κῆπος, καὶ ἐν τῷ κήπῳ μνημεῖον καινόν, ἐν

ᾧ οὐδέπω οὐδεὶς ἦν τεθειμένος· ἐκεῖ οὖν διὰ τὴν παρα- 42
σκευὴν τῶν Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν
τὸν Ἰησοῦν.

Τῇ δὲ μιᾷ τῶν σαββάτων Μαρία ἡ Μαγδαληνὴ ἔρ- 1
χεται πρωῒ σκοτίας ἔτι οὔσης εἰς τὸ μνημεῖον, καὶ βλέπει
τὸν λίθον ἠρμένον ἐκ τοῦ μνημείου. τρέχει οὖν καὶ ἔρ- 2
χεται πρὸς Σίμωνα Πέτρον καὶ πρὸς τὸν ἄλλον μαθητὴν
ὃν ἐφίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς Ἦραν τὸν κύ-
ριον ἐκ τοῦ μνημείου, καὶ οὐκ οἴδαμεν ποῦ ἔθηκαν αὐ-
τόν. Ἐξῆλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος μα- 3
θητής, καὶ ἤρχοντο εἰς τὸ μνημεῖον. ἔτρεχον δὲ οἱ δύο 4
ὁμοῦ· καὶ ὁ ἄλλος μαθητὴς προέδραμεν τάχειον τοῦ
Πέτρου καὶ ἦλθεν πρῶτος εἰς τὸ μνημεῖον, καὶ παρακύψας 5
βλέπει κείμενα τὰ ὀθόνια, οὐ μέντοι εἰσῆλθεν. ἔρχεται 6
οὖν καὶ Σίμων Πέτρος ἀκολουθῶν αὐτῷ, καὶ εἰσῆλθεν εἰς
τὸ μνημεῖον· καὶ θεωρεῖ τὰ ὀθόνια κείμενα, καὶ τὸ σου- 7
δάριον, ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ, οὐ μετὰ τῶν ὀθονίων
κείμενον ἀλλὰ χωρὶς ἐντετυλιγμένον εἰς ἕνα τόπον· τότε 8
οὖν εἰσῆλθεν καὶ ὁ ἄλλος μαθητὴς ὁ ἐλθὼν πρῶτος εἰς τὸ
μνημεῖον, καὶ εἶδεν καὶ ἐπίστευσεν· οὐδέπω γὰρ ᾔδεισαν 9
τὴν γραφὴν ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι. ἀπῆλθον 10
οὖν πάλιν πρὸς αὐτοὺς οἱ μαθηταί. Μαρία δὲ 11
ἱστήκει πρὸς τῷ μνημείῳ ἔξω κλαίουσα. ὡς οὖν ἔκλαιεν
παρέκυψεν εἰς τὸ μνημεῖον, καὶ θεωρεῖ δύο ἀγγέλους ἐν 12
λευκοῖς καθεζομένους, ἕνα πρὸς τῇ κεφαλῇ καὶ ἕνα πρὸς
τοῖς ποσίν, ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ. καὶ λέγουσιν 13
Οτι ηραν αὐτῇ ἐκεῖνοι Γύναι, τί κλαίεις; λέγει αὐτοῖς ⌜ὅτι Ἦραν⌝ τὸν
κύριόν μου, καὶ οὐκ οἶδα ποῦ ἔθηκαν αὐτόν. ταῦτα εἰποῦσα 14
ἐστράφη εἰς τὰ ὀπίσω, καὶ θεωρεῖ τὸν Ἰησοῦν ἑστῶτα, καὶ
οὐκ ᾔδει ὅτι Ἰησοῦς ἐστίν. λέγει αὐτῇ Ἰησοῦς Γύναι, 15
τί κλαίεις; τίνα ζητεῖς; ἐκείνη δοκοῦσα ὅτι ὁ κηπουρός
ἐστιν λέγει αὐτῷ Κύριε, εἰ σὺ ἐβάστασας αὐτόν, εἰπέ μοι
ποῦ ἔθηκας αὐτόν, κἀγὼ αὐτὸν ἀρῶ. λέγει αὐτῇ Ἰησοῦς 16

42 was never man yet laid. There then because of
the Jews' Preparation (for the tomb was nigh at
hand) they laid Jesus.
20 Now on the first *day* of the week cometh Mary
Magdalene early, while it was yet dark, unto the
tomb, and seeth the stone taken away from the
2 tomb. She runneth therefore, and cometh to Si-
mon Peter, and to the other disciple, whom Jesus
loved, and saith unto them, They have taken away
the Lord out of the tomb, and we know not where
3 they have laid him. Peter therefore went forth,
and the other disciple, and they went toward the
4 tomb. And they ran both together: and the other
disciple outran Peter, and came first to the tomb;
5 and stooping and looking in, he seeth the linen
6 cloths lying; yet entered he not in. Simon Peter
therefore also cometh, following him, and entered
into the tomb; and he beholdeth the linen cloths
7 lying, and the napkin, that was upon his head, not
lying with the linen cloths, but rolled up in a place
8 by itself. Then entered in therefore the other dis-
ciple also, which came first to the tomb, and he
9 saw, and believed. For as yet they knew not the
scripture, that he must rise again from the dead.
10 So the disciples went away again unto their own
home.
11 But Mary was standing without at the tomb weep-
ing: so, as she wept, she stooped and looked into the
12 tomb; and she beholdeth two angels in white sitting,
one at the head, and one at the feet, where the body
13 of Jesus had lain. And they say unto her, Woman,
why weepest thou? She saith unto them, Because
they have taken away my Lord, and I know not
14 where they have laid him. When she had thus said,
she turned herself back, and beholdeth Jesus stand-
15 ing, and knew not that it was Jesus. Jesus saith
unto her, Woman, why weepest thou? whom seekest
thou? She, supposing him to be the gardener, saith
unto him, Sir, if thou hast borne him hence, tell me
where thou hast laid him, and I will take him away.
16 Jesus saith unto her,

Mary. She turneth herself, and saith unto him in
1 Or, *Teacher* Hebrew, Rabboni; which is to say, [1]Master. Jesus 17
2 Or, *Take not hold on me* saith to her, [2]Touch me not; for I am not yet as-
cended unto the Father: but go unto my brethren,
and say to them, I ascend unto my Father and your
Father, and my God and your God. Mary Magda- 18
lene cometh and telleth the disciples, I have seen
the Lord; and *how that* he had said these things
unto her.

When therefore it was evening, on that day, the 19
first *day* of the week, and when the doors were shut
where the disciples were, for fear of the Jews, Jesus
came and stood in the midst, and saith unto them,
Peace *be* unto you. And when he had said this, he 20
shewed unto them his hands and his side. The dis-
ciples therefore were glad, when they saw the Lord.
Jesus therefore said to them again, Peace *be* unto 21
you: as the Father hath sent me, even so send I you.
And when he had said this, he breathed on them, 22
3 Or, *Holy Spirit* and saith unto them, Receive ye the [3]Holy Ghost:
whose soever sins ye forgive, they are forgiven unto 23
them; whose soever *sins* ye retain, they are retained.
4 That is, *Twin.* But Thomas, one of the twelve, called [4]Didymus, 24
was not with them when Jesus came. The other 25
disciples therefore said unto him, We have seen the
Lord. But he said unto them, Except I shall see in
his hands the print of the nails, and put my finger
into the print of the nails, and put my hand into his
side, I will not believe.

And after eight days again his disciples were with- 26
in, and Thomas with them. Jesus cometh, the doors
being shut, and stood in the midst, and said, Peace
be unto you. Then saith he to Thomas, Reach hither 27
thy finger, and see my hands; and reach *hither* thy
hand, and put it into my side: and be not faithless,
but believing. Thomas answered and said unto 28
him, My Lord and my God. Jesus saith unto him, 29

Μαριάμ. στραφεῖσα ἐκείνη λέγει αὐτῷ Ἑβραϊστί Ῥαβ-
17 βουνεί (ὃ λέγεται Διδάσκαλε). λέγει αὐτῇ Ἰησοῦς ⌜Μή Μὴ ἅπτου μου
μου ἅπτου⌝, οὔπω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα· πο-
ρεύου δὲ πρὸς τοὺς ἀδελφούς μου καὶ εἰπὲ αὐτοῖς Ἀνα-
βαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν καὶ θεόν μου
18 καὶ θεὸν ὑμῶν. ἔρχεται Μαριὰμ ἡ Μαγδαληνὴ ἀγγέλ-
λουσα τοῖς μαθηταῖς ὅτι Ἑώρακα τὸν κύριον καὶ ταῦτα
εἶπεν αὐτῇ.

19 Οὔσης οὖν ὀψίας τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ σαββάτων,
καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ διὰ τὸν
φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ
20 μέσον, καὶ λέγει αὐτοῖς Εἰρήνη ὑμῖν. καὶ τοῦτο εἰπὼν
ἔδειξεν καὶ τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῖς. ἐχάρησαν
21 οὖν οἱ μαθηταὶ ἰδόντες τὸν κύριον. εἶπεν οὖν αὐτοῖς [ὁ
Ἰησοῦς] πάλιν Εἰρήνη ὑμῖν· καθὼς ἀπέσταλκέν με ὁ
22 πατήρ, κἀγὼ πέμπω ὑμᾶς. καὶ τοῦτο εἰπὼν ἐνεφύσησεν
23 καὶ λέγει αὐτοῖς Λάβετε πνεῦμα ἅγιον· ἄν ⌜τινων ἀφῆτε τινος ... τινος
τὰς ἁμαρτίας ⌜ἀφέωνται⌝ αὐτοῖς· ἄν τινων⌝ κρατῆτε κεκρά- ἀφίονται
τηνται.

24 Θωμᾶς δὲ εἷς ἐκ τῶν δώδεκα, ὁ λεγόμενος Δίδυμος,
25 οὐκ ἦν μετ' αὐτῶν ὅτε ἦλθεν Ἰησοῦς. ἔλεγον οὖν αὐτῷ
οἱ ἄλλοι μαθηταί Ἑωράκαμεν τὸν κύριον. ὁ δὲ εἶπεν
αὐτοῖς Ἐὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν
ἥλων καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον τῶν ἥλων
καὶ βάλω μου τὴν χεῖρα εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ
26 πιστεύσω. Καὶ μεθ' ἡμέρας ὀκτὼ πάλιν ἦσαν
ἔσω οἱ μαθηταὶ αὐτοῦ καὶ Θωμᾶς μετ' αὐτῶν. ἔρχεται ὁ
Ἰησοῦς τῶν θυρῶν κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον
27 καὶ εἶπεν Εἰρήνη ὑμῖν. εἶτα λέγει τῷ Θωμᾷ Φέρε
τὸν δάκτυλόν σου ὧδε καὶ ἴδε τὰς χεῖράς μου, καὶ φέρε
τὴν χεῖρά σου καὶ βάλε εἰς τὴν πλευράν μου, καὶ μὴ γί-
28 νου ἄπιστος ἀλλὰ πιστός. ἀπεκρίθη Θωμᾶς καὶ εἶπεν
29 αὐτῷ Ὁ κύριός μου καὶ ὁ θεός μου. λέγει αὐτῷ [ὁ] Ἰη-

σοῦς Ὅτι ἑώρακάς με πεπίστευκας; μακάριοι οἱ μὴ
ἰδόντες καὶ πιστεύσαντες.

Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς 30
αὐτοῦ ἐνώπιον τῶν μαθητῶν⌉, ἃ οὐκ ἔστιν γεγραμμένα ἐν τῷ
βιβλίῳ τούτῳ· ταῦτα δὲ γέγραπται ἵνα πιστεύητε ὅτι Ἰη- 31
σοῦς ἐστὶν ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα πιστεύοντες
ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

ΜΕΤΑ ΤΑΥΤΑ ἐφανέρωσεν ἑαυτὸν πάλιν Ἰησοῦς 1
τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος· ἐφανέ-
ρωσεν δὲ οὕτως. Ἦσαν ὁμοῦ Σίμων Πέτρος καὶ Θω- 2
μᾶς ὁ λεγόμενος Δίδυμος καὶ Ναθαναὴλ ὁ ἀπὸ Κανὰ τῆς
Γαλιλαίας καὶ οἱ τοῦ Ζεβεδαίου καὶ ἄλλοι ἐκ τῶν μαθητῶν
αὐτοῦ δύο. λέγει αὐτοῖς Σίμων Πέτρος Ὑπάγω ἁλιεύειν· 3
λέγουσιν αὐτῷ Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί. ἐξῆλθαν
καὶ ἐνέβησαν εἰς τὸ πλοῖον, καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπίασαν
ἐπί οὐδέν. πρωίας δὲ ἤδη γινομένης ἔστη Ἰησοῦς ⌈εἰς⌉ τὸν 4
αἰγιαλόν· οὐ μέντοι ᾔδεισαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστίν.
λέγει οὖν αὐτοῖς Ἰησοῦς Παιδία, μή τι προσφάγιον ἔχε- 5
τε; ἀπεκρίθησαν αὐτῷ Οὔ. ὁ δὲ εἶπεν αὐτοῖς Βάλετε 6
εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ εὑρήσετε.
ἔβαλον οὖν, καὶ οὐκέτι αὐτὸ ἑλκύσαι ἴσχυον ἀπὸ τοῦ πλή-
θους τῶν ἰχθύων. λέγει οὖν ὁ μαθητὴς ἐκεῖνος ὃν ἠγάπα 7
ὁ Ἰησοῦς τῷ Πέτρῳ Ὁ κύριός ἐστιν. Σίμων οὖν Πέτρος,
ἀκούσας ὅτι ὁ κύριός ἐστιν, τὸν ἐπενδύτην διεζώσατο, ἦν
γὰρ γυμνός, καὶ ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν· οἱ δὲ 8
ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον, οὐ γὰρ ἦσαν μακρὰν
ἀπὸ τῆς γῆς ἀλλὰ ὡς ἀπὸ πηχῶν διακοσίων, σύροντες τὸ
δίκτυον τῶν ἰχθύων. Ὡς οὖν ἀπέβησαν εἰς τὴν γῆν βλέ- 9
πουσιν ἀνθρακιὰν κειμένην καὶ ὀψάριον ἐπικείμενον καὶ

Because thou hast seen me, [1]thou hast believed: bless- [1] Or, *hast thou believed?*
ed *are* they that have not seen, and *yet* have believed.
30 Many other signs therefore did Jesus in the pres-
ence of the disciples, which are not written in this
31 book: but these are written, that ye may believe
that Jesus is the Christ, the Son of God; and that
believing ye may have life in his name.
21 After these things Jesus manifested himself again
to the disciples at the sea of Tiberias; and he mani-
2 fested *himself* on this wise. There were together
Simon Peter, and Thomas called [2]Didymus, and [2] That is, *Twin.*
Nathanael of Cana in Galilee, and the *sons* of Zebe-
3 dee, and two other of his disciples. Simon Peter
saith unto them, I go a fishing. They say unto him,
We also come with thee. They went forth, and en-
tered into the boat; and that night they took noth-
4 ing. But when day was now breaking, Jesus stood
on the beach: howbeit the disciples knew not that
5 it was Jesus. Jesus therefore saith unto them,
Children, have ye aught to eat? They answered
6 him, No. And he said unto them, Cast the net on
the right side of the boat, and ye shall find. They
cast therefore, and now they were not able to draw
7 it for the multitude of fishes. That disciple there-
fore whom Jesus loved saith unto Peter, It is the
Lord. So when Simon Peter heard that it was the
Lord, he girt his coat about him (for he was naked*),
8 and cast himself into the sea. But the other disci-
ples came in the little boat (for they were not far
from the land, but about two hundred cubits off),
9 dragging the net *full* of fishes. So when they got
out upon the land, they see [3]a fire of coals there, and [3] Gr. *a fire of charcoal.*
[4]fish laid thereon, and [4] Or, *a fish*

* "was naked" add marg. Or, *had on his under garment only*—*Am. Com.*

[1]bread. Jesus saith unto them, Bring of the fish 10
which ye have now taken. Simon Peter therefore 11
went [2]up, and drew the net to land, full of great
fishes, a hundred and fifty and three: and for all
there were so many, the net was not rent. Jesus 12
saith unto them, Come *and* break your fast. And
none of the disciples durst inquire of him, Who art
thou? knowing that it was the Lord. Jesus cometh, 13
and taketh the [3]bread, and giveth them, and the fish
likewise. This is now the third time that Jesus was 14
manifested to the disciples, after that he was risen
from the dead.

So when they had broken their fast, Jesus saith 15
to Simon Peter, Simon, *son* of [4]John, [5]lovest thou me
more than these? He saith unto him, Yea, Lord;
thou knowest that I [6]love thee. He saith unto him,
Feed my lambs. He saith to him again a second 16
time, Simon, *son* of [4]John, [5]lovest thou me? He
saith unto him, Yea, Lord; thou knowest that I [6]love
thee. He saith unto him, Tend my sheep. He saith 17
unto him the third time, Simon, *son* of [4]John, [5]lovest
thou me? Peter was grieved because he said unto
him the third time, [5]Lovest thou me? And he said
unto him, Lord, thou knowest all things; thou [7]knowest that I [6]love thee. Jesus saith unto him, Feed my
sheep. Verily, verily, I say unto thee, When thou 18
wast young, thou girdedst thyself, and walkedst
whither thou wouldest: but when thou shalt be old,
thou shalt stretch forth thy hands, and another shall
gird thee, and carry thee whither thou wouldest
not. Now this he spake, signifying by what man- 19
ner of death he should glorify God. And when he
had spoken this, he saith unto him, Follow me.
Peter, turning about, seeth the disciple whom Jesus 20
loved following; which also leaned back on his
breast at the supper, and said, Lord, who is he that
betrayeth thee? Peter therefore seeing him saith to 21
Jesus, Lord, [8]and what shall this man do? Jesus 22
saith unto him, If I will that he tarry till I come,
what *is that* to thee? follow thou me. This saying 23
therefore went forth among the brethren, that that
disciple should not die: yet Jesus said not unto him,
that he should not

1 Or, *a loaf*
2 Or, *aboard*
3 Or, *loaf*
4 Gr. *Joanes*. See ch. i. 42, margin.
5, 6 *Love* in these places represents two different Greek words.
7 Or, *perceivest*
8 Gr. *and this man, what?*

10 ἄρτον. λέγει αὐτοῖς [ὁ] Ἰησοῦς Ἐνέγκατε ἀπὸ τῶν
11 ὀψαρίων ὧν ἐπιάσατε νῦν. ἀνέβη οὖν Σίμων Πέτρος καὶ
εἵλκυσεν τὸ δίκτυον εἰς τὴν γῆν μεστὸν ἰχθύων μεγάλων
ἑκατὸν πεντήκοντα τριῶν· καὶ τοσούτων ὄντων οὐκ ἐσχίσθη
12 τὸ δίκτυον. λέγει αὐτοῖς [ὁ] Ἰησοῦς Δεῦτε ἀριστήσατε.
οὐδεὶς ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτόν Σὺ τίς εἶ;
13 εἰδότες ὅτι ὁ κύριός ἐστιν. ἔρχεται Ἰησοῦς καὶ λαμβάνει
14 τὸν ἄρτον καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὀψάριον ὁμοίως. Τοῦ-
το ἤδη τρίτον ἐφανερώθη Ἰησοῦς τοῖς μαθηταῖς ἐγερθεὶς
ἐκ νεκρῶν.
15 Ὅτε οὖν ἠρίστησαν λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰη-
σοῦς Σίμων Ἰωάνου, ἀγαπᾷς με πλέον τούτων; λέγει αὐ-
τῷ Ναί, κύριε, σὺ οἶδας ὅτι φιλῶ σε. λέγει αὐτῷ Βό-
16 σκε τὰ ἀρνία μου. λέγει αὐτῷ πάλιν δεύτερον Σίμων
Ἰωάνου, ἀγαπᾷς με; λέγει αὐτῷ Ναί, κύριε, σὺ οἶδας
ὅτι φιλῶ σε. λέγει αὐτῷ Ποίμαινε τὰ ⌜προβάτιά⌝ μου. πρόβατα
17 λέγει αὐτῷ τὸ τρίτον Σίμων Ἰωάνου, φιλεῖς με; ἐλυπήθη
ὁ Πέτρος ὅτι εἶπεν αὐτῷ τὸ τρίτον Φιλεῖς με; καὶ εἶπεν
αὐτῷ Κύριε, πάντα σὺ οἶδας, σὺ γινώσκεις ὅτι φιλῶ σε.
18 λέγει αὐτῷ Ἰησοῦς Βόσκε τὰ ⌜προβάτιά⌝ μου. ἀμὴν ἀμὴν πρόβατα
λέγω σοι, ὅτε ἦς νεώτερος, ἐζώννυες σεαυτὸν καὶ περιε-
πάτεις ὅπου ἤθελες· ὅταν δὲ γηράσῃς, ἐκτενεῖς τὰς χεῖράς
19 σου, καὶ ἄλλος ζώσει σε καὶ οἴσει ὅπου οὐ θέλεις. τοῦτο
δὲ εἶπεν σημαίνων ποίῳ θανάτῳ δοξάσει τὸν θεόν. καὶ
20 τοῦτο εἰπὼν λέγει αὐτῷ Ἀκολούθει μοι. Ἐπι-
στραφεὶς ὁ Πέτρος βλέπει τὸν μαθητὴν ὃν ἠγάπα ὁ
Ἰησοῦς ἀκολουθοῦντα, ὃς καὶ ἀνέπεσεν ἐν τῷ δείπνῳ ἐπὶ τὸ
στῆθος αὐτοῦ καὶ εἶπεν Κύριε, τίς ἐστιν ὁ παραδιδούς σε;
21 τοῦτον οὖν ἰδὼν ὁ Πέτρος λέγει τῷ Ἰησοῦ Κύριε, οὗτος δὲ
22 τί; λέγει αὐτῷ ὁ Ἰησοῦς Ἐὰν αὐτὸν θέλω μένειν ἕως
23 ἔρχομαι, τί πρὸς σέ; σύ μοι ἀκολούθει. Ἐξῆλθεν οὖν
οὗτος ὁ λόγος εἰς τοὺς ἀδελφοὺς ὅτι ὁ μαθητὴς ἐκεῖνος
οὐκ ἀποθνήσκει. οὐκ εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς ὅτι οὐκ ἀ-

ποθνήσκει, ἀλλ' Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι,
τί πρὸς σέ;

καὶ | [ὁ] καὶ

Οὗτός ἐστιν ὁ μαθητὴς ὁ ⸆ μαρτυρῶν περὶ τούτων ˹καὶ 24
ὁ˺ γράψας ταῦτα, καὶ οἴδαμεν ὅτι ἀληθὴς αὐτοῦ ἡ μαρτυρία
ἐστίν.

Ap.

Ἔστιν δὲ καὶ ἄλλα πολλὰ ἃ ἐποίησεν ὁ Ἰησοῦς, ἅτινα 25
ἐὰν γράφηται καθ' ἕν, οὐδ' αὐτὸν οἶμαι τὸν κόσμον χωρή-
σειν τὰ γραφόμενα βιβλία.

die; but, If I will that he tarry till I come, what *is*
that to thee?
24 This is the disciple which beareth witness of these
things, and wrote these things: and we know that
his witness is true.
25 And there are also many other things which Jesus
did, the which if they should be written every one,
I suppose that even the world itself would not contain the books that should be written.

[1][And they went every man unto his own house: 53
but Jesus went unto the mount of Olives. And ear- **8**
ly in the morning he came again into the temple,
and all the people came unto him; and he sat down,
and taught them. And the scribes and the Pharisees 3
bring a woman taken in adultery; and having set her
in the midst, they say unto him, [2]Master, this woman 4
hath been taken in adultery, in the very act. Now in 5
the law Moses commanded us to stone such: what
then sayest thou of her? And this they said, [3]tempt- 6
ing him, that they might have *whereof* to accuse him.
But Jesus stooped down, and with his finger wrote
on the ground. But when they continued asking 7
him, he lifted up himself, and said unto them, He
that is without sin among you, let him first cast a
stone at her. And again he stooped down, and with 8
his finger wrote on the ground. And they, when 9
they heard it, went out one by one, beginning from
the eldest, *even* unto the last: and Jesus was left
alone, and the woman, where she was, in the midst.
And Jesus lifted up himself, and said unto her, 10
Woman, where are they? did no man condemn
thee? And she said, No man, Lord. And Jesus 11
said, Neither do I condemn thee: go thy way; from
henceforth sin no more.]

1 Most of the ancient authorities omit John vii. 53 — viii. 11. Those which contain it vary much from each other.

2 Or, *Teacher*

3 Or, *trying*

ΠΕΡΙ ΜΟΙΧΑΛΙΔΟΣ ΠΕΡΙΚΟΠΗ

[ΚΑΤΑ ΙΩΑΝΗΝ VII 53 — VIII 11]

53 [ΚΑΙ ΕΠΟΡΕΥΘΗΣΑΝ ἕκαστος εἰς τὸν οἶκον αὐτοῦ,
1 2 Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ Ὄρος τῶν Ἐλαιῶν. Ὄρθρου
δὲ πάλιν ⌜παρεγένετο⌝ εἰς τὸ ἱερόν[, καὶ πᾶς ὁ λαὸς ἤρχετο — ἦλθεν
3 πρὸς αὐτόν, καὶ καθίσας ἐδίδασκεν αὐτούς]. Ἄγουσιν δὲ
οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι ⌜γυναῖκα ἐπὶ μοιχείᾳ⌝ κατει- — ἐπὶ ἁμαρτίᾳ γυναῖκα
4 λημμένην, καὶ στήσαντες αὐτὴν ἐν μέσῳ ⌜λέγουσιν⌝ αὐτῷ — εἶπον
Διδάσκαλε, αὕτη ἡ γυνὴ ⌜κατείληπται⌝ ἐπ' αὐτοφώρῳ μοι- — εἴληπται
5 χευομένη· ἐν δὲ τῷ νόμῳ [ἡμῖν] Μωυσῆς ἐνετείλατο τὰς
6 τοιαύτας λιθάζειν· σὺ ⌜οὖν⌝ τί λέγεις⊤; [τοῦτο δὲ ἔλεγον — δὲ | περὶ αὐτῆς
πειράζοντες αὐτόν, ἵνα ἔχωσιν κατηγορεῖν αὐτοῦ.] ὁ δὲ
Ἰησοῦς κάτω κύψας τῷ δακτύλῳ ⌜κατέγραφεν⌝ εἰς τὴν γῆν. — ἔγραφεν
7 ὡς δὲ ἐπέμενον ἐρωτῶντες [αὐτόν], ἀνέκυψεν καὶ εἶπεν
[αὐτοῖς] Ὁ ἀναμάρτητος ὑμῶν πρῶτος ἐπ' αὐτὴν ⌜βαλέτω — [τὸν] λίθον βαλέτω
8 λίθον⌝· καὶ πάλιν ⌜κατακύψας⌝⊤ ἔγραφεν εἰς τὴν γῆν. — κάτω κύψας | τῷ δακτύλῳ
9 οἱ δὲ ἀκούσαντες ἐξήρχοντο εἷς καθ' εἷς ἀρξάμενοι ἀπὸ τῶν
πρεσβυτέρων⊤, καὶ κατελείφθη μόνος⊤, καὶ ἡ γυνὴ ἐν μέσῳ — Ἀρ.† | ὁ Ἰησοῦς
10 οὖσα. ἀνακύψας δὲ ὁ Ἰησοῦς εἶπεν ⌜αὐτῇ Γύναι, ποῦ⌝ — τῇ γυναικί Ποῦ
11 εἰσίν; οὐδείς σε κατέκρινεν; ἡ δὲ εἶπεν Οὐδείς, κύριε. — Ἀρ.
εἶπεν δὲ ὁ Ἰησοῦς Οὐδὲ ἐγώ σε κατακρίνω· πορεύου,
ἀπὸ τοῦ νῦν μηκέτι ἁμάρτανε.]

ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ

THE

ACTS OF THE APOSTLES.

THE [1]former treatise I made, O Theophilus, con- **1**
cerning all that Jesus began both to do and to teach,
until the day in which he was received up, after 2
that he had given commandment through the [2]Holy
Ghost unto the apostles whom he had chosen: to 3
whom he also [3]shewed himself alive after his pas-
sion by many proofs, appearing unto them by the
space of forty days, and speaking the things con-
cerning the kingdom of God: and, [4]being assembled 4
together with them, he charged them not to depart
from Jerusalem, but to wait for the promise of the
Father, which, *said he*, ye heard from me: for John 5
indeed baptized with water; but ye shall be bap-
tized [5]with the Holy Ghost not many days hence.

They therefore, when they were come together, 6
asked him, saying, Lord, dost thou at this time re-
store the kingdom to Israel? And he said unto 7
them, It is not for you to know times or seasons,
which the Father hath [6]set within his own authori-
ty. But ye shall receive power, when the Holy 8
Ghost is come upon you: and ye shall be my wit-
nesses both in Jerusalem, and in all Judæa and Sa-
maria, and unto the uttermost part of the earth.
And when he had said these things, as they were 9
looking, he was taken up; and a cloud received him
out of their sight. And while they were looking 10
stedfastly into heaven as he went, behold, two men
stood by them in

1 Gr. *first*.
2 Or, *Holy Spirit*: and so throughout this book.
3 Gr. *presented*.
4 Or, *eating with them*
5 Or, *in*
6 Or, *appointed by*

ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ

1 ΤΟΝ ΜΕΝ ΠΡΩΤΟΝ ΛΟΓΟΝ ἐποιησάμην περὶ
πάντων, ὦ Θεόφιλε, ὧν ἤρξατο Ἰησοῦς ποιεῖν τε καὶ
2 διδάσκειν ἄχρι ἧς ἡμέρας ἐντειλάμενος τοῖς ἀποστόλοις διὰ
3 πνεύματος ἁγίου οὓς ἐξελέξατο ἀνελήμφθη· οἷς καὶ παρέ-
στησεν ἑαυτὸν ζῶντα μετὰ τὸ παθεῖν αὐτὸν ἐν πολλοῖς
τεκμηρίοις, δι᾽ ἡμερῶν τεσσεράκοντα ὀπτανόμενος αὐτοῖς
4 καὶ λέγων τὰ περὶ τῆς βασιλείας τοῦ θεοῦ. καὶ συναλι-
ζόμενος παρήγγειλεν αὐτοῖς ἀπὸ Ἱεροσολύμων μὴ χωρί-
ζεσθαι, ἀλλὰ περιμένειν τὴν ἐπαγγελίαν τοῦ πατρὸς ἣν
5 ἠκούσατέ μου· ὅτι Ἰωάνης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ
ἐν πνεύματι βαπτισθήσεσθε ἁγίῳ οὐ μετὰ πολλὰς ταύτας
6 ἡμέρας. Οἱ μὲν οὖν συνελθόντες ἠρώτων αὐτὸν
λέγοντες Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις τὴν
7 βασιλείαν τῷ Ἰσραήλ; εἶπεν πρὸς αὐτούς Οὐχ ὑμῶν
ἐστὶν γνῶναι χρόνους ἢ καιροὺς οὓς ὁ πατὴρ ἔθετο ἐν τῇ
8 ἰδίᾳ ἐξουσίᾳ, ἀλλὰ λήμψεσθε δύναμιν ἐπελθόντος τοῦ ἁγίου
πνεύματος ἐφ᾽ ὑμᾶς, καὶ ἔσεσθέ μου μάρτυρες ἔν τε Ἰερου-
σαλὴμ καὶ [ἐν] πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρίᾳ καὶ ἕως
9 ἐσχάτου τῆς γῆς. καὶ ταῦτα εἰπὼν βλεπόντων αὐτῶν
ἐπήρθη, καὶ νεφέλη ὑπέλαβεν αὐτὸν ἀπὸ τῶν ὀφθαλμῶν
10 αὐτῶν. καὶ ὡς ἀτενίζοντες ἦσαν εἰς τὸν οὐρανὸν πορευο-
μένου αὐτοῦ, καὶ ἰδοὺ ἄνδρες δύο παριστήκεισαν αὐτοῖς ἐν

ἐσθήσεσι λευκαῖς, οἳ καὶ εἶπαν Ἄνδρες Γαλιλαῖοι, τί ἑστή- 11
κατε βλέποντες εἰς τὸν οὐρανόν; οὗτος ὁ Ἰησοῦς ὁ ἀναλημ-
φθεὶς ἀφ᾽ ὑμῶν εἰς τὸν οὐρανὸν οὕτως ἐλεύσεται ὃν τρό-
πον ἐθεάσασθε αὐτὸν πορευόμενον εἰς τὸν οὐρανόν. Τότε 12
ὑπέστρεψαν εἰς Ἰερουσαλὴμ ἀπὸ ὄρους τοῦ καλουμένου
Ἐλαιῶνος, ὅ ἐστιν ἐγγὺς Ἰερουσαλὴμ σαββάτου ἔχον
ὁδόν. Καὶ ὅτε εἰσῆλθον, εἰς τὸ ὑπερῷον ἀνέβη- 13
σαν οὗ ἦσαν καταμένοντες, ὅ τε Πέτρος καὶ Ἰωάνης καὶ Ἰά-
κωβος καὶ Ἀνδρέας, Φίλιππος καὶ Θωμᾶς, Βαρθολομαῖος
καὶ Μαθθαῖος, Ἰάκωβος Ἁλφαίου καὶ Σίμων ὁ ζηλωτὴς
καὶ Ἰούδας Ἰακώβου. οὗτοι πάντες ἦσαν προσκαρτεροῦντες 14
ὁμοθυμαδὸν τῇ προσευχῇ σὺν γυναιξὶν καὶ Μαριὰμ τῇ
μητρὶ [τοῦ] Ἰησοῦ καὶ σὺν τοῖς ἀδελφοῖς αὐτοῦ.

ΚΑΙ ΕΝ ΤΑΙΣ ΗΜΕΡΑΙΣ ταύταις ἀναστὰς Πέτρος 15
ἐν μέσῳ τῶν ἀδελφῶν εἶπεν (ἦν τε ὄχλος ὀνομάτων ἐπὶ τὸ
αὐτὸ ὡς ἑκατὸν εἴκοσι) Ἄνδρες ἀδελφοί, ἔδει πληρωθῆναι 16
τὴν γραφὴν ἣν προεῖπε τὸ πνεῦμα τὸ ἅγιον διὰ στόματος
Δαυεὶδ περὶ Ἰούδα τοῦ γενομένου ὁδηγοῦ τοῖς συλλαβοῦσιν
Ἰησοῦν, ὅτι κατηριθμημένος ἦν ἐν ἡμῖν καὶ ἔλαχεν τὸν 17
κλῆρον τῆς διακονίας ταύτης. — Οὗτος μὲν οὖν ἐκτήσατο 18
χωρίον ἐκ μισθοῦ τῆς ἀδικίας, καὶ πρηνὴς γενόμενος
ἐλάκησεν μέσος, καὶ ἐξεχύθη πάντα τὰ σπλάγχνα αὐτοῦ.
καὶ γνωστὸν ἐγένετο πᾶσι τοῖς κατοικοῦσιν Ἰερουσαλήμ, 19
ὥστε κληθῆναι τὸ χωρίον ἐκεῖνο τῇ διαλέκτῳ αὐτῶν Ἁκελ-
δαμάχ, τοῦτ᾽ ἔστιν Χωρίον Αἵματος. — Γέγραπται γὰρ 20
ἐν Βίβλῳ Ψαλμῶν

Γενηθήτω ἡ ἔπαυλις αὐτοῦ ἔρημος
καὶ μὴ ἔστω ὁ κατοικῶν ἐν αὐτῇ,

καί

Τὴν ἐπισκοπὴν αὐτοῦ λαβέτω ἕτερος.

11 white apparel; which also said, Ye men of Galilee,
why stand ye looking into heaven? this Jesus, which
was received up from you into heaven, shall so come
in like manner as ye beheld him going into heaven.
12 Then returned they unto Jerusalem from the
mount called Olivet, which is nigh unto Jerusalem,
13 a sabbath day's journey off. And when they were
come in, they went up into the upper chamber, where
they were abiding; both Peter and John and James
and Andrew, Philip and Thomas, Bartholomew and
Matthew, James *the son* of Alphæus, and Simon the
14 Zealot, and Judas *the* [1]*son* of James. These all with
one accord continued stedfastly in prayer, [2]with the
women, and Mary the mother of Jesus, and with
his brethren.
15 And in these days Peter stood up in the midst of
the brethren, and said (and there was a multitude of
[3]persons *gathered* together, about a hundred and
16 twenty), Brethren, it was needful that the scripture
should be fulfilled, which the Holy Ghost spake be-
fore by the mouth of David concerning Judas, who
17 was guide to them that took Jesus. For he was
numbered among us, and received his [4]portion in
18 this ministry. (Now this man obtained a field with
the reward of his iniquity; and falling headlong, he
burst asunder in the midst, and all his bowels gushed
19 out. And it became known to all the dwellers at
Jerusalem; insomuch that in their language that
field was called Akeldama, that is, The field of
20 blood.) For it is written in the book of Psalms,

Let his habitation be made desolate,
And let no man dwell therein:

and,

His [5]office let another take.

1 Or, brother. See Jude 1.
2 Or, *with certain women*
3 Gr. *names.*
4 Or, *lot*
5 Gr. *overseership.*

Of the men therefore which have companied with 21
us all the time that the Lord Jesus went in and went
out [1]among us, beginning from the baptism of John, 22
unto the day that he was received up from us, of
these must one become a witness with us of his res-
urrection. And they put forward two, Joseph called 23
Barsabbas, who was surnamed Justus, and Matthias.
And they prayed, and said, Thou, Lord, which know- 24
est the hearts of all men, shew of these two the one
whom thou hast chosen, to take the place in this 25
ministry and apostleship, from which Judas fell
away, that he might go to his own place. And 26
they gave lots [2]for them; and the lot fell upon
Matthias; and he was numbered with the eleven
apostles.

And when the day of Pentecost [3]was now come, **2**
they were all together in one place. And suddenly 2
there came from heaven a sound as of the rushing
of a mighty wind, and it filled all the house where
they were sitting. And there appeared unto them 3
tongues [4]parting asunder, like as of fire; and it sat
upon each one of them. And they were all filled 4
with the Holy Spirit, and began to speak with other
tongues, as the Spirit gave them utterance.

Now there were dwelling at Jerusalem Jews, de- 5
vout men, from every nation under heaven. And 6
when this sound was heard, the multitude came to-
gether, and were confounded, because that every
man heard them speaking in his own language.
And they were all amazed and marvelled, saying, 7
Behold, are not all these which speak Galilæans?
And how hear we, every man in our own language, 8
wherein we were born? Parthians and Medes and 9
Elamites, and the dwellers in Mesopotamia, in Judæa
and Cappadocia, in Pontus and Asia, in Phrygia and 10
Pamphylia, in Egypt and the parts of Libya about
Cyrene, and sojourners from Rome, both Jews and
proselytes, Cretans and Arabians, 11

[1] Or, *in*
[2] Or, *unto*
[3] Gr. *was being fulfilled.*
[4] Or, *parting among them* Or, *distributing themselves*

21 δεῖ οὖν τῶν συνελθόντων ἡμῖν ἀνδρῶν ἐν παντὶ χρόνῳ ᾧ
22 εἰσῆλθεν καὶ ἐξῆλθεν ἐφ᾽ ἡμᾶς ὁ κύριος Ἰησοῦς, ἀρξάμενος
ἀπὸ τοῦ βαπτίσματος Ἰωάνου ἕως τῆς ἡμέρας ἧς ἀνελήμ-
φθη ἀφ᾽ ἡμῶν, μάρτυρα τῆς ἀναστάσεως αὐτοῦ σὺν ἡμῖν
23 γενέσθαι ἕνα τούτων. καὶ ἔστησαν δύο, Ἰωσὴφ τὸν καλού-
μενον Βαρσαββᾶν, ὃς ἐπεκλήθη Ἰοῦστος, καὶ Μαθθίαν.
24 καὶ προσευξάμενοι εἶπαν Σὺ κύριε καρδιογνῶστα πάντων,
25 ἀνάδειξον ὃν ἐξελέξω, ἐκ τούτων τῶν δύο ἕνα, λαβεῖν τὸν
τόπον τῆς διακονίας ταύτης καὶ ἀποστολῆς, ἀφ᾽ ἧς παρέβη
26 Ἰούδας πορευθῆναι εἰς τὸν τόπον τὸν ἴδιον. καὶ ἔδωκαν
κλήρους αὐτοῖς, καὶ ἔπεσεν ὁ κλῆρος ἐπὶ Μαθθίαν, καὶ
συνκατεψηφίσθη μετὰ τῶν ἕνδεκα ἀποστόλων.

1 Καὶ ἐν τῷ συνπληροῦσθαι τὴν ἡμέραν τῆς πεντηκοστῆς
2 ἦσαν πάντες ὁμοῦ ἐπὶ τὸ αὐτό, καὶ ἐγένετο ἄφνω ἐκ τοῦ
οὐρανοῦ ἦχος ὥσπερ φερομένης πνοῆς βιαίας καὶ ἐπλήρω-
3 σεν ὅλον τὸν οἶκον οὗ ἦσαν καθήμενοι, καὶ ὤφθησαν αὐ-
τοῖς διαμεριζόμεναι γλῶσσαι ὡσεὶ πυρός, καὶ ἐκάθισεν
4 ἐφ᾽ ἕνα ἕκαστον αὐτῶν, καὶ ἐπλήσθησαν πάντες πνεύματος
ἁγίου, καὶ ἤρξαντο λαλεῖν ἑτέραις γλώσσαις καθὼς τὸ
5 πνεῦμα ἐδίδου ἀποφθέγγεσθαι αὐτοῖς. Ἦσαν
δὲ [ἐν] Ἰερουσαλὴμ κατοικοῦντες Ἰουδαῖοι, ἄνδρες εὐλαβεῖς εἰς
6 ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν· γενομένης δὲ τῆς
φωνῆς ταύτης συνῆλθε τὸ πλῆθος καὶ συνεχύθη, ὅτι ἤκου-
7 σεν εἷς ἕκαστος τῇ ἰδίᾳ διαλέκτῳ λαλούντων αὐτῶν· ἐξί-
σταντο δὲ καὶ ἐθαύμαζον λέγοντες ⌜Οὐχὶ⌝ ἰδοὺ πάντες Οὐχ
8 οὗτοί εἰσιν οἱ λαλοῦντες Γαλιλαῖοι; καὶ πῶς ἡμεῖς ἀκούο-
μεν ἕκαστος τῇ ἰδίᾳ διαλέκτῳ ἡμῶν ἐν ᾗ ἐγεννήθημεν;
9 Πάρθοι καὶ Μῆδοι καὶ Ἐλαμεῖται, καὶ οἱ κατοικοῦντες τὴν
Μεσοποταμίαν, Ἰουδαίαν τε καὶ Καππαδοκίαν, Πόντον καὶ *Ἀρ.*
10 τὴν Ἀσίαν, Φρυγίαν τε καὶ Παμφυλίαν, Αἴγυπτον καὶ τὰ
μέρη τῆς Λιβύης τῆς κατὰ Κυρήνην, καὶ οἱ ἐπιδημοῦντες
11 Ῥωμαῖοι, Ἰουδαῖοί τε καὶ προσήλυτοι, Κρῆτες καὶ Ἄραβες,

ἀκούομεν λαλούντων αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ
μεγαλεῖα τοῦ θεοῦ. ἐξίσταντο δὲ πάντες καὶ διηποροῦντο, 12
ἄλλος πρὸς ἄλλον λέγοντες Τί θέλει τοῦτο εἶναι; ἕτεροι 13
δὲ διαχλευάζοντες ἔλεγον ὅτι Γλεύκους μεμεστωμένοι
εἰσίν. Σταθεὶς δὲ ὁ Πέτρος σὺν τοῖς ἕνδεκα 14
ἐπῆρεν τὴν φωνὴν αὐτοῦ καὶ ἀπεφθέγξατο αὐτοῖς Ἄνδρες
Ἰουδαῖοι καὶ οἱ κατοικοῦντες Ἰερουσαλὴμ πάντες, τοῦτο
ὑμῖν γνωστὸν ἔστω καὶ ἐνωτίσασθε τὰ ῥήματά μου. οὐ 15
γὰρ ὡς ὑμεῖς ὑπολαμβάνετε οὗτοι μεθύουσιν, ἔστιν γὰρ
ὥρα τρίτη τῆς ἡμέρας, ἀλλὰ τοῦτό ἐστιν τὸ εἰρημένον διὰ 16
τοῦ προφήτου Ἰωήλ

Καὶ ἔσται *ἐν ταῖς ἐσχάταις ἡμέραις, λέγει ὁ θεός,* 17
ἐκχεῶ ἀπὸ τοῦ πνεύματός μου ἐπὶ πᾶσαν σάρκα,
καὶ προφητεύσουσιν οἱ υἱοὶ ὑμῶν καὶ αἱ θυγατέρες ὑμῶν,
καὶ οἱ νεανίσκοι ὑμῶν ὁράσεις ὄψονται,
καὶ οἱ πρεσβύτεροι ὑμῶν ἐνυπνίοις ἐνυπνιασθήσονται·
καί γε ἐπὶ τοὺς δούλους μου καὶ ἐπὶ τὰς δούλας μου 18
ἐν ταῖς ἡμέραις ἐκείναις ἐκχεῶ ἀπὸ τοῦ πνεύματός μου,
καὶ προφητεύσουσιν.
Καὶ δώσω τέρατα ἐν τῷ οὐρανῷ *ἄνω* 19
καὶ *σημεῖα* ἐπὶ τῆς γῆς *κάτω,*
αἷμα καὶ πῦρ καὶ ἀτμίδα καπνοῦ·
ὁ ἥλιος μεταστραφήσεται εἰς σκότος 20
καὶ ἡ σελήνη εἰς αἷμα
πρὶν ⸆ ἐλθεῖν ἡμέραν Κυρίου τὴν μεγάλην καὶ ἐπιφανῆ.
Καὶ ἔσται πᾶς ὃς ἐὰν ἐπικαλέσηται τὸ ὄνομα Κυρίου σωθήσεται. 21

Ἄνδρες Ἰσραηλεῖται, ἀκούσατε τοὺς λόγους τούτους. Ἰη- 22

we do hear them speaking in our tongues the mighty
12 works of God. And they were all amazed, and were
perplexed, saying one to another, What meaneth
13 this? But others mocking said, They are filled with
new wine.
14 But Peter, standing up with the eleven, lifted up
his voice, and spake forth unto them, *saying*, Ye
men of Judæa, and all ye that dwell at Jerusalem,
be this known unto you, and give ear unto my
15 words. For these are not drunken, as ye suppose;
16 seeing it is *but* the third hour of the day; but this is
that which hath been spoken [1]by the prophet Joel;

17 And it shall be in the last days, saith God,
I will pour forth of my Spirit upon all flesh:
And your sons and your daughters shall prophesy,
And your young men shall see visions,
And your old men shall dream dreams:
18 Yea and on my [2]servants and on my [3]handmaidens in those days
Will I pour forth of my Spirit; and they shall prophesy.
19 And I will shew wonders in the heaven above,
And signs on the earth beneath;
Blood, and fire, and vapour of smoke:
20 The sun shall be turned into darkness,
And the moon into blood,
Before the day of the Lord come,
That great and notable *day*:
21 And it shall be, that whosoever shall call on the name of the Lord shall be saved.

22 Ye men of Israel, hear these words: Je-

1 Or, *through*
2 Gr. *bondmen*.
3 Gr. *bondmaidens*.

sus of Nazareth, a man approved of God unto you by
[1]mighty works and wonders and signs, which God did
by him in the midst of you, even as ye yourselves
know; him, being delivered up by the determinate 23
counsel and foreknowledge of God, ye by the hand
of [2]lawless men did crucify and slay: whom God 24
raised up, having loosed the pangs of death: because
it was not possible that he should be holden of it.
For David saith concerning him, 25

I beheld the Lord always before my face;
For he is on my right hand, that I should not be moved:
Therefore my heart was glad, and my tongue 26
rejoiced;
Moreover my flesh also shall [3]dwell in hope:
Because thou wilt not leave my soul in Hades, 27
Neither wilt thou give thy Holy One to see corruption.
Thou madest known unto me the ways of life; 28
Thou shalt make me full of gladness [4]with thy countenance.

Brethren, I may say unto you freely of the patriarch 29
David, that he both died and was buried, and his
tomb is with us unto this day. Being therefore 30
a prophet, and knowing that God had sworn with
an oath to him, that of the fruit of his loins [5]he
would set *one* upon his throne; he foreseeing *this* 31
spake of the resurrection of the Christ, that neither
was he left in Hades, nor did his flesh see corrup-
tion. This Jesus did God raise up, [6]whereof we 32
all are witnesses. Being therefore [7]by the right 33
hand of God exalted, and having received of the
Father the promise of the Holy Ghost, he hath
poured forth this, which ye see and hear. For 34
David ascended not into the heavens: but he saith
himself,

The Lord said unto my Lord, Sit thou on my right hand,
Till I make thine enemies the footstool of thy 35
feet.

1 Gr. *powers*.
2 Or, *men without the law*
3 Or, *tabernacle*
4 Or, *in thy presence*
5 Or, *one should sit*
6 Or, *of whom*
7 Or, *at*

σοῦν τὸν Ναζωραῖον, ἄνδρα ἀποδεδειγμένον ἀπὸ τοῦ θεοῦ
εἰς ὑμᾶς δυνάμεσι καὶ τέρασι καὶ σημείοις οἷς ἐποίησεν
23 δι᾽ αὐτοῦ ὁ θεὸς ἐν μέσῳ ὑμῶν, καθὼς αὐτοὶ οἴδατε, τοῦτον
τῇ ὡρισμένῃ βουλῇ καὶ προγνώσει τοῦ θεοῦ ἔκδοτον διὰ
24 χειρὸς ἀνόμων προσπήξαντες ἀνείλατε, ὃν ὁ θεὸς ἀνέστησεν
λύσας τὰς ὠδῖνας τοῦ θανάτου, καθότι οὐκ ἦν δυνατὸν
25 κρατεῖσθαι αὐτὸν ὑπ᾽ αὐτοῦ· Δαυεὶδ γὰρ λέγει εἰς αὐτόν

Προορώμην τὸν κύριον ἐνώπιόν μου διὰ παντός,
ὅτι ἐκ δεξιῶν μού ἐστιν ἵνα μὴ σαλευθῶ.
26 διὰ τοῦτο ηὐφράνθη μου ἡ καρδία καὶ ἠγαλλιάσατο ἡ γλῶσσά μου,
ἔτι δὲ καὶ ἡ σάρξ μου κατασκηνώσει ἐπ᾽ ἐλπίδι·
27 ὅτι οὐκ ἐνκαταλείψεις τὴν ψυχήν μου εἰς ᾅδην,
οὐδὲ δώσεις τὸν ὅσιόν σου ἰδεῖν διαφθοράν.
28 ἐγνώρισάς μοι ὁδοὺς ζωῆς,
πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου σου.

29 Ἄνδρες ἀδελφοί, ἐξὸν εἰπεῖν μετὰ παρρησίας πρὸς ὑμᾶς
περὶ τοῦ πατριάρχου Δαυείδ, ὅτι καὶ ἐτελεύτησεν καὶ
ἐτάφη καὶ τὸ μνῆμα αὐτοῦ ἔστιν ἐν ἡμῖν ἄχρι τῆς ἡμέρας
30 ταύτης· προφήτης οὖν ὑπάρχων, καὶ εἰδὼς ὅτι ὅρκῳ ὤμο-
σεν αὐτῷ ὁ θεὸς ἐκ καρποῦ τῆς ὀσφύος αὐτοῦ καθίσαι
31 ἐπὶ τὸν θρόνον αὐτοῦ, προιδὼν ἐλάλησεν περὶ τῆς ἀνα-
στάσεως τοῦ χριστοῦ ὅτι οὔτε ἐνκατελείφθη εἰς ᾅδην
32 οὔτε ἡ σὰρξ αὐτοῦ εἶδεν διαφθοράν. τοῦτον τὸν Ἰησοῦν
33 ἀνέστησεν ὁ θεός, οὗ πάντες ἡμεῖς ἐσμὲν μάρτυρες. τῇ
δεξιᾷ οὖν τοῦ θεοῦ ὑψωθεὶς τήν τε ἐπαγγελίαν τοῦ πνεύμα-
τος τοῦ ἁγίου λαβὼν παρὰ τοῦ πατρὸς ἐξέχεεν τοῦτο ὃ
34 ὑμεῖς [καὶ] βλέπετε καὶ ἀκούετε. οὐ γὰρ Δαυεὶδ ἀνέβη εἰς
τοὺς οὐρανούς, λέγει δὲ αὐτός

Εἶπεν Κύριος τῷ κυρίῳ μου Κάθου ἐκ δεξιῶν μου
35 ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.

ἀσφαλῶς οὖν γινωσκέτω πᾶς οἶκος Ἰσραὴλ ὅτι καὶ κύριον 36
αὐτὸν καὶ χριστὸν ἐποίησεν ὁ θεός, τοῦτον τὸν Ἰησοῦν ὃν
ὑμεῖς ἐσταυρώσατε. Ἀκούσαντες δὲ κατενύγησαν 37
τὴν καρδίαν, εἶπάν τε πρὸς τὸν Πέτρον καὶ τοὺς λοιποὺς
ἀποστόλους Τί ποιήσωμεν, ἄνδρες ἀδελφοί; Πέτρος δὲ 38
πρὸς αὐτούς Μετανοήσατε, καὶ βαπτισθήτω ἕκαστος ὑμῶν
ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ εἰς ἄφεσιν τῶν ἁμαρτιῶν
ὑμῶν, καὶ λήμψεσθε τὴν δωρεὰν τοῦ ἁγίου πνεύματος·
ὑμῖν γάρ ἐστιν ἡ ἐπαγγελία καὶ τοῖς τέκνοις ὑμῶν καὶ 39
πᾶσι τοῖς εἰς μακρὰν ὅσους ἂν προσκαλέσηται Κύριος
ὁ θεὸς ἡμῶν. ἑτέροις τε λόγοις πλείοσιν διεμαρτύρατο, καὶ 40
παρεκάλει αὐτοὺς λέγων Σώθητε ἀπὸ τῆς γενεᾶς τῆς σκο-
λιᾶς ταύτης. Οἱ μὲν οὖν ἀποδεξάμενοι τὸν λόγον αὐτοῦ 41
ἐβαπτίσθησαν, καὶ προσετέθησαν ἐν τῇ ἡμέρᾳ ἐκείνῃ ψυχαὶ
ὡσεὶ τρισχίλιαι. ἦσαν δὲ προσκαρτεροῦντες τῇ διδαχῇ τῶν 42
ἄρτου, ἀποστόλων καὶ τῇ κοινωνίᾳ, τῇ κλάσει τοῦ ⌜ἄρτου⌝ καὶ ταῖς
προσευχαῖς. Ἐγίνετο δὲ πάσῃ ψυχῇ φόβος, 43
πολλὰ δὲ τέρατα καὶ σημεῖα διὰ τῶν ἀποστόλων ἐγίνετο.
σαν ἐπὶ τὸ αὐτὸ καὶ πάντες δὲ οἱ πιστεύσαντες ⌜ἐπὶ τὸ αὐτὸ⌝ εἶχον ἅπαντα κοινά, 44
καὶ τὰ κτήματα καὶ τὰς ὑπάρξεις ἐπίπρασκον καὶ διεμέριζον 45
αὐτὰ πᾶσιν καθότι ἄν τις χρείαν εἶχεν· καθ' ἡμέραν τε 46
προσκαρτεροῦντες ὁμοθυμαδὸν ἐν τῷ ἱερῷ, κλῶντές τε
κατ' οἶκον ἄρτον, μετελάμβανον τροφῆς ἐν ἀγαλλιάσει καὶ
ἀφελότητι καρδίας, αἰνοῦντες τὸν θεὸν καὶ ἔχοντες χάριν 47
πρὸς ὅλον τὸν λαόν. ὁ δὲ κύριος προσετίθει τοὺς σωζομέ-
νους καθ' ἡμέραν ἐπὶ τὸ αὐτό.

Πέτρος δὲ καὶ Ἰωάνης ἀνέβαινον εἰς τὸ ἱερὸν ἐπὶ τὴν 1
ὥραν τῆς προσευχῆς τὴν ἐνάτην, καί τις ἀνὴρ χωλὸς ἐκ 2
κοιλίας μητρὸς αὐτοῦ ὑπάρχων ἐβαστάζετο, ὃν ἐτίθουν
καθ' ἡμέραν πρὸς τὴν θύραν τοῦ ἱεροῦ τὴν λεγομένην
Ὡραίαν τοῦ αἰτεῖν ἐλεημοσύνην παρὰ τῶν εἰσπορευομένων
εἰς τὸ ἱερόν, ὃς ἰδὼν Πέτρον καὶ Ἰωάνην μέλλοντας εἰσιέ- 3

36 Let [1]all the house of Israel therefore know assured- [1] Or, *every house*
ly, that God hath made him both Lord and Christ,
this Jesus whom ye crucified.
37 Now when they heard *this*, they were pricked in
their heart, and said unto Peter and the rest of the
38 apostles, Brethren, what shall we do? And Peter
said unto them, Repent ye, and be baptized every
one of you in the name of Jesus Christ unto the re-
mission of your sins; and ye shall receive the gift
39 of the Holy Ghost. For to you is the promise, and
to your children, and to all that are afar off, *even* as
40 many as the Lord our God shall call unto him. And
with many other words he testified, and exhorted
them, saying, Save yourselves from this crooked
41 generation. They then [2]that received his word [2] Or, *having received*
were baptized: and there were added *unto them* in
42 that day about three thousand souls. And they con-
tinued stedfastly in the apostles' teaching and [3]fel- [3] Or, *in fellowship*
lowship, in the breaking of bread and the prayers.
43 And fear came upon every soul: and many won- [4] Or, *through*
44 ders and signs were done [4]by the apostles[5]. And all [5] Many ancient authorities add *in Jerusalem; and great fear was upon all.*
that believed were together, and had all things com-
45 mon; and they sold their possessions and goods, and
parted them to all, according as any man had need.
46 And day by day, continuing stedfastly with one ac-
cord in the temple, and breaking bread at home,
they did take their food with gladness and singleness
47 of heart, praising God, and having favour with all
the people. And the Lord added [6]to them day by [6] Gr. *together.*
day those that were being saved*.
3 Now Peter and John were going up into the tem-
2 ple at the hour of prayer, *being* the ninth *hour*. And
a certain man that was lame from his mother's womb
was carried, whom they laid daily at the door of the
temple which is called Beautiful, to ask alms of them
3 that entered into the temple; who seeing Peter and
John about to go

* For "those that were being saved" read "those that were saved" with the text in the marg.—*Am. Com.*

into the temple, asked to receive an alms. And 4
Peter, fastening his eyes upon him, with John,
said, Look on us. And he gave heed unto them, 5
expecting to receive something from them. But 6
Peter said, Silver and gold have I none; but what
I have, that give I thee. In the name of Jesus
Christ of Nazareth, walk. And he took him by 7
the right hand, and raised him up: and immedi-
ately his feet and his ankle-bones received strength.
And leaping up, he stood, and began to walk; and 8
he entered with them into the temple, walking, and
leaping, and praising God. And all the people saw 9
him walking and praising God: and they took knowl- 10
edge of him, that it was he which sat for alms at the
Beautiful Gate of the temple: and they were filled
with wonder and amazement at that which had hap-
pened unto him.

And as he held Peter and John, all the people ran 11
together unto them in the [1]porch that is called Solo-
mon's, greatly wondering. And when Peter saw it, 12
he answered unto the people, Ye men of Israel, why
marvel ye at this [2]man? or why fasten ye your eyes
on us, as though by our own power or godliness we
had made him to walk? The God of Abraham, and 13
of Isaac, and of Jacob, the God of our fathers, hath
glorified his [3]Servant Jesus; whom ye delivered up,
and denied before the face of Pilate, when he had
determined to release him. But ye denied the Holy 14
and Righteous One, and asked for a murderer to be
granted unto you, and killed the [4]Prince of life; 15
whom God raised from the dead; [5]whereof we are
witnesses. And [6]by faith in his name hath his name 16
made this man strong, whom ye behold and know:
yea, the faith which is through him hath given him
this perfect soundness in the presence of you all.
And now, brethren, I wot that in ignorance ye did 17
it, as did also your rulers. But the things which 18
God foreshewed by the mouth of all the prophets,
that his Christ should suffer, he thus fulfilled. Re- 19
pent ye therefore, and turn again,

1 Or, *portico*
2 Or, *thing*
3 Or, *Child*: and so in ver. 26; iv. 27, 30. See Matt. xii. 18; Isa. xlii. 1; lii. 13; liii. 11.
4 Or, *Author*
5 Or, *of whom*
6 Or, *on the ground of*

4 ναι εἰς τὸ ἱερὸν ἠρώτα ἐλεημοσύνην λαβεῖν. ἀτενίσας δὲ
Πέτρος εἰς αὐτὸν σὺν τῷ Ἰωάνῃ εἶπεν Βλέψον εἰς ἡμᾶς.
5 ὁ δὲ ἐπεῖχεν αὐτοῖς προσδοκῶν τι παρ' αὐτῶν λαβεῖν.
6 εἶπεν δὲ Πέτρος Ἀργύριον καὶ χρυσίον οὐχ ὑπάρχει μοι,
ὃ δὲ ἔχω τοῦτό σοι δίδωμι· ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ
7 τοῦ Ναζωραίου περιπάτει. καὶ πιάσας αὐτὸν τῆς δεξιᾶς
χειρὸς ἤγειρεν αὐτόν· παραχρῆμα δὲ ἐστερεώθησαν αἱ
8 βάσεις αὐτοῦ καὶ τὰ σφυδρά, καὶ ἐξαλλόμενος ἔστη καὶ
περιεπάτει, καὶ εἰσῆλθεν σὺν αὐτοῖς εἰς τὸ ἱερὸν περιπατῶν
9 καὶ ἁλλόμενος καὶ αἰνῶν τὸν θεόν. καὶ εἶδεν πᾶς ὁ λαὸς
10 αὐτὸν περιπατοῦντα καὶ αἰνοῦντα τὸν θεόν, ἐπεγίνωσκον δὲ
αὐτὸν ὅτι οὗτος ἦν ὁ πρὸς τὴν ἐλεημοσύνην καθήμενος ἐπὶ
τῇ Ὡραίᾳ Πύλῃ τοῦ ἱεροῦ, καὶ ἐπλήσθησαν θάμβους καὶ
11 ἐκστάσεως ἐπὶ τῷ συμβεβηκότι αὐτῷ. Κρα-
τοῦντος δὲ αὐτοῦ τὸν Πέτρον καὶ τὸν Ἰωάνην συνέδραμεν
πᾶς ὁ λαὸς πρὸς αὐτοὺς ἐπὶ τῇ στοᾷ τῇ καλουμένῃ Σολομῶν-
12 τος ἔκθαμβοι. ἰδὼν δὲ ὁ Πέτρος ἀπεκρίνατο πρὸς τὸν λαόν
Ἄνδρες Ἰσραηλεῖται, τί θαυμάζετε ἐπὶ τούτῳ, ἢ ἡμῖν τί
ἀτενίζετε ὡς ἰδίᾳ δυνάμει ἢ εὐσεβείᾳ πεποιηκόσιν τοῦ περι-
13 πατεῖν αὐτόν; ὁ θεὸς Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ,
ὁ θεὸς τῶν πατέρων ἡμῶν, ἐδόξασεν τὸν παῖδα αὐτοῦ
Ἰησοῦν, ὃν ὑμεῖς μὲν παρεδώκατε καὶ ἠρνήσασθε κατὰ
14 πρόσωπον Πειλάτου, κρίναντος ἐκείνου ἀπολύειν· ὑμεῖς δὲ
τὸν ἅγιον καὶ δίκαιον ἠρνήσασθε, καὶ ᾐτήσασθε ἄνδρα
15 φονέα χαρισθῆναι ὑμῖν, τὸν δὲ ἀρχηγὸν τῆς ζωῆς ἀπεκτεί-
νατε, ὃν ὁ θεὸς ἤγειρεν ἐκ νεκρῶν, οὗ ἡμεῖς μάρτυρές ἐσμεν.
16 καὶ τῇ πίστει τοῦ ὀνόματος αὐτοῦ τοῦτον ὃν θεωρεῖτε καὶ
οἴδατε ἐστερέωσεν τὸ ὄνομα αὐτοῦ, καὶ ἡ πίστις ἡ δι' αὐτοῦ
ἔδωκεν αὐτῷ τὴν ὁλοκληρίαν ταύτην ἀπέναντι πάντων
17 ὑμῶν. καὶ νῦν, ἀδελφοί, οἶδα ὅτι κατὰ ἄγνοιαν ἐπράξατε,
18 ὥσπερ καὶ οἱ ἄρχοντες ὑμῶν· ὁ δὲ θεὸς ἃ προκατήγγειλεν
διὰ στόματος πάντων τῶν προφητῶν παθεῖν τὸν χριστὸν
19 αὐτοῦ ἐπλήρωσεν οὕτως. μετανοήσατε οὖν καὶ ἐπιστρέψατε

πρὸς τὸ ἐξαλιφθῆναι ὑμῶν τὰς ἁμαρτίας, ὅπως ἂν ἔλθωσιν
καιροὶ ἀναψύξεως ἀπὸ προσώπου τοῦ κυρίου καὶ ἀποστείλῃ 20
τὸν προκεχειρισμένον ὑμῖν χριστὸν Ἰησοῦν, ὃν δεῖ οὐρανὸν 21
μὲν δέξασθαι ἄχρι χρόνων ἀποκαταστάσεως πάντων ὧν
ἐλάλησεν ὁ θεὸς διὰ στόματος τῶν ἁγίων ἀπ' αἰῶνος αὐ-
τοῦ προφητῶν. Μωυσῆς μὲν εἶπεν ὅτι Προφήτην ὑμῖν 22
ἀναστήσει Κύριος ὁ θεὸς ἐκ τῶν ἀδελφῶν ὑμῶν ὡς
ἐμέ· αὐτοῦ ἀκούσεσθε κατὰ πάντα ὅσα ἂν λαλήσῃ πρὸς
ὑμᾶς. ἔσται δὲ πᾶσα ψυχὴ ἥτις ἂν μὴ ἀκούσῃ τοῦ 23
προφήτου ἐκείνου ἐξολεθρευθήσεται ἐκ τοῦ λαοῦ.
καὶ πάντες δὲ οἱ προφῆται ἀπὸ Σαμουὴλ καὶ τῶν καθεξῆς 24
ὅσοι ἐλάλησαν καὶ κατήγγειλαν τὰς ἡμέρας ταύτας. ὑμεῖς 25
ἐστὲ οἱ υἱοὶ τῶν προφητῶν καὶ τῆς διαθήκης ἧς ὁ θεὸς
ἡμῶν διέθετο πρὸς τοὺς πατέρας ⌜ὑμῶν⌝, λέγων πρὸς Ἀβραάμ
Καὶ ἐν τῷ σπέρματί σου εὐλογηθήσονται πᾶσαι αἱ πα-
τριαὶ τῆς γῆς. ὑμῖν πρῶτον ἀναστήσας ὁ θεὸς τὸν παῖδα 26
αὐτοῦ ἀπέστειλεν αὐτὸν εὐλογοῦντα ὑμᾶς ἐν τῷ ἀποστρέφειν
ἕκαστον ἀπὸ τῶν πονηριῶν [ὑμῶν]. Λαλούν- 1
ἱερεῖς των δὲ αὐτῶν πρὸς τὸν λαὸν ἐπέστησαν αὐτοῖς οἱ ⌜ἀρχιερεῖς⌝
καὶ ὁ στρατηγὸς τοῦ ἱεροῦ καὶ οἱ Σαδδουκαῖοι, διαπονού- 2
μενοι διὰ τὸ διδάσκειν αὐτοὺς τὸν λαὸν καὶ καταγγέλλειν
ἐν τῷ Ἰησοῦ τὴν ἀνάστασιν τὴν ἐκ νεκρῶν, καὶ ἐπέβαλον 3
αὐτοῖς τὰς χεῖρας καὶ ἔθεντο εἰς τήρησιν εἰς τὴν αὔριον, ἦν
γὰρ ἑσπέρα ἤδη. πολλοὶ δὲ τῶν ἀκουσάντων τὸν λόγον ἐπί- 4
στευσαν, καὶ ἐγενήθη ἀριθμὸς τῶν ἀνδρῶν ὡς χιλιάδες πέντε.

Ἐγένετο δὲ ἐπὶ τὴν αὔριον συναχθῆναι αὐτῶν τοὺς 5
ἄρχοντας καὶ τοὺς πρεσβυτέρους καὶ τοὺς γραμματεῖς ἐν
Ἰερουσαλήμ (καὶ Ἅννας ὁ ἀρχιερεὺς καὶ Καιάφας καὶ 6
Ἰωάννης καὶ Ἀλέξανδρος καὶ ὅσοι ἦσαν ἐκ γένους ἀρχιερα-
τικοῦ), καὶ στήσαντες αὐτοὺς ἐν τῷ μέσῳ ἐπυνθάνοντο Ἐν 7
ποίᾳ δυνάμει ἢ ἐν ποίῳ ὀνόματι ἐποιήσατε τοῦτο ὑμεῖς;
τότε Πέτρος πλησθεὶς πνεύματος ἁγίου εἶπεν πρὸς αὐτούς 8
Ἄρχοντες τοῦ λαοῦ καὶ πρεσβύτεροι, εἰ ἡμεῖς σήμερον 9

that your sins may be blotted out, that so there
may come seasons of refreshing from the pres-
20 ence of the Lord; and that he may send the Christ
who hath been appointed for you, *even* Jesus:
21 whom the heaven must receive until the times of
restoration of all things, whereof God spake by
the mouth of his holy prophets which have been
22 since the world began*. Moses indeed said, A
prophet shall the Lord God raise up unto you
from among your brethren, [1]like unto me; to him
shall ye hearken in all things whatsoever he shall
23 speak unto you. And it shall be, that every soul,
which shall not hearken to that prophet, shall be
24 utterly destroyed from among the people. Yea
and all the prophets from Samuel and them that fol-
lowed after, as many as have spoken, they also told
25 of these days. Ye are the sons of the prophets, and
of the covenant which God [2]made with your fathers,
saying unto Abraham, And in thy seed shall all the
26 families of the earth be blessed. Unto you first God,
having raised up his Servant, sent him to bless you, in
turning away every one of you from your iniquities.

4 And as they spake unto the people, [3]the priests
and the captain of the temple and the Sadducees
2 came upon them, being sore troubled because they
taught the people, and proclaimed in Jesus the res-
3 urrection from the dead. And they laid hands on
them, and put them in ward unto the morrow: for
4 it was now eventide. But many of them that heard
the word believed; and the number of the men came
to be about five thousand.

5 And it came to pass on the morrow, that their
rulers and elders and scribes were gathered together
6 in Jerusalem; and Annas the high priest *was there*,
and Caiaphas, and John, and Alexander, and as
many as were of the kindred of the high priest.
7 And when they had set them in the midst, they in-
quired, By what power, or in what name, have ye
8 done this? Then Peter, filled with the Holy Ghost,
said unto them, Ye rulers of the people, and elders,
9 if we this day

[1] Or, *as he raised up me*

[2] Gr. *covenanted.*

[3] Some ancient authorities read *the chief priests.*

* For "since the world began" read "from of old."—*Am. Com.*

1 Or, *in whom*
2 Or, *saved*
3 Or, *this* name
4 Gr. *sign.*

are examined concerning a good deed done to an
impotent man, [1]by what means this man is [2]made
whole; be it known unto you all, and to all the 10
people of Israel, that in the name of Jesus Christ
of Nazareth, whom ye crucified, whom God raised
from the dead, *even* in [3]him doth this man stand here
before you whole. He is the stone which was set 11
at nought of you the builders, which was made the
head of the corner. And in none other is there sal- 12
vation: for neither is there any other name under
heaven, that is given among men, wherein we must
be saved.

Now when they beheld the boldness of Peter and 13
John, and had perceived that they were unlearned
and ignorant men, they marvelled; and they took
knowledge of them, that they had been with Jesus.
And seeing the man which was healed standing with 14
them, they could say nothing against it. But when 15
they had commanded them to go aside out of the
council, they conferred among themselves, saying, 16
What shall we do to these men? for that indeed a
notable [4]miracle hath been wrought through them, is
manifest to all that dwell in Jerusalem; and we can-
not deny it. But that it spread no further among 17
the people, let us threaten them, that they speak
henceforth to no man in this name. And they call- 18
ed them, and charged them not to speak at all nor
teach in the name of Jesus. But Peter and John 19
answered and said unto them, Whether it be right
in the sight of God to hearken unto you rather than
unto God, judge ye: for we cannot but speak the 20
things which we saw and heard. And they, when 21
they had further threatened them, let them go, find-
ing nothing how they might punish them, because
of the people; for all men glorified God for that
which was done. For the man was more than forty 22
years old, on whom this [4]miracle of healing was
wrought.

And being let go, they came to their own company, 23
and reported all that the chief priests and the elders
had said unto them. And they, when they heard it, 24
lifted up

ἀνακρινόμεθα ἐπὶ εὐεργεσίᾳ ἀνθρώπου ἀσθενοῦς, ἐν τίνι
10 οὗτος σέσωσται, γνωστὸν ἔστω πᾶσιν ὑμῖν καὶ παντὶ τῷ
λαῷ Ἰσραὴλ ὅτι ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζω-
ραίου, ὃν ὑμεῖς ἐσταυρώσατε, ὃν ὁ θεὸς ἤγειρεν ἐκ νεκρῶν,
11 ἐν τούτῳ οὗτος παρέστηκεν ἐνώπιον ὑμῶν ὑγιής. οὗτός
ἐστιν ὁ λίθος ὁ ἐξουθενηθεὶς ὑφ' ὑμῶν τῶν οἰκοδό-
12 μων, ὁ γενόμενος εἰς κεφαλὴν γωνίας. καὶ οὐκ ἔστιν
ἐν ἄλλῳ οὐδενὶ ἡ σωτηρία, οὐδὲ γὰρ ὄνομά ἐστιν ἕτερον
ὑπὸ τὸν οὐρανὸν τὸ δεδομένον ἐν ἀνθρώποις ἐν ᾧ δεῖ σωθῆ-
13 ναι ἡμᾶς. Θεωροῦντες δὲ τὴν τοῦ Πέτρου παρρησίαν
καὶ Ἰωάνου, καὶ καταλαβόμενοι ὅτι ἄνθρωποι ἀγράμματοί
εἰσιν καὶ ἰδιῶται, ἐθαύμαζον, ἐπεγίνωσκόν τε αὐτοὺς ὅτι σὺν
14 τῷ Ἰησοῦ ἦσαν, τόν τε ἄνθρωπον βλέποντες σὺν αὐτοῖς
15 ἑστῶτα τὸν τεθεραπευμένον οὐδὲν εἶχον ἀντειπεῖν. κελεύ-
σαντες δὲ αὐτοὺς ἔξω τοῦ συνεδρίου ἀπελθεῖν συνέβαλλον
16 πρὸς ἀλλήλους λέγοντες Τί ποιήσωμεν τοῖς ἀνθρώποις
τούτοις; ὅτι μὲν γὰρ γνωστὸν σημεῖον γέγονεν δι' αὐτῶν
πᾶσιν τοῖς κατοικοῦσιν Ἰερουσαλὴμ φανερόν, καὶ οὐ δυνά-
17 μεθα ἀρνεῖσθαι· ἀλλ' ἵνα μὴ ἐπὶ πλεῖον διανεμηθῇ εἰς τὸν
λαόν, ἀπειλησώμεθα αὐτοῖς μηκέτι λαλεῖν ἐπὶ τῷ ὀνόματι
18 τούτῳ μηδενὶ ἀνθρώπων. καὶ καλέσαντες αὐτοὺς παρήγ-
γειλαν καθόλου μὴ φθέγγεσθαι μηδὲ διδάσκειν ἐπὶ τῷ
19 ὀνόματι [τοῦ] Ἰησοῦ. ὁ δὲ Πέτρος καὶ Ἰωάνης ἀποκρι-
θέντες εἶπαν πρὸς αὐτούς Εἰ δίκαιόν ἐστιν ἐνώπιον τοῦ
20 θεοῦ ὑμῶν ἀκούειν μᾶλλον ἢ τοῦ θεοῦ κρίνατε, οὐ δυνάμεθα
21 γὰρ ἡμεῖς ἃ εἴδαμεν καὶ ἠκούσαμεν μὴ λαλεῖν. οἱ δὲ
προσαπειλησάμενοι ἀπέλυσαν αὐτούς, μηδὲν εὑρίσκοντες
τὸ πῶς κολάσωνται αὐτούς, διὰ τὸν λαόν, ὅτι πάντες
22 ἐδόξαζον τὸν θεὸν ἐπὶ τῷ γεγονότι· ἐτῶν γὰρ ἦν πλειόνων
τεσσεράκοντα ὁ ἄνθρωπος ἐφ' ὃν γεγόνει τὸ σημεῖον τοῦτο
23 τῆς ἰάσεως. Ἀπολυθέντες δὲ ἦλθον πρὸς τοὺς
ἰδίους καὶ ἀπήγγειλαν ὅσα πρὸς αὐτοὺς οἱ ἀρχιερεῖς καὶ οἱ
24 πρεσβύτεροι εἶπαν. οἱ δὲ ἀκούσαντες ὁμοθυμαδὸν ἦραν

φωνὴν πρὸς τὸν θεὸν καὶ εἶπαν Δέσποτα, σὺ ὁ ποιήσας
τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πάντα
Ap.† τὰ ἐν αὐτοῖς, ⸀ὁ τοῦ πατρὸς ἡμῶν διὰ πνεύματος ἁγίου 25
στόματος⸃ Δαυεὶδ παιδός σου εἰπών

Ἵνα τί ἐφρύαξαν ἔθνη
καὶ λαοὶ ἐμελέτησαν κενά;
παρέστησαν οἱ βασιλεῖς τῆς γῆς 26
καὶ οἱ ἄρχοντες συνήχθησαν ἐπὶ τὸ αὐτὸ
κατὰ τοῦ κυρίου καὶ κατὰ τοῦ χριστοῦ αὐτοῦ.

συνήχθησαν γὰρ ἐπ' ἀληθείας ἐν τῇ πόλει ταύτῃ ἐπὶ τὸν 27
ἅγιον παῖδά σου Ἰησοῦν, ὃν ἔχρισας, Ἡρῴδης τε καὶ
Πόντιος Πειλᾶτος σὺν ἔθνεσιν καὶ λαοῖς Ἰσραήλ, ποιῆσαι 28
ὅσα ἡ χείρ σου καὶ ἡ βουλὴ προώρισεν γενέσθαι. καὶ τὰ 29
νῦν, κύριε, ἔπιδε ἐπὶ τὰς ἀπειλὰς αὐτῶν, καὶ δὸς τοῖς δούλοις
σου μετὰ παρρησίας πάσης λαλεῖν τὸν λόγον σου, ἐν τῷ 30
τὴν χεῖρα ἐκτείνειν σε εἰς ἴασιν καὶ σημεῖα καὶ τέρατα
γίνεσθαι διὰ τοῦ ὀνόματος τοῦ ἁγίου παιδός σου Ἰησοῦ.
καὶ δεηθέντων αὐτῶν ἐσαλεύθη ὁ τόπος ἐν ᾧ ἦσαν συνηγμέ- 31
νοι, καὶ ἐπλήσθησαν ἅπαντες τοῦ ἁγίου πνεύματος, καὶ
ἐλάλουν τὸν λόγον τοῦ θεοῦ μετὰ παρρησίας.

Τοῦ δὲ πλήθους τῶν πιστευσάντων ἦν καρδία καὶ ψυχὴ 32
Ap. μία, καὶ οὐδὲ εἷς τι τῶν ὑπαρχόντων αὐτῷ ἔλεγεν ἴδιον εἶναι,
ἀλλ' ἦν αὐτοῖς πάντα κοινά. καὶ δυνάμει μεγάλῃ ἀπεδί- 33
δουν τὸ μαρτύριον οἱ ἀπόστολοι τοῦ κυρίου Ἰησοῦ τῆς
ἀναστάσεως, χάρις τε μεγάλη ἦν ἐπὶ πάντας αὐτούς. οὐδὲ 34
γὰρ ἐνδεής τις ἦν ἐν αὐτοῖς· ὅσοι γὰρ κτήτορες χωρίων ἢ
οἰκιῶν ὑπῆρχον, πωλοῦντες ἔφερον τὰς τιμὰς τῶν πιπρα-
σκομένων καὶ ἐτίθουν παρὰ τοὺς πόδας τῶν ἀποστόλων· 35
διεδίδετο δὲ ἑκάστῳ καθότι ἄν τις χρείαν εἶχεν. Ἰωσὴφ δὲ 36
ὁ ἐπικληθεὶς Βαρνάβας ἀπὸ τῶν ἀποστόλων, ὅ ἐστιν μεθερ-
μηνευόμενον Υἱὸς Παρακλήσεως, Λευείτης, Κύπριος τῷ
γένει, ὑπάρχοντος αὐτῷ ἀγροῦ πωλήσας ἤνεγκεν τὸ χρῆμα 37

their voice to God with one accord, and said, O
[1]Lord, [2]thou that didst make the heaven and the
25 earth and the sea, and all that in them is: [3]who by
the Holy Ghost, *by* the mouth of our father David
thy servant, didst say,

> Why did the Gentiles rage,
> And the peoples [4]imagine vain things?
> 26 The kings of the earth set themselves in array,
> And the rulers were gathered together,
> Against the Lord, and against his [5]Anointed:

27 for of a truth in this city against thy holy Servant
Jesus, whom thou didst anoint, both Herod and
Pontius Pilate, with the Gentiles and the peoples of
28 Israel, were gathered together, to do whatsoever thy
hand and thy counsel foreordained to come to pass.
29 And now, Lord, look upon their threatenings: and
grant unto thy [6]servants to speak thy word with all
30 boldness, while thou stretchest forth thy hand to
heal; and that signs and wonders may be done
31 through the name of thy holy Servant Jesus. And
when they had prayed, the place was shaken wherein
they were gathered together; and they were all
filled with the Holy Ghost, and they spake the word
of God with boldness.

32 And the multitude of them that believed were of
one heart and soul: and not one *of them* said that
aught of the things which he possessed was his own;
33 but they had all things common. And with great
power gave the apostles their witness of the resurrection
of the Lord Jesus[7]: and great grace was upon
34 them all. For neither was there among them any
that lacked: for as many as were possessors of lands
or houses sold them, and brought the prices of the
35 things that were sold, and laid them at the apostles'
feet: and distribution was made unto each, according
as any one had need.

36 And Joseph, who by the apostles was surnamed
Barnabas (which is, being interpreted, Son of [8]exhor-
37 tation), a Levite, a man of Cyprus by race, having a
field, sold it, and brought the money,

1 Or, *Master*
2 Or, *thou art he that did make*
3 The Greek text in this clause is somewhat uncertain.
4 Or, *meditate*
5 Gr. *Christ.*
6 Gr. *bondservants.*
7 Some ancient authorities add *Christ.*
8 Or, *consolation*

and laid it at the apostles' feet.
But a certain man named Ananias, with Sapphira 5
his wife, sold a possession, and kept back *part* of 2
the price, his wife also being privy to it, and brought
a certain part, and laid it at the apostles' feet. But 3
Peter said, Ananias, why hath Satan filled thy heart
to [1]lie to the Holy Ghost, and to keep back *part* of
the price of the land? Whiles it remained, did it not 4
remain thine own? and after it was sold, was it not
in thy power? How is it that thou hast conceived
this thing in thy heart? thou hast not lied unto men,
but unto God. And Ananias hearing these words 5
fell down and gave up the ghost: and great fear
came upon all that heard it. And the [2]young men 6
arose and wrapped him round, and they carried him
out and buried him.
And it was about the space of three hours after, 7
when his wife, not knowing what was done, came
in. And Peter answered unto her, Tell me whether 8
ye sold the land for so much. And she said, Yea,
for so much. But Peter *said* unto her, How is it 9
that ye have agreed together to tempt the Spirit of
the Lord? behold, the feet of them which have
buried thy husband are at the door, and they shall
carry thee out. And she fell down immediately at 10
his feet, and gave up the ghost: and the young men
came in and found her dead, and they carried her
out and buried her by her husband. And great fear 11
came upon the whole church, and upon all that
heard these things.
And by the hands of the apostles were many signs 12
and wonders wrought among the people; and they
were all with one accord in Solomon's porch. But 13
of the rest durst no man join himself to them: how-
beit the people magnified them; [3]and believers were 14
the more added to the Lord, multitudes both of
men and women; insomuch that they even carried 15
out the sick into the streets, and laid them on beds
and couches, that, as Peter came by, at the least his
shadow might overshadow some one of them. And 16
there also came together

1 Or, *deceive*

2 Gr. *younger*.

3 Or, *and there were the more added to them, believing on the Lord*

καὶ ἔθηκεν παρὰ τοὺς πόδας τῶν ἀποστόλων.
1 Ἀνὴρ δέ τις Ἁνανίας ὀνόματι σὺν Σαπφείρῃ τῇ γυναικὶ
2 αὐτοῦ ἐπώλησεν κτῆμα καὶ ἐνοσφίσατο ἀπὸ τῆς τιμῆς,
συνειδυίης καὶ τῆς γυναικός, καὶ ἐνέγκας μέρος τι παρὰ
3 τοὺς πόδας τῶν ἀποστόλων ἔθηκεν. εἶπεν δὲ ὁ Πέτρος
Ἁνανία, διὰ τί ἐπλήρωσεν ὁ Σατανᾶς τὴν καρδίαν σου
ψεύσασθαί σε τὸ πνεῦμα τὸ ἅγιον καὶ νοσφίσασθαι ἀπὸ
4 τῆς τιμῆς τοῦ χωρίου; οὐχὶ μένον σοὶ ἔμενεν καὶ πραθὲν
ἐν τῇ σῇ ἐξουσίᾳ ὑπῆρχεν; τί ὅτι ἔθου ἐν τῇ καρδίᾳ σου
τὸ πρᾶγμα τοῦτο; οὐκ ἐψεύσω ἀνθρώποις ἀλλὰ τῷ θεῷ.
5 ἀκούων δὲ ὁ Ἁνανίας τοὺς λόγους τούτους πεσὼν ἐξέψυξεν·
6 καὶ ἐγένετο φόβος μέγας ἐπὶ πάντας τοὺς ἀκούοντας. ἀνα-
στάντες δὲ οἱ νεώτεροι συνέστειλαν αὐτὸν καὶ ἐξενέγκαντες
7 ἔθαψαν. Ἐγένετο δὲ ὡς ὡρῶν τριῶν διάστημα
8 καὶ ἡ γυνὴ αὐτοῦ μὴ εἰδυῖα τὸ γεγονὸς εἰσῆλθεν. ἀπε-
κρίθη δὲ πρὸς αὐτὴν Πέτρος Εἰπέ μοι, εἰ τοσούτου τὸ
9 χωρίον ἀπέδοσθε; ἡ δὲ εἶπεν Ναί, τοσούτου. ὁ δὲ Πέ-
τρος πρὸς αὐτήν Τί ὅτι συνεφωνήθη ὑμῖν πειράσαι τὸ
πνεῦμα Κυρίου; ἰδοὺ οἱ πόδες τῶν θαψάντων τὸν ἄνδρα
10 σου ἐπὶ τῇ θύρᾳ καὶ ἐξοίσουσίν σε. ἔπεσεν δὲ παραχρῆμα
πρὸς τοὺς πόδας αὐτοῦ καὶ ἐξέψυξεν· εἰσελθόντες δὲ οἱ
νεανίσκοι εὗρον αὐτὴν νεκράν, καὶ ἐξενέγκαντες ἔθαψαν
11 πρὸς τὸν ἄνδρα αὐτῆς. Καὶ ἐγένετο φόβος μέγας ἐφ' ὅλην
τὴν ἐκκλησίαν καὶ ἐπὶ πάντας τοὺς ἀκούοντας ταῦτα.

12 Διὰ δὲ τῶν χειρῶν τῶν ἀποστόλων ἐγίνετο σημεῖα καὶ
τέρατα πολλὰ ἐν τῷ λαῷ· καὶ ἦσαν ὁμοθυμαδὸν πάντες ἐν
13 τῇ Στοᾷ Σολομῶντος· τῶν δὲ λοιπῶν οὐδεὶς ἐτόλμα κολ-
14 λᾶσθαι αὐτοῖς· ἀλλ' ἐμεγάλυνεν αὐτοὺς ὁ λαός, μᾶλλον δὲ
προσετίθεντο πιστεύοντες τῷ κυρίῳ πλήθη ἀνδρῶν τε καὶ
15 γυναικῶν· ὥστε καὶ εἰς τὰς πλατείας ἐκφέρειν τοὺς ἀσθενεῖς
καὶ τιθέναι ἐπὶ κλιναρίων καὶ κραβάττων, ἵνα ἐρχομένου
16 Πέτρου κἂν ἡ σκιὰ ἐπισκιάσει τινὶ αὐτῶν. συνήρχετο δὲ

καὶ τὸ πλῆθος τῶν πέριξ πόλεων Ἰερουσαλήμ, φέροντες
ἀσθενεῖς καὶ ὀχλουμένους ὑπὸ πνευμάτων ἀκαθάρτων, οἵτινες
ἐθεραπεύοντο ἅπαντες.

Ἀναστὰς δὲ ὁ ἀρχιερεὺς καὶ πάντες οἱ σὺν αὐτῷ, ἡ 17
οὖσα αἵρεσις τῶν Σαδδουκαίων, ἐπλήσθησαν ζήλου καὶ 18
ἐπέβαλον τὰς χεῖρας ἐπὶ τοὺς ἀποστόλους καὶ ἔθεντο αὐτοὺς
ἐν τηρήσει δημοσίᾳ. Ἄγγελος δὲ Κυρίου διὰ νυκτὸς ἤνοιξε 19
τὰς θύρας τῆς φυλακῆς ἐξαγαγών τε αὐτοὺς εἶπεν Πο- 20
ρεύεσθε καὶ σταθέντες λαλεῖτε ἐν τῷ ἱερῷ τῷ λαῷ πάντα τὰ
ῥήματα τῆς ζωῆς ταύτης. ἀκούσαντες δὲ εἰσῆλθον ὑπὸ 21
τὸν ὄρθρον εἰς τὸ ἱερὸν καὶ ἐδίδασκον. Παραγενόμενος δὲ
ὁ ἀρχιερεὺς καὶ οἱ σὺν αὐτῷ συνεκάλεσαν τὸ συνέδριον καὶ
πᾶσαν τὴν γερουσίαν τῶν υἱῶν Ἰσραήλ, καὶ ἀπέστειλαν
εἰς τὸ δεσμωτήριον ἀχθῆναι αὐτούς. οἱ δὲ παραγενόμενοι 22
ὑπηρέται οὐχ εὗρον αὐτοὺς ἐν τῇ φυλακῇ, ἀναστρέψαντες
δὲ ἀπήγγειλαν λέγοντες ὅτι Τὸ δεσμωτήριον εὕρομεν 23
κεκλεισμένον ἐν πάσῃ ἀσφαλείᾳ καὶ τοὺς φύλακας ἑστῶτας
ἐπὶ τῶν θυρῶν, ἀνοίξαντες δὲ ἔσω οὐδένα εὕρομεν. ὡς δὲ 24
ἤκουσαν τοὺς λόγους τούτους ὅ τε στρατηγὸς τοῦ ἱεροῦ καὶ
οἱ ἀρχιερεῖς, διηπόρουν περὶ αὐτῶν τί ἂν γένοιτο τοῦτο.
Παραγενόμενος δέ τις ἀπήγγειλεν αὐτοῖς ὅτι Ἰδοὺ οἱ 25
ἄνδρες οὓς ἔθεσθε ἐν τῇ φυλακῇ εἰσὶν ἐν τῷ ἱερῷ ἑστῶτες
καὶ διδάσκοντες τὸν λαόν. τότε ἀπελθὼν ὁ στρατηγὸς σὺν 26
τοῖς ὑπηρέταις ἦγεν αὐτούς, οὐ μετὰ βίας, ἐφοβοῦντο γὰρ
τὸν λαόν, μὴ λιθασθῶσιν· ἀγαγόντες δὲ αὐτοὺς ἔστησαν 27
ἐν τῷ συνεδρίῳ. καὶ ἐπηρώτησεν αὐτοὺς ὁ ἀρχιερεὺς
λέγων Παραγγελίᾳ παρηγγείλαμεν ὑμῖν μὴ διδάσκειν ἐπὶ 28
τῷ ὀνόματι τούτῳ, καὶ ἰδοὺ πεπληρώκατε τὴν Ἰερουσαλὴμ
τῆς διδαχῆς ὑμῶν, καὶ βούλεσθε ἐπαγαγεῖν ἐφ᾽ ἡμᾶς τὸ
αἷμα τοῦ ἀνθρώπου τούτου. ἀποκριθεὶς δὲ Πέτρος καὶ οἱ 29
ἀπόστολοι εἶπαν Πειθαρχεῖν δεῖ θεῷ μᾶλλον ἢ ἀνθρώποις.
ὁ θεὸς τῶν πατέρων ἡμῶν ἤγειρεν Ἰησοῦν, ὃν ὑμεῖς διεχει- 30
ρίσασθε ΚΡΕΜΆΣΑΝΤΕΣ ἘΠῚ ΞΎΛΟΥ· τοῦτον ὁ θεὸς ἀρχηγὸν 31

the multitude from the cities round about Jerusa-
lem, bringing sick folk, and them that were vexed
with unclean spirits: and they were healed every
one.
17 But the high priest rose up, and all they that were
with him (which is the sect of the Sadducees), and
18 they were filled with jealousy, and laid hands on
19 the apostles, and put them in public ward. But an
angel of the Lord by night opened the prison doors,
20 and brought them out, and said, Go ye, and stand
and speak in the temple to the people all the words
21 of this Life. And when they heard *this*, they entered
into the temple about daybreak, and taught. But
the high priest came, and they that were with him,
and called the council together, and all the senate
of the children of Israel, and sent to the prison-
22 house to have them brought. But the officers that
came found them not in the prison; and they re-
23 turned, and told, saying, The prison-house we found
shut in all safety, and the keepers standing at the
doors: but when we had opened, we found no man
24 within. Now when the captain of the temple and
the chief priests heard these words, they were much
perplexed concerning them whereunto this would
25 grow. And there came one and told them, Behold,
the men whom ye put in the prison are in the tem-
26 ple standing and teaching the people. Then went
the captain with the officers, and brought them, *but*
without violence; for they feared the people, lest
27 they should be stoned. And when they had brought
them, they set them before the council. And the
28 high priest asked them, saying, We straitly charged
you not to teach in this name: and behold, ye have
filled Jerusalem with your teaching, and intend to
29 bring this man's blood upon us. But Peter and the
apostles answered and said, We must obey God
30 rather than men. The God of our fathers raised up
31 Jesus, whom ye slew, hanging him on a tree. Him
did God

exalt [1]with his right hand *to be* a Prince and a Sav-
iour, for to give repentance to Israel, and remission
of sins. And we are witnesses[2] of these [3]things; 32
[4]and *so is* the Holy Ghost, whom God hath given to
them that obey him.
But they, when they heard this, were cut to the 33
heart, and were minded to slay them. But there 34
stood up one in the council, a Pharisee, named
Gamaliel, a doctor of the law, had in honour of all
the people, and commanded to put the men forth a
little while. And he said unto them, Ye men of 35
Israel, take heed to yourselves as touching these
men, what ye are about to do. For before these 36
days rose up Theudas, giving himself out to be
somebody; to whom a number of men, about four
hundred, joined themselves: who was slain; and
all, as many as obeyed him, were dispersed, and
came to nought. After this man rose up Judas of 37
Galilee in the days of the enrolment, and drew away
some of the people after him: he also perished; and
all, as many as obeyed him, were scattered abroad.
And now I say unto you, Refrain from these men, 38
and let them alone: for if this counsel or this work
be of men, it will be overthrown: but if it is of God, 39
ye will not be able to overthrow them; lest haply
ye be found even to be fighting against God. And 40
to him they agreed: and when they had called the
apostles unto them, they beat them and charged
them not to speak in the name of Jesus, and let
them go. They therefore departed from the pres- 41
ence of the council, rejoicing that they were count-
ed worthy to suffer dishonour for the Name. And 42
every day, in the temple and at home, they ceased
not to teach and to preach Jesus *as* the Christ.

Now in these days, when the number of the dis- **6**
ciples was multiplying, there arose a murmuring of
the [5]Grecian Jews against the Hebrews, because their
widows were neglected in the daily ministration.

[1] Or, *at*

[2] Some ancient authorities add *in him.*

[3] Gr. *sayings.*

[4] Some ancient authorities read *and God hath given the Holy Ghost to them that obey him.*

[5] Gr. *Hellenists.*

καὶ σωτῆρα ὕψωσεν τῇ δεξιᾷ αὐτοῦ, [τοῦ] δοῦναι μετάνοιαν
32 τῷ Ἰσραὴλ καὶ ἄφεσιν ἁμαρτιῶν· καὶ ἡμεῖς ⌜ἐσμὲν⌝ μάρ- ἐν αὐτῷ v. ἐσμὲν αὐτῷ
τυρες τῶν ῥημάτων ⌜τούτων, καὶ τὸ πνεῦμα τὸ ἅγιον ὃ⌝ τούτων· καὶ τὸ πνεῦμα τὸ ἅγιον
33 ἔδωκεν ὁ θεὸς τοῖς πειθαρχοῦσιν αὐτῷ. οἱ δὲ ἀκούσαντες
34 διεπρίοντο καὶ ἐβούλοντο ἀνελεῖν αὐτούς. Ἀναστὰς δέ τις
ἐν τῷ συνεδρίῳ Φαρισαῖος ὀνόματι Γαμαλιήλ, νομοδιδά-
σκαλος τίμιος παντὶ τῷ λαῷ, ἐκέλευσεν ἔξω βραχὺ τοὺς
35 ἀνθρώπους ποιῆσαι, εἶπέν τε πρὸς αὐτούς Ἄνδρες Ἰσραη-
λεῖται, προσέχετε ἑαυτοῖς ἐπὶ τοῖς ἀνθρώποις τούτοις τί
36 μέλλετε πράσσειν. πρὸ γὰρ τούτων τῶν ἡμερῶν ἀνέστη
Θευδᾶς, λέγων εἶναί τινα ἑαυτόν, ᾧ προσεκλίθη ἀνδρῶν
ἀριθμὸς ὡς τετρακοσίων· ὃς ἀνῃρέθη, καὶ πάντες ὅσοι
37 ἐπείθοντο αὐτῷ διελύθησαν καὶ ἐγένοντο εἰς οὐδέν. μετὰ
τοῦτον ἀνέστη Ἰούδας ὁ Γαλιλαῖος ἐν ταῖς ἡμέραις τῆς
ἀπογραφῆς καὶ ἀπέστησε λαὸν ὀπίσω αὐτοῦ· κἀκεῖνος
ἀπώλετο, καὶ πάντες ὅσοι ἐπείθοντο αὐτῷ διεσκορπίσθη-
38 σαν. καὶ [τὰ] νῦν λέγω ὑμῖν, ἀπόστητε ἀπὸ τῶν ἀνθρώ-
πων τούτων καὶ ἄφετε αὐτούς· (ὅτι ἐὰν ᾖ ἐξ ἀνθρώπων Ap.
39 ἡ βουλὴ αὕτη ἢ τὸ ἔργον τοῦτο, καταλυθήσεται· εἰ δὲ ἐκ
θεοῦ ἐστίν, οὐ δυνήσεσθε καταλῦσαι αὐτούς·) μή ποτε καὶ
40 θεομάχοι εὑρεθῆτε. ἐπείσθησαν δὲ αὐτῷ, καὶ προσκαλε-
σάμενοι τοὺς ἀποστόλους δείραντες παρήγγειλαν μὴ λαλεῖν
41 ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ καὶ ἀπέλυσαν. Οἱ μὲν οὖν
ἐπορεύοντο χαίροντες ἀπὸ προσώπου τοῦ συνεδρίου ὅτι
42 κατηξιώθησαν ὑπὲρ τοῦ ὀνόματος ἀτιμασθῆναι· πᾶσάν τε
ἡμέραν ἐν τῷ ἱερῷ καὶ κατ' οἶκον οὐκ ἐπαύοντο διδάσκον-
τες καὶ εὐαγγελιζόμενοι τὸν χριστὸν Ἰησοῦν.

1 ΕΝ ΔΕ ΤΑΙΣ ΗΜΕΡΑΙΣ ταύταις πληθυνόντων τῶν
μαθητῶν ἐγένετο γογγυσμὸς τῶν Ἑλληνιστῶν πρὸς τοὺς
Ἐβραίους ὅτι παρεθεωροῦντο ἐν τῇ διακονίᾳ τῇ καθημερινῇ

αἱ χῆραι αὐτῶν. προσκαλεσάμενοι δὲ οἱ δώδεκα τὸ πλῆ- 2
θος τῶν μαθητῶν εἶπαν Οὐκ ἀρεστόν ἐστιν ἡμᾶς καταλεί-
ψαντας τὸν λόγον τοῦ θεοῦ διακονεῖν τραπέζαις· ἐπισκέ- 3
[δή] ψασθε ⌜δέ⌝, ἀδελφοί, ἄνδρας ἐξ ὑμῶν μαρτυρουμένους ἑπτὰ
πλήρεις πνεύματος καὶ σοφίας, οὓς καταστήσομεν ἐπὶ τῆς
χρείας ταύτης· ἡμεῖς δὲ τῇ προσευχῇ καὶ τῇ διακονίᾳ τοῦ 4
λόγου προσκαρτερήσομεν. καὶ ἤρεσεν ὁ λόγος ἐνώπιον 5
παντὸς τοῦ πλήθους, καὶ ἐξελέξαντο Στέφανον, ἄνδρα
πλήρης MSS. ⌜πλήρη⌝ πίστεως καὶ πνεύματος ἁγίου, καὶ Φίλιππον καὶ
Πρόχορον καὶ Νικάνορα καὶ Τίμωνα καὶ Παρμενᾶν καὶ
Νικόλαον προσήλυτον Ἀντιοχέα, οὓς ἔστησαν ἐνώπιον τῶν 6
ἀποστόλων, καὶ προσευξάμενοι ἐπέθηκαν αὐτοῖς τὰς χεῖρας.

Καὶ ὁ λόγος τοῦ θεοῦ ηὔξανεν, καὶ ἐπληθύνετο ὁ ἀρι- 7
θμὸς τῶν μαθητῶν ἐν Ἰερουσαλὴμ σφόδρα, πολύς τε ὄχλος
τῶν ἱερέων ὑπήκουον τῇ πίστει.

Στέφανος δὲ πλήρης χάριτος καὶ δυνάμεως ἐποίει τέρατα 8
καὶ σημεῖα μεγάλα ἐν τῷ λαῷ. Ἀνέστησαν δέ τινες τῶν 9
ἐκ τῆς συναγωγῆς τῆς λεγομένης Λιβερτίνων καὶ Κυρη-
ναίων καὶ Ἀλεξανδρέων καὶ τῶν ἀπὸ Κιλικίας καὶ Ἀσίας
συνζητοῦντες τῷ Στεφάνῳ, καὶ οὐκ ἴσχυον ἀντιστῆναι τῇ 10
σοφίᾳ καὶ τῷ πνεύματι ᾧ ἐλάλει. τότε ὑπέβαλον ἄνδρας 11
λέγοντας ὅτι Ἀκηκόαμεν αὐτοῦ λαλοῦντος ῥήματα βλά-
σφημα εἰς Μωυσῆν καὶ τὸν θεόν· συνεκίνησάν τε τὸν λαὸν 12
καὶ τοὺς πρεσβυτέρους καὶ τοὺς γραμματεῖς, καὶ ἐπιστάντες
συνήρπασαν αὐτὸν καὶ ἤγαγον εἰς τὸ συνέδριον, ἔστησάν 13
τε μάρτυρας ψευδεῖς λέγοντας Ὁ ἄνθρωπος οὗτος οὐ παύε-
ται λαλῶν ῥήματα κατὰ τοῦ τόπου τοῦ ἁγίου [τούτου] καὶ
τοῦ νόμου, ἀκηκόαμεν γὰρ αὐτοῦ λέγοντος ὅτι Ἰησοῦς ὁ 14
Ναζωραῖος οὗτος καταλύσει τὸν τόπον τοῦτον καὶ ἀλλάξει
τὰ ἔθη ἃ παρέδωκεν ἡμῖν Μωυσῆς. καὶ ἀτενίσαντες εἰς 15
αὐτὸν πάντες οἱ καθεζόμενοι ἐν τῷ συνεδρίῳ εἶδαν τὸ πρόσ-
ωπον αὐτοῦ ὡσεὶ πρόσωπον ἀγγέλου. Εἶπεν 1

2 And the twelve called the multitude of the disci-
ples unto them, and said, It is not [1]fit that we
should forsake the word of God, and [2]serve tables.
3 [3]Look ye out therefore, brethren, from among you
seven men of good report, full of the Spirit and of
wisdom, whom we may appoint over this business.
4 But we will continue stedfastly in prayer, and in
5 the ministry of the word. And the saying pleased
the whole multitude: and they chose Stephen, a
man full of faith and of the Holy Spirit, and Philip,
and Prochorus, and Nicanor, and Timon, and Par-
6 menas, and Nicolas a proselyte of Antioch: whom
they set before the apostles: and when they had
prayed, they laid their hands on them.
7 And the word of God increased; and the number
of the disciples multiplied in Jerusalem exceedingly;
and a great company of the priests were obedient to
the faith.
8 And Stephen, full of grace and power, wrought
9 great wonders and signs among the people. But
there arose certain of them that were of the syna-
gogue called *the synagogue* of the Libertines, and of
the Cyrenians, and of the Alexandrians, and of them
10 of Cilicia and Asia, disputing with Stephen. And
they were not able to withstand the wisdom and the
11 Spirit by which he spake. Then they suborned men,
which said, We have heard him speak blasphemous
12 words against Moses, and *against* God. And they
stirred up the people, and the elders, and the scribes,
and came upon him, and seized him, and brought
13 him into the council, and set up false witnesses,
which said, This man ceaseth not to speak words
14 against this holy place, and the law: for we have
heard him say, that this Jesus of Nazareth shall de-
stroy this place, and shall change the customs which
15 Moses delivered unto us. And all that sat in the
council, fastening their eyes on him, saw his face as
it had been the face of an angel.

[1] Gr. *pleasing.*
[2] Or, *minister to tables*
[3] Some ancient authorities read *But, brethren, look ye out from among you.*

And the high priest said, Are these things so? 7
And he said, 2
Brethren and fathers, hearken. The God of glory
appeared unto our father Abraham, when he was in
Mesopotamia, before he dwelt in Haran, and said 3
unto him, Get thee out of thy land, and from thy
kindred, and come into the land which I shall shew
thee. Then came he out of the land of the Chaldæ- 4
ans, and dwelt in Haran: and from thence, when his
father was dead, *God* removed him into this land,
wherein ye now dwell: and he gave him none in- 5
heritance in it, no, not so much as to set his foot on:
and he promised that he would give it to him in
possession, and to his seed after him, when *as yet* he
had no child. And God spake on this wise, that his 6
seed should sojourn in a strange land, and that they
should bring them into bondage, and entreat them
evil, four hundred years. And the nation to which 7
they shall be in bondage will I judge, said God: and
after that shall they come forth, and serve me in
this place. And he gave him the covenant of cir- 8
cumcision: and so *Abraham* begat Isaac, and circum-
cised him the eighth day; and Isaac *begat* Jacob,
and Jacob the twelve patriarchs. And the patri- 9
archs, moved with jealousy against Joseph, sold him
into Egypt: and God was with him, and delivered 10
him out of all his afflictions, and gave him favour
and wisdom before Pharaoh king of Egypt; and he
made him governor over Egypt and all his house.
Now there came a famine over all Egypt and Canaan, 11
and great affliction: and our fathers found no sus-
tenance. But when Jacob heard that there was 12
corn in Egypt, he sent forth our fathers the first
time. And at the second time Joseph was made 13
known to his brethren; and Joseph's race became
manifest unto Pharaoh. And Joseph sent, and called 14
to him Jacob his father, and all his kindred, three-
score and fifteen souls. And Jacob went down 15

2 δὲ ὁ ἀρχιερεύς Εἰ ταῦτα οὕτως ἔχει; ὁ δὲ ἔφη Ἄνδρες
ἀδελφοὶ καὶ πατέρες, ἀκούσατε. Ὁ θεὸς τῆς δόξης
ὤφθη τῷ πατρὶ ἡμῶν Ἀβραὰμ ὄντι ἐν τῇ Μεσοποταμίᾳ
3 πρὶν ἢ κατοικῆσαι αὐτὸν ἐν Χαρράν, καὶ εἶπεν πρὸς
αὐτόν Ἔξελθε ἐκ τῆς γῆς σου καὶ ⸆ τῆς συγγενείας ἐκ
4 σου, καὶ δεῦρο εἰς τὴν γῆν ἣν ἄν σοι δείξω· τότε ἐξελ-
θὼν ἐκ γῆς Χαλδαίων κατῴκησεν ἐν Χαρράν. κἀκεῖθεν μετὰ
τὸ ἀποθανεῖν τὸν πατέρα αὐτοῦ μετῴκισεν αὐτὸν εἰς τὴν γῆν
5 ταύτην εἰς ἣν ὑμεῖς νῦν κατοικεῖτε, καὶ οὐκ ἔδωκεν αὐτῷ
κληρονομίαν ἐν αὐτῇ οὐδὲ βῆμα ποδός, καὶ ἐπηγγείλατο
δοῦναι αὐτῷ εἰς κατάσχεσιν αὐτὴν καὶ τῷ σπέρματι
6 αὐτοῦ μετ᾽ αὐτόν, οὐκ ὄντος αὐτῷ τέκνου. ἐλάλησεν δὲ
οὕτως ὁ θεὸς ὅτι ἔσται τὸ σπέρμα αὐτοῦ πάροικον ἐν γῇ
ἀλλοτρίᾳ, καὶ δουλώσουσιν αὐτὸ καὶ κακώσουσιν ἔτη τε-
7 τρακόσια· καὶ τὸ ἔθνος ᾧ ἂν δουλεύσουσιν κρινῶ ἐγώ,
ὁ θεὸς εἶπεν, καὶ μετὰ ταῦτα ἐξελεύσονται καὶ λατρεύ-
8 σουσίν μοι ἐν τῷ τόπῳ τούτῳ. καὶ ἔδωκεν αὐτῷ διαθήκην
περιτομῆς· καὶ οὕτως ἐγέννησεν τὸν Ἰσαὰκ καὶ περιέτε-
μεν αὐτὸν τῇ ἡμέρᾳ τῇ ὀγδόῃ, καὶ Ἰσαὰκ τὸν Ἰακώβ,
9 καὶ Ἰακὼβ τοὺς δώδεκα πατριάρχας. Καὶ οἱ πατριάρχαι
ζηλώσαντες τὸν Ἰωσὴφ ἀπέδοντο εἰς Αἴγυπτον· καὶ
10 ἦν ὁ θεὸς μετ᾽ αὐτοῦ, καὶ ἐξείλατο αὐτὸν ἐκ πασῶν τῶν
θλίψεων αὐτοῦ, καὶ ἔδωκεν αὐτῷ χάριν καὶ σοφίαν ἐναν-
τίον Φαραὼ βασιλέως Αἰγύπτου, καὶ κατέστησεν αὐτὸν
ἡγούμενον ἐπ᾽ Αἴγυπτον καὶ ⸆ ὅλον τὸν οἶκον αὐτοῦ. ἐφ᾽
11 ἦλθεν δὲ λιμὸς ἐφ᾽ ὅλην τὴν Αἴγυπτον καὶ Χανάαν
καὶ θλίψις μεγάλη, καὶ οὐχ ηὕρισκον χορτάσματα οἱ πα-
12 τέρες ἡμῶν· ἀκούσας δὲ Ἰακὼβ ὄντα σιτία εἰς Αἴγυπτον
13 ἐξαπέστειλεν τοὺς πατέρας ἡμῶν πρῶτον· καὶ ἐν τῷ δευ-
τέρῳ ⌜ἐγνωρίσθη⌝ Ἰωσὴφ τοῖς ἀδελφοῖς αὐτοῦ, καὶ φανε- ἀνεγνωρίσθη
14 ρὸν ἐγένετο τῷ Φαραὼ τὸ γένος Ἰωσήφ. ἀποστείλας δὲ
Ἰωσὴφ μετεκαλέσατο Ἰακὼβ τὸν πατέρα αὐτοῦ καὶ πᾶσαν
15 τὴν συγγένειαν ἐν ψυχαῖς ἑβδομήκοντα πέντε, ⌜κατέβη καὶ κατέβη

δὲ Ἰακὼβ [εἰς Αἴγυπτον]. καὶ ἐτελεύτησεν αὐτὸς καὶ
οἱ πατέρες ἡμῶν, καὶ μετετέθησαν εἰς Συχὲμ καὶ ἐτέθη- 16
σαν ἐν τῷ μνήματι ᾧ ὠνήσατο Ἀβραὰμ τιμῆς ἀργυρίου
Ap. παρὰ τῶν υἱῶν Ἑμμὼρ ἐν Συχέμ. Καθὼς δὲ ἤγγιζεν 17
ὁ χρόνος τῆς ἐπαγγελίας ἧς ὡμολόγησεν ὁ θεὸς τῷ Ἀβραάμ,
ηὔξησεν ὁ λαὸς καὶ ἐπληθύνθη ἐν Αἰγύπτῳ, ἄχρι οὗ 18
ἀνέστη βασιλεὺς ἕτερος ἐπ' Αἴγυπτον, ὃς οὐκ ᾔδει τὸν
Ἰωσήφ. οὗτος κατασοφισάμενος τὸ γένος ἡμῶν ἐκάκω- 19
σεν τοὺς πατέρας τοῦ ποιεῖν τὰ βρέφη ἔκθετα αὐτῶν εἰς
τὸ μὴ ζωογονεῖσθαι. ἐν ᾧ καιρῷ ἐγεννήθη Μωυσῆς, καὶ 20
ἦν ἀστεῖος τῷ θεῷ· ὃς ἀνετράφη μῆνας τρεῖς ἐν τῷ οἴκῳ
τοῦ πατρός· ἐκτεθέντος δὲ αὐτοῦ ἀνείλατο αὐτὸν ἡ θυγά- 21
τηρ Φαραὼ καὶ ἀνεθρέψατο αὐτὸν ἑαυτῇ εἰς υἱόν. καὶ 22
ἐπαιδεύθη Μωυσῆς πάσῃ σοφίᾳ Αἰγυπτίων, ἦν δὲ δυνατὸς
ἐν λόγοις καὶ ἔργοις αὐτοῦ. Ὡς δὲ ἐπληροῦτο αὐτῷ τεσσε- 23
ρακονταετὴς χρόνος, ἀνέβη ἐπὶ τὴν καρδίαν αὐτοῦ ἐπισκέ-
ψασθαι τοὺς ἀδελφοὺς αὐτοῦ τοὺς υἱοὺς Ἰσραήλ. καὶ 24
ἰδών τινα ἀδικούμενον ἠμύνατο καὶ ἐποίησεν ἐκδίκησιν τῷ
καταπονουμένῳ πατάξας τὸν Αἰγύπτιον. ἐνόμιζεν δὲ 25
συνιέναι τοὺς ἀδελφοὺς ὅτι ὁ θεὸς διὰ χειρὸς αὐτοῦ δίδωσιν
σωτηρίαν αὐτοῖς, οἱ δὲ οὐ συνῆκαν. τῇ τε ἐπιούσῃ ἡμέρᾳ 26
ὤφθη αὐτοῖς μαχομένοις καὶ συνήλλασσεν αὐτοὺς εἰς εἰρή-
νην εἰπών Ἄνδρες, ἀδελφοί ἐστε· ἵνα τί ἀδικεῖτε ἀλλήλους;
ὁ δὲ ἀδικῶν τὸν πλησίον ἀπώσατο αὐτὸν εἰπών Τίς σὲ 27
κατέστησεν ἄρχοντα καὶ δικαστὴν ἐφ' ἡμῶν; μὴ 28
ἀνελεῖν με σὺ θέλεις ὃν τρόπον ἀνεῖλες ἐχθὲς τὸν
Αἰγύπτιον; ἔφυγεν δὲ Μωυσῆς ἐν τῷ λόγῳ τούτῳ, 29
καὶ ἐγένετο πάροικος ἐν γῇ Μαδιάμ, οὗ ἐγέννησεν υἱοὺς
δύο. Καὶ πληρωθέντων ἐτῶν τεσσεράκοντα ὤφθη αὐτῷ 30
ἐν τῇ ἐρήμῳ τοῦ ὄρους Σινὰ ἄγγελος ἐν φλογὶ πυρὸς
βάτου· ὁ δὲ Μωυσῆς ἰδὼν ἐθαύμασεν τὸ ὅραμα· προσερ- 31
χομένου δὲ αὐτοῦ κατανοῆσαι ἐγένετο φωνὴ Κυρίου Ἐγὼ 32
ὁ θεὸς τῶν πατέρων σου, ὁ θεὸς Ἀβραὰμ καὶ Ἰσαὰκ

into Egypt; and he died, himself, and our fathers;
16 and they were carried over unto Shechem, and laid in
the tomb that Abraham bought for a price in silver
17 of the sons of [1]Hamor in Shechem. But as the time [1] Gr. *Emmor.*
of the promise drew nigh, which God vouchsafed
unto Abraham, the people grew and multiplied in
18 Egypt, till there arose another king over Egypt,
19 which knew not Joseph. The same dealt subtilly
with our race, and evil entreated our fathers, that
[2]they should cast out their babes to the end they [2] Or, *he*
20 might not [3]live. At which season Moses was born, [3] Gr. *be preserved alive.*
and was [4]exceeding fair; and he was nourished three [4] Or, *fair unto God*
21 months in his father's house: and when he was cast
out, Pharaoh's daughter took him up, and nourished
22 him for her own son. And Moses was instructed in
all the wisdom of the Egyptians; and he was mighty
23 in his words and works. But when he was well-
nigh forty years old, it came into his heart to visit
24 his brethren the children of Israel. And seeing one
of them suffer wrong, he defended him, and avenged
25 him that was oppressed, smiting the Egyptian: and
he supposed that his brethren understood how that
God by his hand was giving them [5]deliverance; but [5] Or, *salvation*
26 they understood not. And the day following he
appeared unto them as they strove, and would have
set them at one again, saying, Sirs, ye are brethren;
27 why do ye wrong one to another? But he that did
his neighbour wrong thrust him away, saying, Who
28 made thee a ruler and a judge over us? Wouldest
thou kill me, as thou killedst the Egyptian yester-
29 day? And Moses fled at this saying, and became a
sojourner in the land of Midian, where he begat two
30 sons. And when forty years were fulfilled, an angel
appeared to him in the wilderness of mount Sinai,
31 in a flame of fire in a bush. And when Moses saw
it, he wondered at the sight: and as he drew near to
32 behold, there came a voice of the Lord, I am the God
of thy fathers, the God of Abraham, and of Isaac,

and of Jacob. And Moses trembled, and durst
not behold. And the Lord said unto him, Loose 33
the shoes from thy feet: for the place whereon thou
standest is holy ground. I have surely seen the 34
affliction of my people which is in Egypt, and
have heard their groaning, and I am come down to
deliver them: and now come, I will send thee into
Egypt. This Moses whom they refused, saying, 35
Who made thee a ruler and a judge? him hath God
sent *to be* both a ruler and a [1]deliverer with the hand
of the angel which appeared to him in the bush.
This man led them forth, having wrought wonders 36
and signs in Egypt, and in the Red sea, and in the
wilderness forty years. This is that Moses, which 37
said unto the children of Israel, A prophet shall God
raise up unto you from among your brethren, [2]like
unto me. This is he that was in the [3]church in 38
the wilderness with the angel which spake to him
in the mount Sinai, and with our fathers: who re-
ceived living oracles to give unto us: to whom our 39
fathers would not be obedient, but thrust him from
them, and turned back in their hearts unto Egypt,
saying unto Aaron, Make us gods which shall go 40
before us: for as for this Moses, which led us forth
out of the land of Egypt, we wot not what is become
of him. And they made a calf in those days, and 41
brought a sacrifice unto the idol, and rejoiced in the
works of their hands. But God turned, and gave 42
them up to serve the host of heaven; as it is written
in the book of the prophets,

Did ye offer unto me slain beasts and sacrifices
Forty years in the wilderness, O house of Israel?
And ye took up the tabernacle of Moloch, 43
And the star of the god Rephan,
The figures which ye made to worship them:
And I will carry you away beyond Babylon.

1 Gr. *redeemer.*
2 Or, *as* he raised up *me*
3 Or, *congregation*

καὶ Ἰακώβ. ἔντρομος δὲ γενόμενος Μωυσῆς οὐκ ἐτόλμα
33 κατανοῆσαι. εἶπεν δὲ αὐτῷ ὁ κύριος Λῦσον τὸ ὑπό-
δημα τῶν ποδῶν σου, ὁ γὰρ τόπος ἐφ' ᾧ ἕστηκας γῆ
34 ἁγία ἐστίν. ἰδὼν εἶδον τὴν κάκωσιν τοῦ λαοῦ μου
τοῦ ἐν Αἰγύπτῳ, καὶ τοῦ στεναγμοῦ αὐτοῦ ἤκουσα, καὶ
κατέβην ἐξελέσθαι αὐτούς· καὶ νῦν δεῦρο ἀποστείλω σε
35 εἰς Αἴγυπτον. Τοῦτον τὸν Μωυσῆν, ὃν ἠρνήσαντο εἰπόν-
τες Τίς σε κατέστησεν ἄρχοντα καὶ δικαστήν; τοῦτον
ὁ θεὸς καὶ ἄρχοντα καὶ λυτρωτὴν ἀπέσταλκεν σὺν χειρὶ
36 ἀγγέλου τοῦ ὀφθέντος αὐτῷ ἐν τῇ βάτῳ. οὗτος ἐξήγαγεν
αὐτοὺς ποιήσας τέρατα καὶ σημεῖα ἐν τῇ Αἰγύπτῳ καὶ ἐν
Ἐρυθρᾷ Θαλάσσῃ καὶ ἐν τῇ ἐρήμῳ ἔτη τεσσεράκοντα.
37 οὗτός ἐστιν ὁ Μωυσῆς ὁ εἴπας τοῖς υἱοῖς Ἰσραήλ Προ-
φήτην ὑμῖν ἀναστήσει ὁ θεὸς ἐκ τῶν ἀδελφῶν ὑμῶν
38 ὡς ἐμέ. οὗτός ἐστιν ὁ γενόμενος ἐν τῇ ἐκκλησίᾳ ἐν τῇ
ἐρήμῳ μετὰ τοῦ ἀγγέλου τοῦ λαλοῦντος αὐτῷ ἐν τῷ ὄρει
Σινὰ καὶ τῶν πατέρων ἡμῶν, ὃς ἐδέξατο λόγια ζῶντα δοῦναι
39 ⸢ὑμῖν⸣, ᾧ οὐκ ἠθέλησαν ὑπήκοοι γενέσθαι οἱ πατέρες ἡμῶν ἡμῖν
ἀλλὰ ἀπώσαντο καὶ ἐστράφησαν ἐν ταῖς καρδίαις αὐτῶν
40 εἰς Αἴγυπτον, εἰπόντες τῷ Ἀαρών Ποίησον ἡμῖν
θεοὺς οἳ προπορεύσονται ἡμῶν· ὁ γὰρ Μωυσῆς οὗτος,
ὃς ἐξήγαγεν ἡμᾶς ἐκ γῆς Αἰγύπτου, οὐκ οἴδαμεν τί
41 ἐγένετο αὐτῷ. καὶ ἐμοσχοποίησαν ἐν ταῖς ἡμέραις ἐκείναις
καὶ ἀνήγαγον θυσίαν τῷ εἰδώλῳ, καὶ εὐφραίνοντο ἐν τοῖς
42 ἔργοις τῶν χειρῶν αὐτῶν. ἔστρεψεν δὲ ὁ θεὸς καὶ παρέ-
δωκεν αὐτοὺς λατρεύειν τῇ στρατιᾷ τοῦ οὐρανοῦ, καθὼς
γέγραπται ἐν Βίβλῳ τῶν προφητῶν

Μὴ σφάγια καὶ θυσίας προσηνέγκατέ μοι
ἔτη τεσσεράκοντα ἐν τῇ ἐρήμῳ, οἶκος Ἰσραήλ;
43 καὶ ἀνελάβετε τὴν σκηνὴν τοῦ Μολόχ
καὶ τὸ ἄστρον τοῦ θεοῦ Ῥομφά, Ἀρ.
τοὺς τύπους οὓς ἐποιήσατε προσκυνεῖν αὐτοῖς.
καὶ μετοικιῶ ὑμᾶς ἐπέκεινα Βαβυλῶνος.

Ἡ σκηνὴ τοῦ μαρτυρίου ἦν τοῖς πατράσιν ἡμῶν ἐν τῇ 44
ἐρήμῳ, καθὼς διετάξατο ὁ λαλῶν τῷ Μωυσῇ ποιῆσαι
αὐτὴν κατὰ τὸν τύπον ὃν ἑωράκει, ἣν καὶ εἰσήγαγον 45
διαδεξάμενοι οἱ πατέρες ἡμῶν μετὰ Ἰησοῦ ἐν τῇ κατα-
σχέσει τῶν ἐθνῶν ὧν ἐξῶσεν ὁ θεὸς ἀπὸ προσώπου τῶν
πατέρων ἡμῶν ἕως τῶν ἡμερῶν Δαυείδ· ὃς εὗρεν χάριν 46
ἐνώπιον τοῦ θεοῦ καὶ ᾐτήσατο εὑρεῖν σκήνωμα τῷ
Ἀρ.† ⌜θεῷ⌝ Ἰακώβ. Σολομῶν δὲ οἰκοδόμησεν αὐτῷ οἶκον. 47
ἀλλ' οὐχ ὁ ὕψιστος ἐν χειροποιήτοις κατοικεῖ· καθὼς ὁ 48
προφήτης λέγει

Ὁ οὐρανός μοι θρόνος, 49
ἢ δὲ ⌜καὶ ἡ⌝ γῆ ὑποπόδιον τῶν ποδῶν μου·
ποῖον οἶκον οἰκοδομήσετέ μοι, λέγει Κύριος,
ἢ τίς τόπος τῆς καταπαύσεώς μου;
οὐχὶ ἡ χείρ μου ἐποίησεν ταῦτα πάντα; 50

καρδίας Σκληροτράχηλοι καὶ ἀπερίτμητοι ⌜καρδίαις⌝ καὶ τοῖς 51
ὠσίν, ὑμεῖς ἀεὶ τῷ πνεύματι τῷ ἁγίῳ ἀντιπίπτετε, ὡς
οἱ πατέρες ὑμῶν καὶ ὑμεῖς. τίνα τῶν προφητῶν οὐκ ἐδίωξαν 52
οἱ πατέρες ὑμῶν; καὶ ἀπέκτειναν τοὺς προκαταγγείλαντας
περὶ τῆς ἐλεύσεως τοῦ δικαίου οὗ νῦν ὑμεῖς προδόται καὶ
φονεῖς ἐγένεσθε, οἵτινες ἐλάβετε τὸν νόμον εἰς διαταγὰς 53
ἀγγέλων, καὶ οὐκ ἐφυλάξατε. Ἀκούοντες δὲ 54
ταῦτα διεπρίοντο ταῖς καρδίαις αὐτῶν καὶ ἔβρυχον τοὺς
ὀδόντας ἐπ' αὐτόν. ὑπάρχων δὲ πλήρης πνεύματος ἁγίου 55
ἀτενίσας εἰς τὸν οὐρανὸν εἶδεν δόξαν θεοῦ καὶ Ἰησοῦν ἑστῶτα
ἐκ δεξιῶν τοῦ θεοῦ, καὶ εἶπεν Ἰδοὺ θεωρῶ τοὺς οὐρανοὺς 56
διηνοιγμένους καὶ τὸν υἱὸν τοῦ ἀνθρώπου ἐκ δεξιῶν ἑστῶτα
τοῦ θεοῦ. κράξαντες δὲ φωνῇ μεγάλῃ συνέσχον τὰ ὦτα 57
αὐτῶν, καὶ ὥρμησαν ὁμοθυμαδὸν ἐπ' αὐτόν, καὶ ἐκβαλόντες 58
ἔξω τῆς πόλεως ἐλιθοβόλουν. καὶ οἱ μάρτυρες ἀπέθεντο τὰ
ἱμάτια αὐτῶν παρὰ τοὺς πόδας νεανίου καλουμένου Σαύλου.
καὶ ἐλιθοβόλουν τὸν Στέφανον ἐπικαλούμενον καὶ λέγον- 59
τα Κύριε Ἰησοῦ, δέξαι τὸ πνεῦμά μου· θεὶς δὲ τὰ γόνατα 60

44 Our fathers had the tabernacle of the testimony in
the wilderness, even as he appointed who spake unto
Moses, that he should make it according to the figure
45 that he had seen. Which also our fathers, in their
turn, brought in with [1]Joshua when they entered
on the possession of the nations, which God thrust
out before the face of our fathers, unto the days of
46 David; who found favour in the sight of God, and
47 asked to find a habitation for the God of Jacob.
48 But Solomon built him a house. Howbeit the Most
High dwelleth not in *houses* made with hands; as
saith the prophet,

49 The heaven is my throne,
And the earth the footstool of my feet:
What manner of house will ye build me? saith
the Lord:
Or what is the place of my rest?
50 Did not my hand make all these things?

51 Ye stiffnecked and uncircumcised in heart and
ears, ye do always resist the Holy Ghost: as your fa-
52 thers did, so do ye. Which of the prophets did not
your fathers persecute? and they killed them which
shewed before of the coming of the Righteous One;
of whom ye have now become betrayers and mur-
53 derers; ye who received the law [2]as it was ordained
by angels, and kept it not.
54 Now when they heard these things, they were cut
to the heart, and they gnashed on him with their
55 teeth. But he, being full of the Holy Ghost, looked
up stedfastly into heaven, and saw the glory of
God, and Jesus standing on the right hand of God,
56 and said, Behold, I see the heavens opened, and the
Son of man standing on the right hand of God.
57 But they cried out with a loud voice, and stopped
their ears, and rushed upon him with one accord;
58 and they cast him out of the city, and stoned him:
and the witnesses laid down their garments at the
59 feet of a young man named Saul. And they stoned
Stephen, calling upon *the Lord*, and saying, Lord
60 Jesus, receive my spirit. And he kneeled down, and

1 Gr. *Jesus*.

2 Or, *as the ordinance of angels* Gr. *unto ordinances of angels*.

cried with a loud voice, Lord, lay not this sin to
their charge. And when he had said this, he fell
asleep. And Saul was consenting unto his death. **8**
And there arose on that day a great persecution
against the church which was in Jerusalem; and
they were all scattered abroad throughout the re-
gions of Judæa and Samaria, except the apostles.
And devout men buried Stephen, and made great 2
lamentation over him. But Saul laid waste the 3
church, entering into every house, and haling men
and women committed them to prison.

They therefore that were scattered abroad went 4
about preaching the word. And Philip went down 5
to the city of Samaria, and proclaimed unto them
the Christ. And the multitudes gave heed with 6
one accord unto the things that were spoken by
Philip, when they heard, and saw the signs which
he did. [1]For *from* many of those which had un- 7
clean spirits, they came out, crying with a loud
voice: and many that were palsied, and that were
lame, were healed. And there was much joy in 8
that city.

But there was a certain man, Simon by name, 9
which beforetime in the city used sorcery, and
amazed the [2]people of Samaria, giving out that him-
self was some great one: to whom they all gave 10
heed, from the least to the greatest, saying, This
man is that power of God which is called Great.
And they gave heed to him, because that of long 11
time he had amazed them with his sorceries. But 12
when they believed Philip preaching good tidings
concerning the kingdom of God and the name of
Jesus Christ, they were baptized, both men and
women. And Simon also himself believed: and 13
being baptized, he continued with Philip; and be-
holding signs and great [3]miracles wrought, he was
amazed.

Now when the apostles which were at Jerusalem 14
heard that Samaria had received the word of God,
they sent unto them Peter and John: who, when 15

1 Or, *For many of those which had unclean spirits that cried with a loud voice came forth*

2 Gr. *nation.*

3 Gr. *powers.*

ἔκραξεν φωνῇ μεγάλῃ Κύριε, μὴ στήσῃς αὐτοῖς ταύτην τὴν
1 ἁμαρτίαν· καὶ τοῦτο εἰπὼν ἐκοιμήθη. Σαῦλος
δὲ ἦν συνευδοκῶν τῇ ἀναιρέσει αὐτοῦ.
Ἐγένετο δὲ ἐν ἐκείνῃ τῇ ἡμέρᾳ διωγμὸς μέγας ἐπὶ τὴν
ἐκκλησίαν τὴν ἐν Ἱεροσολύμοις· πάντες [δὲ] διεσπάρησαν
κατὰ τὰς χώρας τῆς Ἰουδαίας καὶ Σαμαρίας πλὴν τῶν
2 ἀποστόλων. συνεκόμισαν δὲ τὸν Στέφανον ἄνδρες εὐλα-
3 βεῖς καὶ ἐποίησαν κοπετὸν μέγαν ἐπ' αὐτῷ. Σαῦλος δὲ
ἐλυμαίνετο τὴν ἐκκλησίαν κατὰ τοὺς οἴκους εἰσπορευόμε-
νος, σύρων τε ἄνδρας καὶ γυναῖκας παρεδίδου εἰς φυλακήν.

4 Οἱ μὲν οὖν διασπαρέντες διῆλθον εὐαγγελιζόμενοι τὸν
5 λόγον. Φίλιππος δὲ κατελθὼν εἰς τὴν πόλιν τῆς Σαμα-
6 ρίας ἐκήρυσσεν αὐτοῖς τὸν χριστόν. προσεῖχον δὲ οἱ ὄχλοι
τοῖς λεγομένοις ὑπὸ τοῦ Φιλίππου ὁμοθυμαδὸν ἐν τῷ
7 ἀκούειν αὐτοὺς καὶ βλέπειν τὰ σημεῖα ἃ ἐποίει· πολλοὶ
γὰρ τῶν ἐχόντων πνεύματα ἀκάθαρτα βοῶντα φωνῇ με-
γάλῃ ἐξήρχοντο, πολλοὶ δὲ παραλελυμένοι καὶ χωλοὶ
8 ἐθεραπεύθησαν· ἐγένετο δὲ πολλὴ χαρὰ ἐν τῇ πόλει
9 ἐκείνῃ. Ἀνὴρ δέ τις ὀνόματι Σίμων προυπῆρχεν
ἐν τῇ πόλει μαγεύων καὶ ἐξιστάνων τὸ ἔθνος τῆς Σαμαρίας,
10 λέγων εἶναί τινα ἑαυτὸν μέγαν, ᾧ προσεῖχον πάντες ἀπὸ
μικροῦ ἕως μεγάλου λέγοντες Οὗτός ἐστιν ἡ Δύναμις τοῦ
11 θεοῦ ἡ καλουμένη Μεγάλη. προσεῖχον δὲ αὐτῷ διὰ τὸ
12 ἱκανῷ χρόνῳ ταῖς μαγίαις ἐξεστακέναι αὐτούς. ὅτε δὲ
ἐπίστευσαν τῷ Φιλίππῳ εὐαγγελιζομένῳ περὶ τῆς βασιλείας
τοῦ θεοῦ καὶ τοῦ ὀνόματος Ἰησοῦ Χριστοῦ, ἐβαπτίζοντο
13 ἄνδρες τε καὶ γυναῖκες. ὁ δὲ Σίμων καὶ αὐτὸς ἐπί-
στευσεν, καὶ βαπτισθεὶς ἦν προσκαρτερῶν τῷ Φιλίππῳ,
θεωρῶν τε σημεῖα καὶ δυνάμεις μεγάλας γινομένας ἐξί-
14 στατο. Ἀκούσαντες δὲ οἱ ἐν Ἱεροσολύμοις
ἀπόστολοι ὅτι δέδεκται ἡ Σαμαρία τὸν λόγον τοῦ θεοῦ
15 ἀπέστειλαν πρὸς αὐτοὺς Πέτρον καὶ Ἰωάνην, οἵτινες κατα-

βάντες προσηύξαντο περὶ αὐτῶν ὅπως λάβωσιν πνεῦμα
ἅγιον· οὐδέπω γὰρ ἦν ἐπ' οὐδενὶ αὐτῶν ἐπιπεπτωκός, μόνον 16
δὲ βεβαπτισμένοι ὑπῆρχον εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ.
τότε ἐπετίθεσαν τὰς χεῖρας ἐπ' αὐτούς, καὶ ἐλάμβανον 17
πνεῦμα ἅγιον. Ἰδὼν δὲ ὁ Σίμων ὅτι διὰ τῆς ἐπιθέσεως τῶν 18
χειρῶν τῶν ἀποστόλων δίδοται τὸ πνεῦμα προσήνεγκεν
αὐτοῖς χρήματα λέγων Δότε κἀμοὶ τὴν ἐξουσίαν ταύτην 19
ἵνα ᾧ ἐὰν ἐπιθῶ τὰς χεῖρας λαμβάνῃ πνεῦμα ἅγιον. Πέ- 20
τρος δὲ εἶπεν πρὸς αὐτόν Τὸ ἀργύριόν σου σὺν σοὶ εἴη
εἰς ἀπώλειαν, ὅτι τὴν δωρεὰν τοῦ θεοῦ ἐνόμισας διὰ χρημά-
των κτᾶσθαι. οὐκ ἔστιν σοι μερὶς οὐδὲ κλῆρος ἐν τῷ λόγῳ 21
τούτῳ, ἡ γὰρ καρδία σου οὐκ ἔστιν εὐθεῖα ἔναντι τοῦ
θεοῦ. μετανόησον οὖν ἀπὸ τῆς κακίας σου ταύτης, καὶ 22
δεήθητι τοῦ κυρίου εἰ ἄρα ἀφεθήσεταί σοι ἡ ἐπίνοια τῆς
καρδίας σου· εἰς γὰρ χολὴν πικρίας καὶ σύνδεσμον ἀδικίας 23
ὁρῶ σε ὄντα. ἀποκριθεὶς δὲ ὁ Σίμων εἶπεν Δεήθητε ὑμεῖς 24
ὑπὲρ ἐμοῦ πρὸς τὸν κύριον ὅπως μηδὲν ἐπέλθῃ ἐπ' ἐμὲ ὧν
εἰρήκατε⊤. Οἱ μὲν οὖν διαμαρτυράμενοι καὶ 25
λαλήσαντες τὸν λόγον τοῦ κυρίου ὑπέστρεφον εἰς Ἱεροσό-
λυμα, πολλάς τε κώμας τῶν Σαμαρειτῶν εὐηγγελίζοντο.

⊣·ὃς πολλὰ κλαίων οὐ διελίμπανεν⊢

Ἄγγελος δὲ Κυρίου ἐλάλησεν πρὸς Φίλιππον λέγων 26
Ἀνάστηθι καὶ πορεύου κατὰ μεσημβρίαν ἐπὶ τὴν ὁδὸν τὴν
καταβαίνουσαν ἀπὸ Ἰερουσαλὴμ εἰς Γάζαν· αὕτη ἐστὶν
ἔρημος. καὶ ἀναστὰς ἐπορεύθη, καὶ ἰδοὺ ἀνὴρ Αἰθίοψ 27
εὐνοῦχος δυνάστης Κανδάκης βασιλίσσης Αἰθιόπων, ὃς ἦν
ἐπὶ πάσης τῆς γάζης αὐτῆς, [ὃς] ἐληλύθει προσκυνήσων εἰς
Ἰερουσαλήμ, ἦν δὲ ὑποστρέφων καὶ καθήμενος ἐπὶ τοῦ 28
ἅρματος αὐτοῦ καὶ ἀνεγίνωσκεν τὸν προφήτην Ἠσαίαν.
εἶπεν δὲ τὸ πνεῦμα τῷ Φιλίππῳ Πρόσελθε καὶ κολλήθητι 29
τῷ ἅρματι τούτῳ. προσδραμὼν δὲ ὁ Φίλιππος ἤκουσεν 30
αὐτοῦ ἀναγινώσκοντος Ἠσαίαν τὸν προφήτην, καὶ εἶπεν
Ἆρά γε γινώσκεις ἃ ἀναγινώσκεις; ὁ δὲ εἶπεν Πῶς γὰρ 31
ἂν δυναίμην ἐὰν μή τις ὁδηγήσει με; παρεκάλεσέν τε τὸν

they were come down, prayed for them, that they
16 might receive the Holy Ghost: for as yet he was
fallen* upon none of them: only they had been bap-
17 tized into the name of the Lord Jesus. Then laid
they their hands on them, and they received the
18 Holy Ghost. Now when Simon saw that through
the laying on of the apostles' hands the [1]Holy Ghost
19 was given, he offered them money, saying, Give me
also this power, that on whomsoever I lay my hands,
20 he may receive the Holy Ghost. But Peter said unto
him, Thy silver perish with thee, because thou hast
thought to obtain the gift of God with money.
21 Thou hast neither part nor lot in this [2]matter: for
22 thy heart is not right before God. Repent there-
fore of this thy wickedness, and pray the Lord, if
perhaps the thought of thy heart shall be forgiven
23 thee. For I see that thou [3]art in the gall of bitter-
24 ness and in the bond of iniquity. And Simon an-
swered and said, Pray ye for me to the Lord, that
none of the things which ye have spoken come upon
me.

25 They therefore, when they had testified and
spoken the word of the Lord, returned to Jeru-
salem, and preached the gospel to many villages of
the Samaritans.

26 But an angel of the Lord spake unto Philip, say-
ing, Arise, and go [4]toward the south unto the way
that goeth down from Jerusalem unto Gaza: the
27 same is desert. And he arose and went: and be-
hold, a man of Ethiopia, a eunuch of great authority
under Candace, queen of the Ethiopians, who was
over all her treasure, who had come to Jerusalem
28 for to worship; and he was returning and sitting in
his chariot, and was reading the prophet Isaiah.
29 And the Spirit said unto Philip, Go near, and join
30 thyself to this chariot. And Philip ran to him, and
heard him reading Isaiah the prophet, and said, Un-
31 derstandest thou what thou readest? And he said,
How can I, except some one shall guide me? And
he besought

[1] Some ancient authorities omit *Holy*.

[2] Gr. *word*.

[3] Or, *wilt become gall* (or, *a gall root*) *of bitterness and a bond of iniquity*.

[4] Or, *at noon*

* For "he was fallen" read "it was fallen"—*Am. Com.*

Philip to come up and sit with him. Now the place 32
of the scripture which he was reading was this,

He was led as a sheep to the slaughter;
And as a lamb before his shearer is dumb,
So he openeth not his mouth:
In his humiliation his judgement was taken 33
away:
His generation who shall declare?
For his life is taken from the earth.

And the eunuch answered Philip, and said, I pray 34
thee, of whom speaketh the prophet this? of him-
self, or of some other? And Philip opened his 35
mouth, and beginning from this scripture, preached
unto him Jesus. And as they went on the way, 36
they came unto a certain water; and the eunuch
saith, Behold, *here is* water; what doth hinder me to
be baptized?[1] And he commanded the chariot to 38
stand still: and they both went down into the water,
both Philip and the eunuch; and he baptized him.
And when they came up out of the water, the Spirit 39
of the Lord caught away Philip; and the eunuch
saw him no more, for he went on his way rejoicing.
But Philip was found at Azotus: and passing 40
through he preached the gospel to all the cities, till
he came to Cæsarea.

But Saul, yet breathing threatening and slaugh- **9**
ter against the disciples of the Lord, went unto the
high priest, and asked of him letters to Damascus 2
unto the synagogues, that if he found any that were
of the Way, whether men or women, he might bring
them bound to Jerusalem. And as he journeyed, 3
it came to pass that he drew nigh unto Damascus:
and suddenly there shone round about him a light
out of heaven: and he fell 4

1 Some ancient authorities insert, wholly or in part, ver. 37 *And Philip said, If thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.*

32 Φίλιππον ἀναβάντα καθίσαι σὺν αὐτῷ. ἡ δὲ περιοχὴ τῆς
γραφῆς ἣν ἀνεγίνωσκεν ἦν αὕτη

Ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη,
καὶ ὡς ἀμνὸς ἐναντίον τοῦ ⌜κείροντος⌝ αὐτὸν ἄφωνος, κείραντος
οὕτως οὐκ ἀνοίγει τὸ στόμα αὐτοῦ.
33 Ἐν τῇ ταπεινώσει ἡ κρίσις αὐτοῦ ἤρθη·
τὴν γενεὰν αὐτοῦ τίς διηγήσεται;
ὅτι αἴρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ.

34 ἀποκριθεὶς δὲ ὁ εὐνοῦχος τῷ Φιλίππῳ εἶπεν Δέομαί σου,
περὶ τίνος ὁ προφήτης λέγει τοῦτο; περὶ ἑαυτοῦ ἢ περὶ
35 ἑτέρου τινός; ἀνοίξας δὲ ὁ Φίλιππος τὸ στόμα αὐτοῦ καὶ
ἀρξάμενος ἀπὸ τῆς γραφῆς ταύτης εὐηγγελίσατο αὐτῷ τὸν
36 Ἰησοῦν. ὡς δὲ ἐπορεύοντο κατὰ τὴν ὁδόν, ἦλθον ἐπί τι
ὕδωρ, καί φησιν ὁ εὐνοῦχος Ἰδοὺ ὕδωρ· τί κωλύει με
38 βαπτισθῆναι; ⸆ καὶ ἐκέλευσεν στῆναι τὸ ἅρμα, καὶ κατέ- *
βησαν ἀμφότεροι εἰς τὸ ὕδωρ ὅ τε Φίλιππος καὶ ὁ εὐνοῦχος,
39 καὶ ἐβάπτισεν αὐτόν. ὅτε δὲ ἀνέβησαν ἐκ τοῦ ὕδατος,
πνεῦμα Κυρίου ἥρπασεν τὸν Φίλιππον, καὶ οὐκ εἶδεν αὐτὸν Ar.
οὐκέτι ὁ εὐνοῦχος, ἐπορεύετο γὰρ τὴν ὁδὸν αὐτοῦ χαίρων.
40 Φίλιππος δὲ εὑρέθη εἰς Ἄζωτον, καὶ διερχόμενος εὐηγγε-
λίζετο τὰς πόλεις πάσας ἕως τοῦ ἐλθεῖν αὐτὸν εἰς Και-
σαρίαν.

1 Ὁ δὲ Σαῦλος, ἔτι ἐνπνέων ἀπειλῆς καὶ φόνου εἰς τοὺς
2 μαθητὰς τοῦ κυρίου, προσελθὼν τῷ ἀρχιερεῖ ᾐτήσατο
παρ' αὐτοῦ ἐπιστολὰς εἰς Δαμασκὸν πρὸς τὰς συναγωγάς,
ὅπως ἐάν τινας εὕρῃ τῆς ὁδοῦ ὄντας, ἄνδρας τε καὶ γυναῖ-
3 κας, δεδεμένους ἀγάγῃ εἰς Ἰερουσαλήμ. Ἐν δὲ
τῷ πορεύεσθαι ἐγένετο αὐτὸν ἐγγίζειν τῇ Δαμασκῷ, ἐξέ-
4 φνης τε αὐτὸν περιήστραψεν φῶς ἐκ τοῦ οὐρανοῦ, καὶ πεσὼν

* ⊣εἶπεν δὲ αὐτῷ [ὁ Φίλιππος] Εἰ πιστεύεις ἐξ ὅλης τῆς καρδίας σου [, ἔξεστιν]. ἀποκριθεὶς δὲ εἶπε
Πιστεύω τὸν υἱὸν τοῦ θεοῦ εἶναι τὸν Ἰησοῦν [Χριστόν].⊢

ἐπὶ τὴν γῆν ἤκουσεν φωνὴν λέγουσαν αὐτῷ Σαοὺλ Σαούλ,
τί με διώκεις; εἶπεν δέ Τίς εἶ, κύριε; ὁ δέ Ἐγώ εἰμι 5
Ἰησοῦς ὃν σὺ διώκεις· ἀλλὰ ἀνάστηθι καὶ εἴσελθε εἰς τὴν 6
πόλιν, καὶ λαληθήσεταί σοι ὅτι σε δεῖ ποιεῖν. οἱ δὲ 7
ἄνδρες οἱ συνοδεύοντες αὐτῷ ἱστήκεισαν ἐνεοί, ἀκούοντες
μὲν τῆς φωνῆς μηδένα δὲ θεωροῦντες. ἠγέρθη δὲ Σαῦλος 8
ἀπὸ τῆς γῆς, ἀνεῳγμένων δὲ τῶν ὀφθαλμῶν αὐτοῦ οὐδὲν
ἔβλεπεν· χειραγωγοῦντες δὲ αὐτὸν εἰσήγαγον εἰς Δαμα-
σκόν. καὶ ἦν ἡμέρας τρεῖς μὴ βλέπων, καὶ οὐκ ἔφαγεν 9
οὐδὲ ἔπιεν.

Ἦν δέ τις μαθητὴς ἐν Δαμασκῷ ὀνόματι Ἁνανίας, 10
καὶ εἶπεν πρὸς αὐτὸν ἐν ὁράματι ὁ κύριος Ἁνανία. ὁ δὲ
Ἀναστὰς εἶπεν Ἰδοὺ ἐγώ, κύριε. ὁ δὲ κύριος πρὸς αὐτόν ⸀Ἀνάστα⸃ 11
πορεύθητι ἐπὶ τὴν ῥύμην τὴν καλουμένην Εὐθεῖαν καὶ ζή-
τησον ἐν οἰκίᾳ Ἰούδα Σαῦλον ὀνόματι Ταρσέα, ἰδοὺ γὰρ
προσεύχεται, καὶ εἶδεν ἄνδρα [ἐν ὁράματι] Ἁνανίαν ὀνό- 12
ματι εἰσελθόντα καὶ ἐπιθέντα αὐτῷ [τὰς] χεῖρας ὅπως ἀνα-
βλέψῃ. ἀπεκρίθη δὲ Ἁνανίας Κύριε, ἤκουσα ἀπὸ πολλῶν 13
περὶ τοῦ ἀνδρὸς τούτου, ὅσα κακὰ τοῖς ἁγίοις σου ἐποίησεν
ἐν Ἰερουσαλήμ· καὶ ὧδε ἔχει ἐξουσίαν παρὰ τῶν ἀρχιερέων 14
δῆσαι πάντας τοὺς ἐπικαλουμένους τὸ ὄνομά σου. εἶπεν 15
δὲ πρὸς αὐτὸν ὁ κύριος Πορεύου, ὅτι σκεῦος ἐκλογῆς ἐστίν
μοι οὗτος τοῦ βαστάσαι τὸ ὄνομά μου ἐνώπιον [τῶν] ἐθνῶν
τε καὶ βασιλέων υἱῶν τε Ἰσραήλ, ἐγὼ γὰρ ὑποδείξω αὐτῷ 16
ὅσα δεῖ αὐτὸν ὑπὲρ τοῦ ὀνόματός μου παθεῖν. Ἀπῆλθεν 17
δὲ Ἁνανίας καὶ εἰσῆλθεν εἰς τὴν οἰκίαν, καὶ ἐπιθεὶς ἐπ' αὐτὸν
τὰς χεῖρας εἶπεν Σαοὺλ ἀδελφέ, ὁ κύριος ἀπέσταλκέν με,
Ἰησοῦς ὁ ὀφθείς σοι ἐν τῇ ὁδῷ ᾗ ἤρχου, ὅπως ἀναβλέψῃς
καὶ πλησθῇς πνεύματος ἁγίου. καὶ εὐθέως ἀπέπεσαν αὐτοῦ 18
ἀπὸ τῶν ὀφθαλμῶν ὡς λεπίδες, ἀνέβλεψέν τε, καὶ ἀναστὰς
ἐβαπτίσθη, καὶ λαβὼν τροφὴν ἐνισχύθη. 19

Ἐγένετο δὲ μετὰ τῶν ἐν Δαμασκῷ μαθητῶν ἡμέρας
τινάς, καὶ εὐθέως ἐν ταῖς συναγωγαῖς ἐκήρυσσεν τὸν Ἰησοῦν 20

upon the earth, and heard a voice saying unto him,
5 Saul, Saul, why persecutest thou me? And he
said, Who art thou, Lord? And he *said*, I am
6 Jesus whom thou persecutest: but rise, and enter
into the city, and it shall be told thee what thou
7 must do. And the men that journeyed with him
stood speechless, hearing the [1]voice, but beholding
8 no man. And Saul arose from the earth; and when
his eyes were opened, he saw nothing; and they led
him by the hand, and brought him into Damascus.
9 And he was three days without sight, and did neither eat nor drink.

10 Now there was a certain disciple at Damascus,
named Ananias; and the Lord said unto him in a
vision, Ananias. And he said, Behold, I *am here*,
11 Lord. And the Lord *said* unto him, Arise, and go
to the street which is called Straight, and inquire in
the house of Judas for one named Saul, a man of
12 Tarsus: for behold, he prayeth; and he hath seen a
man named Ananias coming in, and laying his hands
13 on him, that he might receive his sight. But Ananias answered, Lord, I have heard from many of this
man, how much evil he did to thy saints at Jeru-
14 salem: and here he hath authority from the chief
15 priests to bind all that call upon thy name. But
the Lord said unto him, Go thy way: for he is a
[2]chosen vessel unto me, to bear my name before the
16 Gentiles and kings, and the children of Israel: for I
will shew him how many things he must suffer for
17 my name's sake. And Ananias departed, and entered into the house; and laying his hands on him
said, Brother Saul, the Lord, *even* Jesus, who appeared unto thee in the way which thou camest,
hath sent me, that thou mayest receive thy sight,
18 and be filled with the Holy Ghost. And straightway there fell from his eyes as it were scales, and
he received his sight; and he arose and was bap-
19 tized; and he took food and was strengthened.

And he was certain days with the disciples which
20 were at Damascus. And straightway in the synagogues he proclaimed Jesus,

1 Or, *sound*

2 Gr. *vessel of election.*

that he is the Son of God. And all that heard him 21
were amazed, and said, Is not this he that in Jeru-
salem made havock of them which called on this
name? and he had come hither for this intent, that
he might bring them bound before the chief priests.
But Saul increased the more in strength, and con- 22
founded the Jews which dwelt at Damascus, prov-
ing that this is the Christ.

And when many days were fulfilled, the Jews 23
took counsel together to kill him: but their plot be- 24
came known to Saul. And they watched the gates
also day and night that they might kill him: but 25
his disciples took him by night, and let him down
through the wall, lowering him in a basket.

And when he was come to Jerusalem, he assayed 26
to join himself to the disciples: and they were all
afraid of him, not believing that he was a disciple.
But Barnabas took him, and brought him to the 27
apostles, and declared unto them how he had seen
the Lord in the way, and that he had spoken to
him, and how at Damascus he had preached boldly
in the name of Jesus. And he was with them go- 28
ing in and going out at Jerusalem, preaching bold-
ly in the name of the Lord: and he spake and dis- 29
1 Gr. *Hellenists.* puted against the [1]Grecian Jews; but they went
about to kill him. And when the brethren knew 30
it, they brought him down to Cæsarea, and sent him
forth to Tarsus.

So the church throughout all Judæa and Galilee 31
2 Gr. *builded up.* and Samaria had peace, being [2]edified; and, walking
3 Or, *by* [3]in the fear of the Lord and [3]in the comfort of the
Holy Ghost, was multiplied.

And it came to pass, as Peter went throughout all 32
parts, he came down also to the saints which dwelt
at Lydda. And there he found a certain man 33
named Æneas,

21 ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ. ἐξίσταντο δὲ πάντες οἱ
ἀκούοντες καὶ ἔλεγον Οὐχ οὗτός ἐστιν ὁ πορθήσας ἐν
Ἰερουσαλὴμ τοὺς ἐπικαλουμένους τὸ ὄνομα τοῦτο, καὶ ὧδε
εἰς τοῦτο ἐληλύθει ἵνα δεδεμένους αὐτοὺς ἀγάγῃ ἐπὶ τοὺς
22 ἀρχιερεῖς; Σαῦλος δὲ μᾶλλον ἐνεδυναμοῦτο καὶ συνέχυννεν
Ἰουδαίους τοὺς κατοικοῦντας ἐν Δαμασκῷ, συνβιβάζων ὅτι
23 οὗτός ἐστιν ὁ χριστός. Ὡς δὲ ἐπληροῦντο ἡμέ-
ραι ἱκαναί, συνεβουλεύσαντο οἱ Ἰουδαῖοι ἀνελεῖν αὐτόν·
24 ἐγνώσθη δὲ τῷ Σαύλῳ ἡ ἐπιβουλὴ αὐτῶν. παρετηροῦντο
δὲ καὶ τὰς πύλας ἡμέρας τε καὶ νυκτὸς ὅπως αὐτὸν ἀνέλω-
25 σιν· λαβόντες δὲ οἱ μαθηταὶ αὐτοῦ νυκτὸς διὰ τοῦ τείχους
26 καθῆκαν αὐτὸν χαλάσαντες ἐν σφυρίδι. Παρα-
γενόμενος δὲ εἰς Ἰερουσαλὴμ ἐπείραζεν κολλᾶσθαι τοῖς
μαθηταῖς· καὶ πάντες ἐφοβοῦντο αὐτόν, μὴ πιστεύοντες
27 ὅτι ἐστὶν μαθητής. Βαρνάβας δὲ ἐπιλαβόμενος αὐτὸν ἤγα-
γεν πρὸς τοὺς ἀποστόλους, καὶ διηγήσατο αὐτοῖς πῶς ἐν
τῇ ὁδῷ εἶδεν τὸν κύριον καὶ ὅτι ἐλάλησεν αὐτῷ, καὶ πῶς ἐν
28 Δαμασκῷ ἐπαρρησιάσατο ἐν τῷ ὀνόματι Ἰησοῦ. καὶ ἦν
μετ᾽ αὐτῶν εἰσπορευόμενος καὶ ἐκπορευόμενος εἰς Ἰερου-
29 σαλήμ, παρρησιαζόμενος ἐν τῷ ὀνόματι τοῦ κυρίου, ἐλάλει
τε καὶ συνεζήτει πρὸς τοὺς Ἑλληνιστάς· οἱ δὲ ἐπεχείρουν
30 ἀνελεῖν αὐτόν. ἐπιγνόντες δὲ οἱ ἀδελφοὶ κατήγαγον αὐτὸν
εἰς Καισαρίαν καὶ ἐξαπέστειλαν αὐτὸν εἰς Ταρσόν.
31 Ἡ μὲν οὖν ἐκκλησία καθ᾽ ὅλης τῆς Ἰουδαίας καὶ Γαλι-
λαίας καὶ Σαμαρίας εἶχεν εἰρήνην οἰκοδομουμένη, καὶ
πορευομένη τῷ φόβῳ τοῦ κυρίου καὶ τῇ παρακλήσει τοῦ
ἁγίου πνεύματος ἐπληθύνετο.

32 ΕΓΕΝΕΤΟ ΔΕ ΠΕΤΡΟΝ διερχόμενον διὰ πάντων
κατελθεῖν καὶ πρὸς τοὺς ἁγίους τοὺς κατοικοῦντας Λύδδα.
33 εὗρεν δὲ ἐκεῖ ἄνθρωπόν τινα ὀνόματι Αἰνέαν ἐξ ἐτῶν ὀκτὼ

κατακείμενον ἐπὶ κραβάττου, ὃς ἦν παραλελυμένος. καὶ 34
εἶπεν αὐτῷ ὁ Πέτρος Αἰνέα, ἰᾶταί σε Ἰησοῦς Χριστός·
ἀνάστηθι καὶ στρῶσον σεαυτῷ· καὶ εὐθέως ἀνέστη. καὶ 35
εἶδαν αὐτὸν πάντες οἱ κατοικοῦντες Λύδδα καὶ τὸν Σαρῶνα,
οἵτινες ἐπέστρεψαν ἐπὶ τὸν κύριον.

Ἐν Ἰόππῃ δέ τις ἦν μαθήτρια ὀνόματι Ταβειθά, ἣ 36
διερμηνευομένη λέγεται Δορκάς· αὕτη ἦν πλήρης ἔργων
ἀγαθῶν καὶ ἐλεημοσυνῶν ὧν ἐποίει. ἐγένετο δὲ ἐν ταῖς 37
ἡμέραις ἐκείναις ἀσθενήσασαν αὐτὴν ἀποθανεῖν· λούσαντες
αὐτὴν δὲ ἔθηκαν⊤ ἐν ὑπερῴῳ. ἐγγὺς δὲ οὔσης Λύδδας τῇ Ἰόππῃ 38
οἱ μαθηταὶ ἀκούσαντες ὅτι Πέτρος ἐστὶν ἐν αὐτῇ ἀπέστει-
λαν δύο ἄνδρας πρὸς αὐτὸν παρακαλοῦντες Μὴ ὀκνήσῃς
διελθεῖν ἕως ἡμῶν· ἀναστὰς δὲ Πέτρος συνῆλθεν αὐτοῖς· 39
ὃν παραγενόμενον ἀνήγαγον εἰς τὸ ὑπερῷον, καὶ παρέστη-
σαν αὐτῷ πᾶσαι αἱ χῆραι κλαίουσαι καὶ ἐπιδεικνύμεναι
χιτῶνας καὶ ἱμάτια ὅσα ἐποίει μετ' αὐτῶν οὖσα ἡ Δορκάς.
ἐκβαλὼν δὲ ἔξω πάντας ὁ Πέτρος καὶ θεὶς τὰ γόνατα 40
προσηύξατο, καὶ ἐπιστρέψας πρὸς τὸ σῶμα εἶπεν Ταβειθά,
ἀνάστηθι. ἡ δὲ ἤνοιξεν τοὺς ὀφθαλμοὺς αὐτῆς, καὶ ἰδοῦσα
τὸν Πέτρον ἀνεκάθισεν. δοὺς δὲ αὐτῇ χεῖρα ἀνέστησεν 41
αὐτήν, φωνήσας δὲ τοὺς ἁγίους καὶ τὰς χήρας παρέστησεν
αὐτὴν ζῶσαν. γνωστὸν δὲ ἐγένετο καθ' ὅλης Ἰόππης, καὶ 42
ἐπίστευσαν πολλοὶ ἐπὶ τὸν κύριον. Ἐγένετο δὲ ἡμέρας 43
ἱκανὰς μεῖναι ἐν Ἰόππῃ παρά τινι Σίμωνι βυρσεῖ.

Ἀνὴρ δέ τις ἐν Καισαρίᾳ ὀνόματι Κορνήλιος, ἑκατον- 1
τάρχης ἐκ σπείρης τῆς καλουμένης Ἰταλικῆς, εὐσεβὴς καὶ 2
φοβούμενος τὸν θεὸν σὺν παντὶ τῷ οἴκῳ αὐτοῦ, ποιῶν ἐλεη-
μοσύνας πολλὰς τῷ λαῷ καὶ δεόμενος τοῦ θεοῦ διὰ παντός,
εἶδεν ἐν ὁράματι φανερῶς ὡσεὶ περὶ ὥραν ἐνάτην τῆς ἡμέ- 3
ρας ἄγγελον τοῦ θεοῦ εἰσελθόντα πρὸς αὐτὸν καὶ εἰπόντα
αὐτῷ Κορνήλιε. ὁ δὲ ἀτενίσας αὐτῷ καὶ ἔμφοβος γενό- 4
μενος εἶπεν Τί ἐστιν, κύριε; εἶπεν δὲ αὐτῷ Αἱ προσευχαί

which had kept his bed eight years; for he was
34 palsied. And Peter said unto him, Æneas, Jesus
Christ healeth thee: arise, and make thy bed. And
35 straightway he arose. And all that dwelt at Lydda
and in Sharon saw him, and they turned to the
Lord.
36 Now there was at Joppa a certain disciple named
Tabitha, which by interpretation is called [1]Dorcas: 1 That is, *Gazelle.*
this woman was full of good works and almsdeeds
37 which she did. And it came to pass in those days,
that she fell sick, and died: and when they had
washed her, they laid her in an upper chamber.
38 And as Lydda was nigh unto Joppa, the disciples,
hearing that Peter was there, sent two men unto
him, intreating him, Delay not to come on unto us.
39 And Peter arose and went with them. And when
he was come, they brought him into the upper
chamber: and all the widows stood by him weep-
ing, and shewing the coats and garments which
40 Dorcas made, while she was with them. But Peter
put them all forth, and kneeled down, and prayed;
and turning to the body, he said, Tabitha, arise.
And she opened her eyes; and when she saw Peter,
41 she sat up. And he gave her his hand, and raised
her up; and calling the saints and widows, he pre-
42 sented her alive. And it became known through-
43 out all Joppa: and many believed on the Lord. And
it came to pass, that he abode many days in Joppa
with one Simon a tanner.

10 Now *there was* a certain man in Cæsarea, Corne-
lius by name, a centurion of the band called the
2 Italian [2]band, a devout man, and one that feared 2 Or, *cohort*
God with all his house, who gave much alms to the
3 people, and prayed to God alway. He saw in a
vision openly, as it were about the ninth hour of
the day, an angel of God coming in unto him, and
4 saying to him, Cornelius. And he, fastening his
eyes upon him, and being affrighted, said, What is
it, Lord? And he said unto him, Thy prayers

and thine alms are gone up for a memorial before
God. And now send men to Joppa, and fetch one 5
Simon, who is surnamed Peter: he lodgeth with one 6
Simon a tanner, whose house is by the sea side. And 7
when the angel that spake unto him was departed,
he called two of his household-servants, and a devout soldier of them that waited on him continually;
and having rehearsed all things unto them, he sent 8
them to Joppa.

Now on the morrow, as they were on their jour- 9
ney, and drew nigh unto the city, Peter went up
upon the housetop to pray, about the sixth hour:
and he became hungry, and desired to eat: but while 10
they made ready, he fell into a trance; and he be- 11
holdeth the heaven opened, and a certain vessel descending, as it were a great sheet, let down by four
corners upon the earth: wherein were all manner 12
of fourfooted beasts and creeping things of the earth
and fowls of the heaven. And there came a voice 13
to him, Rise, Peter; kill and eat. But Peter said, 14
Not so, Lord; for I have never eaten any thing that
is common and unclean. And a voice *came* unto 15
him again the second time, What God hath cleansed,
make not thou common. And this was done thrice: 16
and straightway the vessel was received up into
heaven.

Now while Peter was much perplexed in himself 17
what the vision which he had seen might mean, behold, the men that were sent by Cornelius, having
made inquiry for Simon's house, stood before the
gate, and called and asked whether Simon, which 18
was surnamed Peter, were lodging there. And while 19
Peter thought on the vision, the Spirit said unto
him, Behold, three men seek thee. But arise, and 20
get thee down, and go with them, nothing doubting:
for I have sent them. And Peter went down to 21
the men, and said, Behold, I am he whom ye seek:
what is the cause wherefore ye are come? And 22
they said, Cornelius a centurion, a righteous man
and one that feareth God, and well reported of by
all the nation of the Jews, was warned *of God*

σου καὶ αἱ ἐλεημοσύναι σου ἀνέβησαν εἰς μνημόσυνον ἔμ-
5 προσθεν τοῦ θεοῦ· καὶ νῦν πέμψον ἄνδρας εἰς Ἰόππην καὶ
6 μετάπεμψαι Σίμωνά τινα ὃς ἐπικαλεῖται Πέτρος· οὗτος
ξενίζεται παρά τινι Σίμωνι βυρσεῖ, ᾧ ἐστὶν οἰκία παρὰ θά-
7 λασσαν. ὡς δὲ ἀπῆλθεν ὁ ἄγγελος ὁ λαλῶν αὐτῷ, φωνήσας
δύο τῶν οἰκετῶν καὶ στρατιώτην εὐσεβῆ τῶν προσκαρτερούν-
8 των αὐτῷ καὶ ἐξηγησάμενος ἅπαντα αὐτοῖς ἀπέστειλεν
9 αὐτοὺς εἰς τὴν Ἰόππην. Τῇ δὲ ἐπαύριον ὁδοι-
πορούντων ἐκείνων καὶ τῇ πόλει ἐγγιζόντων ἀνέβη Πέτρος
10 ἐπὶ τὸ δῶμα προσεύξασθαι περὶ ὥραν ἕκτην. ἐγένετο δὲ
πρόσπεινος καὶ ἤθελεν γεύσασθαι· παρασκευαζόντων δὲ
11 αὐτῶν ἐγένετο ἐπ' αὐτὸν ἔκστασις, καὶ θεωρεῖ τὸν οὐρανὸν
ἀνεῳγμένον καὶ καταβαῖνον σκεῦός τι ὡς ὀθόνην μεγάλην
12 τέσσαρσιν ἀρχαῖς καθιέμενον ἐπὶ τῆς γῆς, ἐν ᾧ ὑπῆρχεν
πάντα τὰ τετράποδα καὶ ἑρπετὰ τῆς γῆς καὶ πετεινὰ τοῦ
13 οὐρανοῦ. καὶ ἐγένετο φωνὴ πρὸς αὐτόν Ἀναστάς, Πέτρε,
14 θῦσον καὶ φάγε. ὁ δὲ Πέτρος εἶπεν Μηδαμῶς, κύριε, ὅτι
15 οὐδέποτε ἔφαγον πᾶν κοινὸν καὶ ἀκάθαρτον. καὶ φωνὴ
πάλιν ἐκ δευτέρου πρὸς αὐτόν Ἃ ὁ θεὸς ἐκαθάρισεν σὺ μὴ
16 κοίνου. τοῦτο δὲ ἐγένετο ἐπὶ τρίς, καὶ εὐθὺς ἀνελήμφθη τὸ
17 σκεῦος εἰς τὸν οὐρανόν. Ὡς δὲ ἐν ἑαυτῷ διη-
πόρει ὁ Πέτρος τί ἂν εἴη τὸ ὅραμα ὃ εἶδεν, ἰδοὺ οἱ ἄνδρες
οἱ ἀπεσταλμένοι ὑπὸ τοῦ Κορνηλίου διερωτήσαντες τὴν
18 οἰκίαν τοῦ Σίμωνος ἐπέστησαν ἐπὶ τὸν πυλῶνα, καὶ φωνή-
σαντες ⸢ἐπύθοντο⸣ εἰ Σίμων ὁ ἐπικαλούμενος Πέτρος ἐν- ἐπυνθάνοντ
19 θάδε ξενίζεται. Τοῦ δὲ Πέτρου διενθυμουμένου περὶ τοῦ
ὁράματος εἶπεν τὸ πνεῦμα ⸆ Ἰδοὺ ἄνδρες ⸢δύο⸣ ζητοῦντές σε· αὐτῷ | [τρεῖ
20 ἀλλὰ ἀναστὰς κατάβηθι καὶ πορεύου σὺν αὐτοῖς μηδὲν
21 διακρινόμενος, ὅτι ἐγὼ ἀπέσταλκα αὐτούς. καταβὰς δὲ Πέ-
τρος πρὸς τοὺς ἄνδρας εἶπεν Ἰδοὺ ἐγώ εἰμι ὃν ζητεῖτε· τίς
22 ἡ αἰτία δι' ἣν πάρεστε; οἱ δὲ εἶπαν Κορνήλιος ἑκατον-
τάρχης, ἀνὴρ δίκαιος καὶ φοβούμενος τὸν θεὸν μαρτυρού-
μενός τε ὑπὸ ὅλου τοῦ ἔθνους τῶν Ἰουδαίων, ἐχρηματίσθη

ὑπὸ ἀγγέλου ἁγίου μεταπέμψασθαί σε εἰς τὸν οἶκον αὐτοῦ
καὶ ἀκοῦσαι ῥήματα παρὰ σοῦ. εἰσκαλεσάμενος οὖν αὐτοὺς 23
ἐξένισεν. Τῇ δὲ ἐπαύριον ἀναστὰς ἐξῆλθεν σὺν
αὐτοῖς, καί τινες τῶν ἀδελφῶν τῶν ἀπὸ Ἰόππης συνῆλ-
θαν αὐτῷ. τῇ δὲ ἐπαύριον εἰσῆλθεν εἰς τὴν Καισαρίαν· 24
ὁ δὲ Κορνήλιος ἦν προσδοκῶν αὐτοὺς συνκαλεσάμενος τοὺς
Ap. συγγενεῖς αὐτοῦ καὶ τοὺς ἀναγκαίους φίλους. Ὡς δὲ ἐγέ- 25
νετο τοῦ εἰσελθεῖν τὸν Πέτρον, συναντήσας αὐτῷ ὁ Κορ-
νήλιος πεσὼν ἐπὶ τοὺς πόδας προσεκύνησεν. ὁ δὲ Πέτρος 26
ἤγειρεν αὐτὸν λέγων Ἀνάστηθι· καὶ ἐγὼ αὐτὸς ἄνθρωπός
εἰμι. καὶ συνομιλῶν αὐτῷ εἰσῆλθεν, καὶ εὑρίσκει συνελη- 27
λυθότας πολλούς, ἔφη τε πρὸς αὐτούς Ὑμεῖς ἐπίστασθε 28
ὡς ἀθέμιτόν ἐστιν ἀνδρὶ Ἰουδαίῳ κολλᾶσθαι ἢ προσέρχε-
σθαι ἀλλοφύλῳ· κἀμοὶ ὁ θεὸς ἔδειξεν μηδένα κοινὸν ἢ
ἀκάθαρτον λέγειν ἄνθρωπον· διὸ καὶ ἀναντιρήτως ἦλθον 29
μεταπεμφθείς. πυνθάνομαι οὖν τίνι λόγῳ μετεπέμψασθέ
με. καὶ ὁ Κορνήλιος ἔφη Ἀπὸ τετάρτης ἡμέρας μέχρι 30
ταύτης τῆς ὥρας ἤμην τὴν ἐνάτην προσευχόμενος ἐν τῷ
οἴκῳ μου, καὶ ἰδοὺ ἀνὴρ ἔστη ἐνώπιόν μου ἐν ἐσθῆτι λαμ-
πρᾷ καί φησι Κορνήλιε, εἰσηκούσθη σου ἡ προσευχὴ καὶ 31
αἱ ἐλεημοσύναι σου ἐμνήσθησαν ἐνώπιον τοῦ θεοῦ· πέμψον 32
οὖν εἰς Ἰόππην καὶ μετακάλεσαι Σίμωνα ὃς ἐπικαλεῖται
Πέτρος· οὗτος ξενίζεται ἐν οἰκίᾳ Σίμωνος βυρσέως παρὰ
θάλασσαν. ἐξαυτῆς οὖν ἔπεμψα πρὸς σέ, σύ τε καλῶς 33
ἐποίησας παραγενόμενος. νῦν οὖν πάντες ἡμεῖς ἐνώπιον
τοῦ θεοῦ πάρεσμεν ἀκοῦσαι πάντα τὰ προστεταγμένα
σοι ὑπὸ τοῦ κυρίου. ἀνοίξας δὲ Πέτρος τὸ στόμα εἶπεν 34
Ἐπ' ἀληθείας καταλαμβάνομαι ὅτι ΟΥΚ ἜCTIN ΠΡΟCωΠΟ-
ΛΗΜΠΤΗC Ὁ ΘΕΌC, ἀλλ' ἐν παντὶ ἔθνει ὁ φοβούμενος αὐ- 35
τὸν καὶ ἐργαζόμενος δικαιοσύνην δεκτὸς αὐτῷ ἐστίν. ΤῸΝ 36
ΛΌΓΟΝ ⸀ἈΠΈCΤΕΙΛΕΝ τοῖς υἱοῖς Ἰσραὴλ ΕΥἈΓΓΕΛΙΖΌΜΕΝΟC
ΕἸΡΉΝΗΝ διὰ Ἰησοῦ Χριστοῦ· οὗτός ἐστιν πάντων κύριος.
ὑμεῖς οἴδατε τὸ⸃ γενόμενον ῥῆμα καθ' ὅλης τῆς Ἰουδαίας, 37

⸀ ἀπέστειλεν..... ...ιστοῦ (οὗτος... ...ιος) ὑμεῖς οἴδα- τὸ

by a holy angel to send for thee into his house,
23 and to hear words from thee. So he called them
in and lodged them.

And on the morrow he arose and went forth with
them, and certain of the brethren from Joppa ac-
24 companied him. And on the morrow [1]they entered
into Cæsarea. And Cornelius was waiting for them,
having called together his kinsmen and his near
25 friends. And when it came to pass that Peter en-
tered, Cornelius met him, and fell down at his feet,
26 and worshipped him. But Peter raised him up,
27 saying, Stand up; I myself also am a man. And
as he talked with him, he went in, and findeth
28 many come together: and he said unto them, Ye
yourselves know [2]how that it is an unlawful thing
for a man that is a Jew to join himself or come
unto one of another nation; and *yet* unto me hath
God shewed that I should not call any man com-
29 mon or unclean: wherefore also I came without
gainsaying, when I was sent for. I ask therefore
30 with what intent ye sent for me. And Cornelius
said, Four days ago, until this hour, I was keeping
the ninth hour of prayer in my house; and behold,
31 a man stood before me in bright apparel, and saith,
Cornelius, thy prayer is heard, and thine alms are
32 had in remembrance in the sight of God. Send
therefore to Joppa, and call unto thee Simon, who
is surnamed Peter; he lodgeth in the house of Si-
33 mon a tanner, by the sea side. Forthwith therefore
I sent to thee; and thou hast well done that thou
art come. Now therefore we are all here present
in the sight of God, to hear all things that have been
34 commanded thee of the Lord. And Peter opened
his mouth, and said,

Of a truth I perceive that God is no respecter of
35 persons: but in every nation he that feareth him,
and worketh righteousness, is acceptable to him.
36 [3]The word which he sent unto the children of Israel,
preaching [4]good tidings of peace by Jesus Christ
37 (he is Lord of all)—that saying ye yourselves know,
which was published throughout all Judæa,

[1] Some ancient authorities read *he*.

[2] Or, *how unlawful it is for a man &c.*

[3] Many ancient authorities read *He sent the word unto.*

[4] Or, *the gospel*

beginning from Galilee, after the baptism which John
preached; *even* Jesus of Nazareth, how that God 38
anointed him with the Holy Ghost and with power:
who went about doing good, and healing all that
were oppressed of the devil; for God was with him.
And we are witnesses of all things which he did 39
both in the country of the Jews, and in Jerusalem;
whom also they slew, hanging him on a tree. Him 40
God raised up the third day, and gave him to be
made manifest, not to all the people, but unto wit- 41
nesses that were chosen before of God, *even* to us,
who did eat and drink with him after he rose from
the dead. And he charged us to preach unto the 42
people, and to testify that this is he which is or-
dained of God *to be* the Judge of quick and dead.
To him bear all the prophets witness, that through 43
his name every one that believeth on him shall re-
ceive remission of sins.

While Peter yet spake these words, the Holy Ghost 44
fell on all them which heard the word. And they 45
of the circumcision which believed were amazed, as
many as came with Peter, because that on the Gen-
tiles also was poured out the gift of the Holy Ghost.
For they heard them speak with tongues, and mag- 46
nify God. Then answered Peter, Can any man for- 47
bid the water, that these should not be baptized,
which have received the Holy Ghost as well as we?
And he commanded them to be baptized in the 48
name of Jesus Christ. Then prayed they him to
tarry certain days.

Now the apostles and the brethren that were in **11**
Judæa heard that the Gentiles also had received the
word of God. And when Peter was come up to Je- 2
rusalem, they that were of the circumcision con-
tended with him, saying, Thou wentest in to men 3
uncircumcised, and didst eat with them. But Pe- 4
ter began, and expounded *the matter* unto them in
order, saying, I was in the city of Joppa praying: 5
and in a trance I saw a vision,

ἀρξάμενος ἀπὸ τῆς Γαλιλαίας μετὰ τὸ βάπτισμα ὃ ἐκή-
38 ρυξεν Ἰωάνης, Ἰησοῦν τὸν ἀπὸ Ναζαρέθ, ὡς ἔχρισεν αὐτὸν
ὁ θεὸς πνεύματι ἁγίῳ καὶ δυνάμει, ὃς διῆλθεν εὐεργετῶν
καὶ ἰώμενος πάντας τοὺς καταδυναστευομένους ὑπὸ τοῦ
39 διαβόλου, ὅτι ὁ θεὸς ἦν μετ' αὐτοῦ· καὶ ἡμεῖς μάρτυρες
πάντων ὧν ἐποίησεν ἔν τε τῇ χώρᾳ τῶν Ἰουδαίων καὶ
Ἰερουσαλήμ· ὃν καὶ ἀνεῖλαν κρεμάσαντες ἐπὶ ξύλου.
40 τοῦτον ὁ θεὸς ἤγειρεν τῇ τρίτῃ ἡμέρᾳ καὶ ἔδωκεν αὐτὸν
41 ἐμφανῆ γενέσθαι, οὐ παντὶ τῷ λαῷ ἀλλὰ μάρτυσι τοῖς
προκεχειροτονημένοις ὑπὸ τοῦ θεοῦ, ἡμῖν, οἵτινες συνεφά-
γομεν καὶ συνεπίομεν αὐτῷ μετὰ τὸ ἀναστῆναι αὐτὸν ἐκ
42 νεκρῶν· καὶ παρήγγειλεν ἡμῖν κηρύξαι τῷ λαῷ καὶ δια-
μαρτύρασθαι ὅτι οὗτός ἐστιν ὁ ὡρισμένος ὑπὸ τοῦ θεοῦ
43 κριτὴς ζώντων καὶ νεκρῶν. τούτῳ πάντες οἱ προφῆται
μαρτυροῦσιν, ἄφεσιν ἁμαρτιῶν λαβεῖν διὰ τοῦ ὀνόματος
44 αὐτοῦ πάντα τὸν πιστεύοντα εἰς αὐτόν. Ἔτι
λαλοῦντος τοῦ Πέτρου τὰ ῥήματα ταῦτα ἐπέπεσε τὸ πνεῦμα
45 τὸ ἅγιον ἐπὶ πάντας τοὺς ἀκούοντας τὸν λόγον. καὶ
ἐξέστησαν οἱ ἐκ περιτομῆς πιστοὶ ⸀οἳ⸀ συνῆλθαν τῷ Πέτρῳ, ὅσοι
ὅτι καὶ ἐπὶ τὰ ἔθνη ἡ δωρεὰ τοῦ πνεύματος τοῦ ἁγίου ἐκκέ-
46 χυται· ἤκουον γὰρ αὐτῶν λαλούντων γλώσσαις καὶ μεγαλυ-
47 νόντων τὸν θεόν. τότε ἀπεκρίθη Πέτρος Μήτι τὸ ὕδωρ
δύναταί κωλῦσαί τις τοῦ μὴ βαπτισθῆναι τούτους οἵτινες
48 τὸ πνεῦμα τὸ ἅγιον ἔλαβον ὡς καὶ ἡμεῖς; προσέταξεν δὲ
αὐτοὺς ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ βαπτισθῆναι. τότε
ἠρώτησαν αὐτὸν ἐπιμεῖναι ἡμέρας τινάς.

1 Ἤκουσαν δὲ οἱ ἀπόστολοι καὶ οἱ ἀδελφοὶ οἱ ὄντες κατὰ
τὴν Ἰουδαίαν ὅτι καὶ τὰ ἔθνη ἐδέξαντο τὸν λόγον τοῦ θεοῦ.
2 Ὅτε δὲ ἀνέβη Πέτρος εἰς Ἰερουσαλήμ, διεκρίνοντο πρὸς Ap.
3 αὐτὸν οἱ ἐκ περιτομῆς λέγοντες ὅτι ⸀εἰσῆλθεν πρὸς ἄνδρας Εἰσῆλθες πρὸ
4 ἀκροβυστίαν ἔχοντας καὶ συνέφαγεν⸀ αὐτοῖς. ἀρξάμενος ... καὶ συνέφ
5 δὲ Πέτρος ἐξετίθετο αὐτοῖς καθεξῆς λέγων Ἐγὼ ἤμην ἐν
πόλει Ἰόππῃ προσευχόμενος καὶ εἶδον ἐν ἐκστάσει ὅραμα,

καταβαῖνον σκεῦός τι ὡς ὀθόνην μεγάλην τέσσαρσιν ἀρχαῖς
καθιεμένην ἐκ τοῦ οὐρανοῦ, καὶ ἦλθεν ἄχρι ἐμοῦ· εἰς ἣν 6
ἀτενίσας κατενόουν καὶ εἶδον τὰ τετράποδα τῆς γῆς καὶ
τὰ θηρία καὶ τὰ ἑρπετὰ καὶ τὰ πετεινὰ τοῦ οὐρανοῦ· ἤκουσα 7
δὲ καὶ φωνῆς λεγούσης μοι Ἀναστάς, Πέτρε, θῦσον καὶ
φάγε. εἶπον δέ Μηδαμῶς, κύριε, ὅτι κοινὸν ἢ ἀκάθαρτον 8
ωνὴ ἐκ δευτέρου οὐδέποτε εἰσῆλθεν εἰς τὸ στόμα μου. ἀπεκρίθη δὲ ⸀ἐκ δευτέ- 9
ρου φωνὴ⸃ ἐκ τοῦ οὐρανοῦ Ἃ ὁ θεὸς ἐκαθάρισεν σὺ μὴ
κοίνου. τοῦτο δὲ ἐγένετο ἐπὶ τρίς, καὶ ἀνεσπάσθη πάλιν 10
ἅπαντα εἰς τὸν οὐρανόν. καὶ ἰδοὺ ἐξαυτῆς τρεῖς ἄνδρες 11
ἤμην ἐπέστησαν ἐπὶ τὴν οἰκίαν ἐν ᾗ ⸀ἦμεν⸃, ἀπεσταλμένοι ἀπὸ
Καισαρίας πρός με. εἶπεν δὲ τὸ πνεῦμά μοι συνελθεῖν 12
αὐτοῖς μηδὲν διακρίναντα. ἦλθον δὲ σὺν ἐμοὶ καὶ οἱ ἓξ
ἀδελφοὶ οὗτοι, καὶ εἰσήλθομεν εἰς τὸν οἶκον τοῦ ἀνδρός.
ἀπήγγειλεν δὲ ἡμῖν πῶς εἶδεν τὸν ἄγγελον ἐν τῷ οἴκῳ αὐτοῦ 13
σταθέντα καὶ εἰπόντα Ἀπόστειλον εἰς Ἰόππην καὶ μετά-
πεμψαι Σίμωνα τὸν ἐπικαλούμενον Πέτρον, ὃς λαλήσει 14
ῥήματα πρὸς σὲ ἐν οἷς σωθήσῃ σὺ καὶ πᾶς ὁ οἶκός σου.
ἐν δὲ τῷ ἄρξασθαί με λαλεῖν ἐπέπεσεν τὸ πνεῦμα τὸ ἅγιον 15
ἐπ' αὐτοὺς ὥσπερ καὶ ἐφ' ἡμᾶς ἐν ἀρχῇ. ἐμνήσθην δὲ τοῦ 16
ῥήματος τοῦ κυρίου ὡς ἔλεγεν Ἰωάνης μὲν ἐβάπτισεν
ὕδατι ὑμεῖς δὲ βαπτισθήσεσθε ἐν πνεύματι ἁγίῳ. εἰ οὖν 17
τὴν ἴσην δωρεὰν ἔδωκεν αὐτοῖς ὁ θεὸς ὡς καὶ ἡμῖν πιστεύ-
σασιν ἐπὶ τὸν κύριον Ἰησοῦν Χριστόν, ἐγὼ τίς ἤμην δυνατὸς
κωλῦσαι τὸν θεόν; ἀκούσαντες δὲ ταῦτα ἡσύχασαν καὶ 18
ἐδόξασαν τὸν θεὸν λέγοντες Ἄρα καὶ τοῖς ἔθνεσιν ὁ θεὸς
τὴν μετάνοιαν εἰς ζωὴν ἔδωκεν.

Οἱ μὲν οὖν διασπαρέντες ἀπὸ τῆς θλίψεως τῆς γενομέ- 19
νης ἐπὶ Στεφάνῳ διῆλθον ἕως Φοινίκης καὶ Κύπρου καὶ
Ἀντιοχείας, μηδενὶ λαλοῦντες τὸν λόγον εἰ μὴ μόνον Ἰου-
δαίοις. Ἦσαν δέ τινες ἐξ αὐτῶν ἄνδρες Κύπριοι καὶ 20
Κυρηναῖοι, οἵτινες ἐλθόντες εἰς Ἀντιόχειαν ἐλάλουν καὶ

a certain vessel descending, as it were a great sheet
let down from heaven by four corners; and it came
6 even unto me: upon the which when I had fastened
mine eyes, I considered, and saw the fourfooted
beasts of the earth and wild beasts and creeping
7 things and fowls of the heaven. And I heard also a
8 voice saying unto me, Rise, Peter; kill and eat. But
I said, Not so, Lord: for nothing common or unclean
9 hath ever entered into my mouth. But a voice answered the second time out of heaven, What God hath
10 cleansed, make not thou common. And this was
done thrice: and all were drawn up again into heav-
11 en. And behold, forthwith three men stood before
the house in which we were, having been sent from
12 Cæsarea unto me. And the Spirit bade me go with
them, making no distinction. And these six brethren also accompanied me; and we entered into the
13 man's house: and he told us how he had seen the
angel standing in his house, and saying, Send to
Joppa, and fetch Simon, whose surname is Peter;
14 who shall speak unto thee words, whereby thou
15 shalt be saved, thou and all thy house. And as I
began to speak, the Holy Ghost fell on them, even
16 as on us at the beginning. And I remembered the
word of the Lord, how that he said, John indeed
baptized with water; but ye shall be baptized [1]with [1] Or, *in*
17 the Holy Ghost. If then God gave unto them the
like gift as *he did* also unto us, when we believed
on the Lord Jesus Christ, who was I, that I could
18 withstand God? And when they heard these things,
they held their peace, and glorified God, saying,
Then to the Gentiles also hath God granted repentance unto life.

19 They therefore that were scattered abroad upon
the tribulation that arose about Stephen travelled as
far as Phœnicia, and Cyprus, and Antioch, speaking
20 the word to none save only to Jews. But there were
some of them, men of Cyprus and Cyrene, who,
when they were come to Antioch, spake

unto the [1]Greeks also, preaching the Lord Jesus. And 21
the hand of the Lord was with them: and a great
number that believed turned unto the Lord. And 22
the report concerning them came to the ears of the
church which was in Jerusalem: and they sent forth
Barnabas as far as Antioch: who, when he was 23
come, and had seen the grace of God, was glad; and
he exhorted them all, [2]that with purpose of heart
they would cleave unto the Lord: for he was a good 24
man, and full of the Holy Ghost and of faith: and
much people was added unto the Lord. And he 25
went forth to Tarsus to seek for Saul: and when he 26
had found him, he brought him unto Antioch. And
it came to pass, that even for a whole year they were
gathered together [3]with the church, and taught
much people; and that the disciples were called
Christians first in Antioch.

Now in these days there came down prophets 27
from Jerusalem unto Antioch. And there stood up 28
one of them named Agabus, and signified by the
Spirit that there should be a great famine over all
[4]the world: which came to pass in the days of
Claudius. And the disciples, every man according 29
to his ability, determined to send [5]relief unto the
brethren that dwelt in Judæa: which also they did, 30
sending it to the elders by the hand of Barnabas
and Saul.

Now about that time Herod the king put forth **12**
his hands to afflict certain of the church. And he 2
killed James the brother of John with the sword.
And when he saw that it pleased the Jews, he pro- 3
ceeded to seize Peter also. And *those* were the days
of unleavened bread. And when he had taken him, 4
he put him in prison, and delivered him to four
quaternions of soldiers to guard him; intending af-
ter the passover to bring him forth to the people.
Peter therefore 5

[1] Many ancient authorities read *Grecian Jews.*

[2] Some ancient authorities read *that they would cleave unto the purpose of their heart in the Lord.*

[3] Gr. *in.*

[4] Gr. *the inhabited earth.*

[5] Gr. *for ministry.*

πρὸς τοὺς Ἑλληνιστάς, εὐαγγελιζόμενοι τὸν κύριον Ἰησοῦν. Αρ.
21 καὶ ἦν χεὶρ Κυρίου μετ' αὐτῶν, πολύς τε ἀριθμὸς ὁ πιστεύ-
22 σας ἐπέστρεψεν ἐπὶ τὸν κύριον. Ἠκούσθη δὲ ὁ λόγος εἰς
τὰ ὦτα τῆς ἐκκλησίας τῆς οὔσης ἐν Ἰερουσαλὴμ περὶ
23 αὐτῶν, καὶ ἐξαπέστειλαν Βαρνάβαν ἕως Ἀντιοχείας· ὃς
παραγενόμενος καὶ ἰδὼν τὴν χάριν τὴν τοῦ θεοῦ ἐχάρη
καὶ παρεκάλει πάντας τῇ προθέσει τῆς καρδίας προσμένειν
24 [ἐν] τῷ κυρίῳ, ὅτι ἦν ἀνὴρ ἀγαθὸς καὶ πλήρης πνεύμα-
τος ἁγίου καὶ πίστεως. καὶ προσετέθη ὄχλος ἱκανὸς τῷ
25 26 κυρίῳ. ἐξῆλθεν δὲ εἰς Ταρσὸν ἀναζητῆσαι Σαῦλον, καὶ
εὑρὼν ἤγαγεν εἰς Ἀντιόχειαν. ἐγένετο δὲ αὐτοῖς καὶ ἐνι-
αυτὸν ὅλον συναχθῆναι ἐν τῇ ἐκκλησίᾳ καὶ διδάξαι ὄχλον
ἱκανόν, χρηματίσαι τε πρώτως ἐν Ἀντιοχείᾳ τοὺς μαθητὰς
Χριστιανούς.

27 ΕΝ ΤΑΥΤΑΙΣ ΔΕ ΤΑΙΣ ΗΜΕΡΑΙΣ κατῆλθον ἀπὸ
28 Ἱεροσολύμων προφῆται εἰς Ἀντιόχειαν· ἀναστὰς δὲ εἷς ἐξ
αὐτῶν ὀνόματι Ἄγαβος ⌜ἐσήμαινεν⌝ διὰ τοῦ πνεύματος λιμὸν ἐσήμανεν
μεγάλην μέλλειν ἔσεσθαι ἐφ' ὅλην τὴν οἰκουμένην· ἥτις
29 ἐγένετο ἐπὶ Κλαυδίου. τῶν δὲ μαθητῶν καθὼς εὐπορεῖτό τις
ὥρισαν ἕκαστος αὐτῶν εἰς διακονίαν πέμψαι τοῖς κατοικοῦσιν
30 ἐν τῇ Ἰουδαίᾳ ἀδελφοῖς· ὃ καὶ ἐποίησαν ἀποστείλαντες
πρὸς τοὺς πρεσβυτέρους διὰ χειρὸς Βαρνάβα καὶ Σαύλου.
1 Κατ' ἐκεῖνον δὲ τὸν καιρὸν ἐπέβαλεν Ἡρῴδης ὁ βασι-
λεὺς τὰς χεῖρας κακῶσαί τινας τῶν ἀπὸ τῆς ἐκκλη-
2 σίας. ἀνεῖλεν δὲ Ἰάκωβον τὸν ἀδελφὸν Ἰωάνου μαχαίρῃ.
3 ἰδὼν δὲ ὅτι ἀρεστόν ἐστιν τοῖς Ἰουδαίοις προσέθετο συλ-
λαβεῖν καὶ Πέτρον, (ἦσαν δὲ ἡμέραι τῶν ἀζύμων,)
4 ὃν καὶ πιάσας ἔθετο εἰς φυλακήν, παραδοὺς τέσσαρσιν
τετραδίοις στρατιωτῶν φυλάσσειν αὐτόν, βουλόμενος μετὰ
5 τὸ πάσχα ἀναγαγεῖν αὐτὸν τῷ λαῷ. ὁ μὲν οὖν Πέτρος

ἐτηρεῖτο ἐν τῇ φυλακῇ· προσευχὴ δὲ ἦν ἐκτενῶς γινομένη
ὑπὸ τῆς ἐκκλησίας πρὸς τὸν θεὸν περὶ αὐτοῦ. Ὅτε δὲ 6
προαγαγεῖν ἤμελλεν ⌜προσαγαγεῖν⌝ αὐτὸν ὁ Ἡρῴδης, τῇ νυκτὶ ἐκείνῃ ἦν
ὁ Πέτρος κοιμώμενος μεταξὺ δύο στρατιωτῶν δεδεμένος
ἁλύσεσιν δυσίν, φύλακές τε πρὸ τῆς θύρας ἐτήρουν τὴν
φυλακήν. καὶ ἰδοὺ ἄγγελος Κυρίου ἐπέστη, καὶ φῶς 7
ἔλαμψεν ἐν τῷ οἰκήματι· πατάξας δὲ τὴν πλευρὰν τοῦ
Πέτρου ἤγειρεν αὐτὸν λέγων Ἀνάστα ἐν τάχει· καὶ ἐξέ-
πεσαν αὐτοῦ αἱ ἁλύσεις ἐκ τῶν χειρῶν. εἶπεν δὲ ὁ ἄγ- 8
γελος πρὸς αὐτόν Ζῶσαι καὶ ὑπόδησαι τὰ σανδάλιά σου·
ἐποίησεν δὲ οὕτως. καὶ λέγει αὐτῷ Περιβαλοῦ τὸ ἱμάτιόν
σου καὶ ἀκολούθει μοι· καὶ ἐξελθὼν ἠκολούθει, καὶ οὐκ ᾔδει 9
ὅτι ἀληθές ἐστιν τὸ γινόμενον διὰ τοῦ ἀγγέλου, ἐδόκει δὲ
ὅραμα βλέπειν. διελθόντες δὲ πρώτην φυλακὴν καὶ δευτέ- 10
ραν ἦλθαν ἐπὶ τὴν πύλην τὴν σιδηρᾶν τὴν φέρουσαν εἰς
τὴν πόλιν, ἥτις αὐτομάτη ἠνοίγη αὐτοῖς, καὶ ἐξελθόντες
προῆλθον ῥύμην μίαν, καὶ εὐθέως ἀπέστη ὁ ἄγγελος
ἀπ' αὐτοῦ. καὶ ὁ Πέτρος ἐν ἑαυτῷ γενόμενος εἶπεν Νῦν 11
Κύριος οἶδα ἀληθῶς ὅτι ἐξαπέστειλεν ⌜ὁ κύριος⌝ τὸν ἄγγελον αὐ-
τοῦ καὶ ἐξείλατό με ἐκ χειρὸς Ἡρῴδου καὶ πάσης τῆς
προσδοκίας τοῦ λαοῦ τῶν Ἰουδαίων. συνιδών τε ἦλθεν ἐπὶ 12
τὴν οἰκίαν τῆς Μαρίας τῆς μητρὸς Ἰωάνου τοῦ ἐπικαλουμένου
Μάρκου, οὗ ἦσαν ἱκανοὶ συνηθροισμένοι καὶ προσευχόμενοι.
προῆλθε κρούσαντος δὲ αὐτοῦ τὴν θύραν τοῦ πυλῶνος ⌜προσῆλθε⌝ 13
παιδίσκη ὑπακοῦσαι ὀνόματι Ῥόδη, καὶ ἐπιγνοῦσα τὴν 14
φωνὴν τοῦ Πέτρου ἀπὸ τῆς χαρᾶς οὐκ ἤνοιξεν τὸν πυλῶνα,
εἰσδραμοῦσα δὲ ἀπήγγειλεν ἑστάναι τὸν Πέτρον πρὸ τοῦ
πυλῶνος. οἱ δὲ πρὸς αὐτὴν εἶπαν Μαίνῃ. ἡ δὲ διισχυρί- 15
εἶπαν ζετο οὕτως ἔχειν. οἱ δὲ ⌜ἔλεγον⌝ Ὁ ἄγγελός ἐστιν αὐτοῦ.
ὁ δὲ Πέτρος ἐπέμενεν κρούων· ἀνοίξαντες δὲ εἶδαν αὐτὸν 16
καὶ ἐξέστησαν. κατασείσας δὲ αὐτοῖς τῇ χειρὶ σιγᾶν διηγή- 17
σατο αὐτοῖς πῶς ὁ κύριος αὐτὸν ἐξήγαγεν ἐκ τῆς φυλακῆς,
εἶπέν τε Ἀπαγγείλατε Ἰακώβῳ καὶ τοῖς ἀδελφοῖς ταῦτα.

was kept in the prison: but prayer was made ear-
6 nestly of the church unto God for him. And when
Herod was about to bring him forth, the same night
Peter was sleeping between two soldiers, bound with
two chains: and guards before the door kept the
7 prison. And behold, an angel of the Lord stood by
him, and a light shined in the cell: and he smote Peter
on the side, and awoke him, saying, Rise up quickly.
8 And his chains fell off from his hands. And the an-
gel said unto him, Gird thyself, and bind on thy san-
dals. And he did so. And he saith unto him, Cast
9 thy garment about thee, and follow me. And he went
out, and followed; and he wist not that it was true
which was done [1]by the angel, but thought he saw [1] Or, *through*
10 a vision. And when they were past the first and the
second ward, they came unto the iron gate that lead-
eth into the city; which opened to them of its own
accord: and they went out, and passed on through
one street; and straightway the angel departed from
11 him. And when Peter was come to himself, he said,
Now I know of a truth, that the Lord hath sent forth
his angel and delivered me out of the hand of Herod,
and from all the expectation of the people of the
12 Jews. And when he had considered *the thing*, he
came to the house of Mary the mother of John
whose surname was Mark; where many were gath-
13 ered together and were praying. And when he
knocked at the door of the gate, a maid came to an-
14 swer, named Rhoda. And when she knew Peter's
voice, she opened not the gate for joy, but ran in,
15 and told that Peter stood before the gate. And
they said unto her, Thou art mad. But she confi-
dently affirmed that it was even so. And they said,
16 It is his angel. But Peter continued knocking: and
when they had opened, they saw him, and were
17 amazed. But he, beckoning unto them with the
hand to hold their peace, declared unto them how
the Lord had brought him forth out of the prison.
And he said, Tell these things unto James, and to
the brethren.

And he departed, and went to another place. Now 18
as soon as it was day, there was no small stir among
the soldiers, what was become of Peter. And when 19
Herod had sought for him, and found him not, he
examined the guards, and commanded that they
should be [1]put to death. And he went down from
Judæa to Cæsarea, and tarried there.

Now he was highly displeased with them of Tyre 20
and Sidon: and they came with one accord to him,
and, having made Blastus the king's chamberlain
their friend, they asked for peace, because their
country was fed from the king's country. And 21
upon a set day Herod arrayed himself in royal ap-
parel, and sat on the [2]throne, and made an oration
unto them. And the people shouted, *saying*, The 22
voice of a god, and not of a man. And immedi- 23
ately an angel of the Lord smote him, because he
gave not God the glory: and he was eaten of worms,
and gave up the ghost.

But the word of God grew and multiplied. 24

And Barnabas and Saul returned [3]from Jerusa- 25
lem, when they had fulfilled their ministration, tak-
ing with them John whose surname was Mark.

Now there were at Antioch, in the church that **13**
was *there*, prophets and teachers, Barnabas, and
Symeon that was called Niger, and Lucius of Cy-
rene, and Manaen the foster-brother of Herod the
tetrarch, and Saul. And as they ministered to the 2
Lord, and fasted, the Holy Ghost said, Separate me
Barnabas and Saul for the work whereunto I have
called them. Then, when they had fasted and 3
prayed and laid their hands on them, they sent
them away.

So they, being sent forth by the Holy Ghost, 4
went down to Seleucia; and from thence they sail-
ed to Cyprus. And when they were at Salamis, 5
they proclaimed the word of God in the synagogues
of the Jews: and they had also John as their at-
tendant. And when they had gone through the 6
whole island unto Paphos, they found a certain
[4]sorcerer, a false prophet, a Jew,

1 Gr. *led away to death.*

2 Or, *judgement-seat*

3 Many ancient authorities read *to Jerusalem.*

4 Gr. *Magus*: as in Matt. ii. 1, 7, 16.

18 καὶ ἐξελθὼν ἐπορεύθη εἰς ἕτερον τόπον. Γενομένης δὲ ἡμέ-
ρας ἦν τάραχος οὐκ ὀλίγος ἐν τοῖς στρατιώταις, τί ἄρα ὁ
19 Πέτρος ἐγένετο. Ἡρῴδης δὲ ἐπιζητήσας αὐτὸν καὶ μὴ εὑρὼν
ἀνακρίνας τοὺς φύλακας ἐκέλευσεν ἀπαχθῆναι, καὶ κατελθὼν
20 ἀπὸ τῆς Ἰουδαίας εἰς Καισαρίαν διέτριβεν. Ἦν
δὲ θυμομαχῶν Τυρίοις καὶ Σιδωνίοις· ὁμοθυμαδὸν δὲ πα-
ρῆσαν πρὸς αὐτόν, καὶ πείσαντες Βλάστον τὸν ἐπὶ τοῦ
κοιτῶνος τοῦ βασιλέως ᾐτοῦντο εἰρήνην διὰ τὸ τρέφεσθαι
21 αὐτῶν τὴν χώραν ἀπὸ τῆς βασιλικῆς. τακτῇ δὲ ἡμέρᾳ
[ὁ] Ἡρῴδης ἐνδυσάμενος ἐσθῆτα βασιλικὴν καθίσας ἐπὶ
22 τοῦ βήματος ἐδημηγόρει πρὸς αὐτούς· ὁ δὲ δῆμος ἐπεφώνει
23 Θεοῦ φωνὴ καὶ οὐκ ἀνθρώπου. παραχρῆμα δὲ ἐπάταξεν αὐ-
τὸν ἄγγελος Κυρίου ἀνθ' ὧν οὐκ ἔδωκεν τὴν δόξαν τῷ θεῷ,
24 καὶ γενόμενος σκωληκόβρωτος ἐξέψυξεν. Ὁ δὲ
λόγος τοῦ ⌜κυρίου⌝ ηὔξανεν καὶ ἐπληθύνετο. θεοῦ
25 Βαρνάβας δὲ καὶ Σαῦλος ὑπέστρεψαν ⌜εἰς Ἰερουσαλὴμ⌝ ἐξ Ἰερουσαλὴμ
πληρώσαντες τὴν διακονίαν, συνπαραλαβόντες Ἰωάνην τὸν Ap.†
ἐπικληθέντα Μάρκον.

1 Ἦσαν δὲ ἐν Ἀντιοχείᾳ κατὰ τὴν οὖσαν ἐκκλησίαν προ-
φῆται καὶ διδάσκαλοι ὅ τε Βαρνάβας καὶ Συμεὼν ὁ καλού-
μενος Νίγερ, καὶ Λούκιος ὁ Κυρηναῖος, Μαναήν τε Ἡρῴδου
2 τοῦ τετραάρχου σύντροφος καὶ Σαῦλος. Λειτουργούντων
δὲ αὐτῶν τῷ κυρίῳ καὶ νηστευόντων εἶπεν τὸ πνεῦμα τὸ
ἅγιον Ἀφορίσατε δή μοι τὸν Βαρνάβαν καὶ Σαῦλον εἰς τὸ
3 ἔργον ὃ προσκέκλημαι αὐτούς. τότε νηστεύσαντες καὶ
προσευξάμενοι καὶ ἐπιθέντες τὰς χεῖρας αὐτοῖς ἀπέλυσαν.
4 Αὐτοὶ μὲν οὖν ἐκπεμφθέντες ὑπὸ τοῦ ἁγίου πνεύματος
κατῆλθον εἰς Σελευκίαν, ἐκεῖθέν τε ἀπέπλευσαν εἰς Κύπρον,
5 καὶ γενόμενοι ἐν Σαλαμῖνι κατήγγελλον τὸν λόγον τοῦ θε-
οῦ ἐν ταῖς συναγωγαῖς τῶν Ἰουδαίων· εἶχον δὲ καὶ Ἰωάν-
6 νην ὑπηρέτην. Διελθόντες δὲ ὅλην τὴν νῆσον
ἄχρι Πάφου εὗρον ἄνδρα τινὰ μάγον ψευδοπροφήτην Ἰου-

δαῖον ᾧ ὄνομα Βαριησοῦς, ὃς ἦν σὺν τῷ ἀνθυπάτῳ Σεργίῳ 7
Παύλῳ, ἀνδρὶ συνετῷ. οὗτος προσκαλεσάμενος Βαρνάβαν
καὶ Σαῦλον ἐπεζήτησεν ἀκοῦσαι τὸν λόγον τοῦ θεοῦ· ἀν- 8
θίστατο δὲ αὐτοῖς Ἐλύμας ὁ μάγος, οὕτως γὰρ μεθερμη-
νεύεται τὸ ὄνομα αὐτοῦ, ζητῶν διαστρέψαι τὸν ἀνθύπατον
ἀπὸ τῆς πίστεως. Σαῦλος δέ, ὁ καὶ Παῦλος, πλησθεὶς 9
πνεύματος ἁγίου ἀτενίσας εἰς αὐτὸν εἶπεν Ὦ πλήρης παν- 10
τὸς δόλου καὶ πάσης ῥᾳδιουργίας, υἱὲ διαβόλου, ἐχθρὲ
Κυρίου πάσης δικαιοσύνης, οὐ παύσῃ διαστρέφων τὰς ὁδοὺς ⌜τοῦ
κυρίου⌝ τὰς εὐθείας; καὶ νῦν ἰδοὺ χεὶρ Κυρίου ἐπὶ σέ, καὶ 11
παραχρῆμά τε ἔσῃ τυφλὸς μὴ βλέπων τὸν ἥλιον ἄχρι καιροῦ. ⌜παρα-
χρῆμα δὲ⌝ ἔπεσεν ἐπ' αὐτὸν ἀχλὺς καὶ σκότος, καὶ περιάγων
ἐζήτει χειραγωγούς. τότε ἰδὼν ὁ ἀνθύπατος τὸ γεγονὸς 12
ἐπίστευσεν ἐκπληττόμενος ἐπὶ τῇ διδαχῇ τοῦ κυρίου.

Ἀναχθέντες δὲ ἀπὸ τῆς Πάφου οἱ περὶ Παῦλον ἦλθον 13
εἰς Πέργην τῆς Παμφυλίας· Ἰωάνης δὲ ἀποχωρήσας
ἀπ' αὐτῶν ὑπέστρεψεν εἰς Ἰεροσόλυμα. Αὐτοὶ δὲ διελ- 14
θόντες ἀπὸ τῆς Πέργης παρεγένοντο εἰς Ἀντιόχειαν τὴν
Πισιδίαν, καὶ ἐλθόντες εἰς τὴν συναγωγὴν τῇ ἡμέρᾳ τῶν
σαββάτων ἐκάθισαν. μετὰ δὲ τὴν ἀνάγνωσιν τοῦ νόμου 15
καὶ τῶν προφητῶν ἀπέστειλαν οἱ ἀρχισυνάγωγοι πρὸς αὐ-
τοὺς λέγοντες Ἄνδρες ἀδελφοί, εἴ τις ἔστιν ἐν ὑμῖν λόγος
παρακλήσεως πρὸς τὸν λαόν, λέγετε. ἀναστὰς δὲ Παῦλος 16
καὶ κατασείσας τῇ χειρὶ εἶπεν Ἄνδρες Ἰσραηλεῖται καὶ οἱ
φοβούμενοι τὸν θεόν, ἀκούσατε. Ὁ θεὸς τοῦ λαοῦ τούτου 17
Ἰσραὴλ ἐξελέξατο τοὺς πατέρας ἡμῶν, καὶ τὸν λαὸν ὕψωσεν
ἐν τῇ παροικίᾳ ἐν γῇ Αἰγύπτου, καὶ ΜΕΤᾺ ΒΡΑΧΊΟΝΟΣ
καὶ ὡς...ἐρήμῳ, καὶ καθελὼν *Ap.* ὙΨΗΛΟῦ ἘΞΉΓΑΓΕΝ ΑὐΤΟῪΣ ἘΞ ΑὐΤῆΣ, ⌜καί, ὡς τεσσερακον- 18
ταετῆ χρόνον ἘΤΡΟΠΟΦΌΡΗΣΕΝ ΑὐΤΟῪΣ ἘΝ Τῇ ἘΡΉΜῼ,
ΚΑΘΕΛῺΝ⌝ ἜΘΝΗ ἙΠΤᾺ ἘΝ Γῇ ΧΑΝΑᾺΝ ΚΑΤΕΚΛΗΡΟ- 19
ΝΌΜΗΣΕΝ τὴν γῆν αὐτῶν ὡς ἔτεσι τετρακοσίοις καὶ πεντή- 20
κοντα. καὶ μετὰ ταῦτα ἔδωκεν κριτὰς ἕως Σαμουὴλ προ-
φήτου. κἀκεῖθεν ᾐτήσαντο βασιλέα, καὶ ἔδωκεν αὐτοῖς 21

7 whose name was Bar-Jesus; which was with the pro-
consul, Sergius Paulus, a man of understanding.
The same called unto him Barnabas and Saul, and
8 sought to hear the word of God. But Elymas the
[1]sorcerer (for so is his name by interpretation) with- [1] Gr. *Magus*: as in Matt. ii. 1, 7, 16.
stood them, seeking to turn aside the proconsul from
9 the faith. But Saul, who is also *called* Paul, filled
10 with the Holy Ghost, fastened his eyes on him, and
said, O full of all guile and all villany, thou son of
the devil, thou enemy of all righteousness, wilt thou
not cease to pervert the right ways of the Lord?
11 And now, behold, the hand of the Lord is upon
thee, and thou shalt be blind, not seeing the sun
[2]for a season. And immediately there fell on him [2] Or, *until*
a mist and a darkness; and he went about seeking
12 some to lead him by the hand. Then the procon-
sul, when he saw what was done, believed, being
astonished at the teaching of the Lord.
13 Now Paul and his company set sail from Paphos,
and came to Perga in Pamphylia: and John depart-
14 ed from them and returned to Jerusalem. But they,
passing through from Perga, came to Antioch of
Pisidia; and they went into the synagogue on the
15 sabbath day, and sat down. And after the reading
of the law and the prophets the rulers of the syna-
gogue sent unto them, saying, Brethren, if ye have
any word of exhortation for the people, say on.
16 And Paul stood up, and beckoning with the hand
said,

Men of Israel, and ye that fear God, hearken.
17 The God of this people Israel chose our fathers, and
exalted the people when they sojourned in the land
of Egypt, and with a high arm led he them forth
18 out of it. And for about the time of forty years [3] Many ancient authorities read *bare he them as a nursing-father in the wilderness.* See Deut. i. 31.
19 [3]suffered he their manners* in the wilderness. And
when he had destroyed seven nations in the land of
Canaan, he gave *them* their land for an inheritance,
20 for about four hundred and fifty years: and after
these things he gave *them* judges until Samuel the
21 prophet. And afterward they asked for a king:
and God gave unto them

* For "suffered he their manners" read "as a nursing-father bare he them", and in the marg. read "Many ancient authorities read *suffered he their manners*"—*Am. Com.*

Saul the son of Kish, a man of the tribe of Ben-
jamin, for the space of forty years. And when he 22
had removed him, he raised up David to be their
king; to whom also he bare witness, and said, I
have found David the son of Jesse, a man after
my heart, who shall do all my [1]will. Of this 23
man's seed hath God according to promise brought
unto Israel a Saviour, Jesus; when John had first 24
preached [2]before his coming the baptism of repent-
ance to all the people of Israel. And as John was 25
fulfilling his course, he said, What suppose ye that
I am? I am not *he*. But behold, there cometh one
after me, the shoes of whose feet I am not wor-
thy to unloose. Brethren, children of the stock of 26
Abraham, and those among you that fear God, to us
is the word of this salvation sent forth. For they 27
that dwell in Jerusalem, and their rulers, because
they knew him not, nor the voices of the prophets
which are read every sabbath, fulfilled *them* by con-
demning *him*. And though they found no cause of 28
death *in him*, yet asked they of Pilate that he should
be slain. And when they had fulfilled all things 29
that were written of him, they took him down from
the tree, and laid him in a tomb. But God raised 30
him from the dead: and he was seen for many days 31
of them that came up with him from Galilee to Je-
rusalem, who are now his witnesses unto the people.
And we bring you good tidings of the promise 32
made unto the fathers, how that God hath fulfilled 33
the same unto our children, in that he raised up
Jesus; as also it is written in the second psalm,
Thou art my Son, this day have I begotten thee.
And as concerning that he raised him up from the 34
dead, now no more to return to corruption, he hath
spoken on this wise, I will give you the holy and
sure *blessings* of David. Because he saith also in 35
another *psalm*, Thou wilt not give thy Holy One to
see corruption. For David, after he had [3]in his 36
own generation served the counsel of God, fell on
sleep, and was laid unto his fathers, and saw cor-
ruption: but he whom God raised up saw no cor- 37

1 Gr. *wills*.

2 Gr. *before the face of his entering in*.

3 Or, *served his own generation by the counsel of God, fell on sleep* Or, *served his own generation, fell on sleep by the counsel of God*

ὁ θεὸς τὸν Σαοὺλ υἱὸν Κείς, ἄνδρα ἐκ φυλῆς Βενιαμείν,
22 ἔτη τεσσεράκοντα· καὶ μεταστήσας αὐτὸν ἤγειρεν τὸν
Δαυεὶδ αὐτοῖς εἰς βασιλέα, ᾧ καὶ εἶπεν μαρτυρήσας ΕὙΡΟΝ
ΔΑΥΕῚΔ τὸν τοῦ Ἰεσσαί, ⌜ἌΝΔΡΑ⌝ ΚΑΤᾺ ΤῊΝ ΚΑΡΔΊΑΝ ΜΟΥ,
23 ὃς ποιήσει πάντα τὰ θελήματά μου. τούτου ὁ θεὸς ἀπὸ
τοῦ σπέρματος κατ' ἐπαγγελίαν ἤγαγεν τῷ Ἰσραὴλ σωτῆρα
24 Ἰησοῦν, προκηρύξαντος Ἰωάνου πρὸ προσώπου τῆς εἰσόδου
25 αὐτοῦ βάπτισμα μετανοίας παντὶ τῷ λαῷ Ἰσραήλ. ὡς δὲ
ἐπλήρου Ἰωάνης τὸν δρόμον, ἔλεγεν Τί ἐμὲ ὑπονοεῖτε
⌜εἶναι; οὐκ⌝ εἰμὶ ἐγώ· ἀλλ' ἰδοὺ ἔρχεται μετ' ἐμὲ οὗ οὐκ εἰμὶ εἶναι, οὐ[κ]
26 ἄξιος τὸ ὑπόδημα τῶν ποδῶν λῦσαι. Ἄνδρες ἀδελφοί, υἱοὶ
γένους Ἀβραὰμ καὶ οἱ ἐν ὑμῖν φοβούμενοι τὸν θεόν, ἡμῖν
27 Ὁ ΛΌΓΟΣ τῆς σωτηρίας ταύτης ἘΞΑΠΕΣΤΆΛΗ. οἱ γὰρ κατοι-
κοῦντες ἐν Ἰερουσαλὴμ καὶ οἱ ἄρχοντες αὐτῶν τοῦτον
ἀγνοήσαντες καὶ τὰς φωνὰς τῶν προφητῶν τὰς κατὰ πᾶν
28 σάββατον ἀναγινωσκομένας κρίναντες ἐπλήρωσαν, καὶ
μηδεμίαν αἰτίαν θανάτου εὑρόντες ⌜ᾐτήσαντο⌝ Πειλᾶτον ᾔτησαν τ[...]
29 ἀναιρεθῆναι αὐτόν· ὡς δὲ ἐτέλεσαν πάντα τὰ ⌜περὶ αὐτοῦ γεγραμμένα π[...] αὐτοῦ
γεγραμμένα⌝, καθελόντες ἀπὸ τοῦ ξύλου ἔθηκαν εἰς μνη-
30 31 μεῖον. ὁ δὲ θεὸς ἤγειρεν αὐτὸν ἐκ νεκρῶν· ὃς ὤφθη ἐπὶ
ἡμέρας πλείους τοῖς συναναβᾶσιν αὐτῷ ἀπὸ τῆς Γαλιλαίας
εἰς Ἰερουσαλήμ, οἵτινες [νῦν] εἰσὶ μάρτυρες αὐτοῦ πρὸς τὸν
32 λαόν. καὶ ἡμεῖς ὑμᾶς εὐαγγελιζόμεθα τὴν πρὸς τοὺς
πατέρας ἐπαγγελίαν γενομένην ὅτι ταύτην ὁ θεὸς ἐκπεπλή-
33 ρωκεν τοῖς τέκνοις ⌜ἡμῶν⌝ ἀναστήσας Ἰησοῦν, ὡς καὶ ἐν τῷ Ap.†
ψαλμῷ γέγραπται τῷ δευτέρῳ Υἱός μου εἶ σύ, ἐγὼ Ap.
34 ΣΉΜΕΡΟΝ ΓΕΓΈΝΝΗΚΆ ΣΕ. ὅτι δὲ ἀνέστησεν αὐτὸν ἐκ νεκρῶν
μηκέτι μέλλοντα ὑποστρέφειν εἰς ΔΙΑΦΘΟΡΆΝ, οὕτως εἴρηκεν
35 ὅτι ΔΏΣΩ ὙΜῖΝ ΤᾺ ὍΣΙΑ ΔΑΥΕῚΔ ΤᾺ ΠΙΣΤΆ. διότι καὶ
ἐν ἑτέρῳ λέγει ΟΥ̓ ΔΏΣΕΙΣ ΤῸΝ ὍΣΙΌΝ ΣΟΥ ἸΔΕῖΝ ΔΙΑΦΘΟ-
36 ΡΆΝ· ΔΑΥΕῚΔ μὲν γὰρ ἰδίᾳ γενεᾷ ὑπηρετήσας τῇ τοῦ θεοῦ
βουλῇ ἐκοιμήθη καὶ προσετέθη ΠΡῸΣ ΤΟῪΣ ΠΑΤΈΡΑΣ ΑΥ̓ΤΟῦ
37 καὶ εἶδεν διαφθοράν, ὃν δὲ ὁ θεὸς ἤγειρεν οὐκ εἶδεν δια-

φθοράν. Γνωστὸν οὖν ἔστω ὑμῖν, ἄνδρες ἀδελφοί, ὅτι διὰ 38
τούτου ὑμῖν ἄφεσις ἁμαρτιῶν καταγγέλλεται, καὶ ἀπὸ πάν- 39
των ὧν οὐκ ἠδυνήθητε ἐν νόμῳ Μωυσέως δικαιωθῆναι ἐν
τούτῳ πᾶς ὁ πιστεύων δικαιοῦται. βλέπετε οὖν μὴ ἐπέλ- 40
θῃ τὸ εἰρημένον ἐν τοῖς προφήταις

Ἴδετε, οἱ καταφρονηταί, καὶ θαυμάσατε καὶ ἀφα- 41
νίσθητε,
ὅτι ἔργον ἐργάζομαι ἐγὼ ἐν ταῖς ἡμέραις ὑμῶν,
ἔργον ὃ οὐ μὴ πιστεύσητε ἐάν τις ἐκδιηγῆται
ὑμῖν.

Αφ.† ⸀Ἐξιόντων δὲ αὐτῶν παρεκάλουν εἰς τὸ μεταξὺ σάββατον 42
λαληθῆναι αὐτοῖς τὰ ῥήματα ταῦτα.⸃ λυθείσης δὲ τῆς 43
συναγωγῆς ἠκολούθησαν πολλοὶ τῶν Ἰουδαίων καὶ τῶν
σεβομένων προσηλύτων τῷ Παύλῳ καὶ τῷ Βαρνάβᾳ, οἵτινες
προσλαλοῦντες αὐτοῖς ἔπειθον αὐτοὺς προσμένειν τῇ χάριτι
τε | ἐχομένῳ τοῦ θεοῦ. Τῷ ⸀δὲ⸃ ⸀ἐρχομένῳ⸃ σαββάτῳ σχε- 44
κυρίου δὸν πᾶσα ἡ πόλις συνήχθη ἀκοῦσαι τὸν λόγον τοῦ ⸀θεοῦ⸃.
ἰδόντες δὲ οἱ Ἰουδαῖοι τοὺς ὄχλους ἐπλήσθησαν ζήλου καὶ 45
ἀντέλεγον τοῖς ὑπὸ Παύλου λαλουμένοις βλασφημοῦντες.
παρρησιασάμενοί τε ὁ Παῦλος καὶ ὁ Βαρνάβας εἶπαν 46
Ὑμῖν ἦν ἀναγκαῖον πρῶτον λαληθῆναι τὸν λόγον τοῦ θεοῦ·
ἐπεὶ δὲ ⸀ἐπειδὴ⸃ ἀπωθεῖσθε αὐτὸν καὶ οὐκ ἀξίους κρίνετε ἑαυτοὺς
τῆς αἰωνίου ζωῆς, ἰδοὺ στρεφόμεθα εἰς τὰ ἔθνη· οὕτω γὰρ 47
ἐντέταλται ἡμῖν ὁ κύριος

Τέθεικά σε εἰς φῶς ἐθνῶν
τοῦ εἶναί σε εἰς σωτηρίαν ἕως ἐσχάτου τῆς γῆς.

ἀκούοντα δὲ τὰ ἔθνη ἔχαιρον καὶ ἐδόξαζον τὸν λόγον τοῦ 48
κυρίου ⸀θεοῦ⸃, καὶ ἐπίστευσαν ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν
αἰώνιον· διεφέρετο δὲ ὁ λόγος τοῦ κυρίου δι' ὅλης τῆς 49
χώρας. οἱ δὲ Ἰουδαῖοι παρώτρυναν τὰς σεβομένας γυναῖ- 50
κας τὰς εὐσχήμονας καὶ τοὺς πρώτους τῆς πόλεως καὶ
ἐπήγειραν διωγμὸν ἐπὶ τὸν Παῦλον καὶ Βαρνάβαν, καὶ
ἐξέβαλον αὐτοὺς ἀπὸ τῶν ὁρίων αὐτῶν. οἱ δὲ ἐκτιναξάμε- 51

38 ruption. Be it known unto you therefore, brethren,
that through this man is proclaimed unto you re-
39 mission of sins: and by him every one that be-
lieveth is justified from all things, from which ye
40 could not be justified by the law of Moses. Beware
therefore, lest that come upon *you*, which is spoken
in the prophets;

41 Behold, ye despisers, and wonder, and [1]perish;
For I work a work in your days,
A work which ye shall in no wise believe, if
one declare it unto you.

42 And as they went out, they besought that these
words might be spoken to them the next sabbath.
43 Now when the synagogue broke up, many of the
Jews and of the devout proselytes followed Paul
and Barnabas: who, speaking to them, urged them
to continue in the grace of God.
44 And the next sabbath almost the whole city was
45 gathered together to hear the word of [2]God. But
when the Jews saw the multitudes, they were filled
with jealousy, and contradicted the things which
46 were spoken by Paul, and [3]blasphemed. And Paul
and Barnabas spake out boldly, and said, It was
necessary that the word of God should first be
spoken to you. Seeing ye thrust it from you, and
judge yourselves unworthy of eternal life, lo, we
47 turn to the Gentiles. For so hath the Lord com-
manded us, *saying*,

I have set thee for a light of the Gentiles,
That thou shouldest be for salvation unto the
uttermost part of the earth.

48 And as the Gentiles heard this, they were glad, and
glorified the word of [2]God: and as many as were or-
49 dained to eternal life believed. And the word of
the Lord was spread abroad throughout all the re-
50 gion. But the Jews urged on the devout women of
honourable estate, and the chief men of the city,
and stirred up a persecution against Paul and Bar-
51 nabas, and cast them out of their borders. But
they shook

[1] Or, *vanish away*

[2] Many ancient authorities read *the Lord.*

[3] Or, *railed*

off the dust of their feet against them, and came
unto Iconium. And the disciples were filled with 52
joy and with the Holy Ghost.
And it came to pass in Iconium, that they en- **14**
tered together into the synagogue of the Jews, and
so spake, that a great multitude both of Jews and
of Greeks believed. But the Jews that were diso- 2
bedient stirred up the souls of the Gentiles, and
made them evil affected against the brethren. Long 3
time therefore they tarried *there* speaking boldly in
the Lord, which bare witness unto the word of his
grace, granting signs and wonders to be done by
their hands. But the multitude of the city was di- 4
vided; and part held with the Jews, and part with
the apostles. And when there was made an onset 5
both of the Gentiles and of the Jews with their
rulers, to entreat them shamefully, and to stone
them, they became aware of it, and fled unto the 6
cities of Lycaonia, Lystra and Derbe, and the re-
gion round about: and there they preached the 7
gospel.
And at Lystra there sat a certain man, impotent 8
in his feet, a cripple from his mother's womb, who
never had walked. The same heard Paul speak- 9
ing: who, fastening his eyes upon him, and seeing
that he had faith to be [1]made whole*, said with a 10
loud voice, Stand upright on thy feet. And he
leaped up and walked. And when the multitudes 11
saw what Paul had done, they lifted up their voice,
saying in the speech of Lycaonia, The gods are
come down to us in the likeness of men. And they 12
called Barnabas, [2]Jupiter; and Paul, [3]Mercury, be-
cause he was the chief speaker. And the priest of 13
[2]Jupiter whose *temple* was before the city, brought
oxen and garlands unto the gates, and would have
done sacrifice with the multitudes. But when the 14
apostles, Barnabas and Paul, heard of it, they rent
their garments, and sprang forth among the multi-
tude, crying out and saying, Sirs, why do ye these 15
things? We also are men of like [4]passions with
you, and bring you good tidings, that ye should
turn from these vain things unto the living God,
who made the heaven and the earth

1 Or, *saved*
2 Gr. *Zeus.*
3 Gr. *Hermes.*
4 Or, *nature*

* "made whole" omit marg. 1—*Am. Com.*

νοι τὸν κονιορτὸν τῶν ποδῶν ἐπ' αὐτοὺς ἦλθον εἰς Ἰκόνιον,
52 ⌜οἵ τε⌝ μαθηταὶ ἐπληροῦντο χαρᾶς καὶ πνεύματος ἁγίου. οἱ δὲ
1 Ἐγένετο δὲ ἐν Ἰκονίῳ κατὰ τὸ αὐτὸ εἰσελθεῖν αὐτοὺς
εἰς τὴν συναγωγὴν τῶν Ἰουδαίων καὶ λαλῆσαι οὕτως ὥστε
2 πιστεῦσαι Ἰουδαίων τε καὶ Ἑλλήνων πολὺ πλῆθος. οἱ δὲ
ἀπειθήσαντες Ἰουδαῖοι ἐπήγειραν καὶ ἐκάκωσαν τὰς ψυχὰς
3 τῶν ἐθνῶν κατὰ τῶν ἀδελφῶν. ἱκανὸν μὲν οὖν χρόνον Ap.
διέτριψαν παρρησιαζόμενοι ἐπὶ τῷ κυρίῳ τῷ μαρτυροῦντι
τῷ λόγῳ τῆς χάριτος αὐτοῦ, διδόντι σημεῖα καὶ τέρατα
4 γίνεσθαι διὰ τῶν χειρῶν αὐτῶν. ἐσχίσθη δὲ τὸ πλῆθος
τῆς πόλεως, καὶ οἱ μὲν ἦσαν σὺν τοῖς Ἰουδαίοις οἱ δὲ σὺν
5 τοῖς ἀποστόλοις. ὡς δὲ ἐγένετο ὁρμὴ τῶν ἐθνῶν τε καὶ
Ἰουδαίων σὺν τοῖς ἄρχουσιν αὐτῶν ὑβρίσαι καὶ λιθοβολῆ-
6 σαι αὐτούς, συνιδόντες κατέφυγον εἰς τὰς πόλεις τῆς Λυ-
7 καονίας Λύστραν καὶ Δέρβην καὶ τὴν περίχωρον, κἀκεῖ
8 εὐαγγελιζόμενοι ἦσαν. Καί τις ἀνὴρ ἀδύνατος
ἐν Λύστροις τοῖς ποσὶν ἐκάθητο, χωλὸς ἐκ κοιλίας μητρὸς
9 αὐτοῦ, ὃς οὐδέποτε περιεπάτησεν. οὗτος ἤκουεν τοῦ Παύ-
λου λαλοῦντος· ὃς ἀτενίσας αὐτῷ καὶ ἰδὼν ὅτι ἔχει πίστιν
10 τοῦ σωθῆναι εἶπεν μεγάλῃ φωνῇ Ἀνάστηθι ἐπὶ τοὺς πό-
11 δας σου ὀρθός· καὶ ἥλατο καὶ περιεπάτει. οἵ τε ὄχλοι
ἰδόντες ὃ ἐποίησεν Παῦλος ἐπῆραν τὴν φωνὴν αὐτῶν Λυ-
καονιστὶ λέγοντες Οἱ θεοὶ ὁμοιωθέντες ἀνθρώποις κατέ-
12 βησαν πρὸς ἡμᾶς, ἐκάλουν τε τὸν Βαρνάβαν Δία, τὸν δὲ
Παῦλον Ἑρμῆν ἐπειδὴ αὐτὸς ἦν ὁ ἡγούμενος τοῦ λόγου.
13 ὅ τε ἱερεὺς τοῦ Διὸς τοῦ ὄντος πρὸ τῆς πόλεως ταύρους
καὶ στέμματα ἐπὶ τοὺς πυλῶνας ἐνέγκας σὺν τοῖς ὄχλοις
14 ἤθελεν θύειν. ἀκούσαντες δὲ οἱ ἀπόστολοι Βαρνάβας καὶ
Παῦλος, διαρρήξαντες τὰ ἱμάτια ⌜ἑαυτῶν⌝ ἐξεπήδησαν αὐτῶν
15 εἰς τὸν ὄχλον, κράζοντες καὶ λέγοντες Ἄνδρες, τί ταῦτα
ποιεῖτε; καὶ ἡμεῖς ὁμοιοπαθεῖς ἐσμὲν ὑμῖν ἄνθρωποι, εὐαγ-
γελιζόμενοι ὑμᾶς ἀπὸ τούτων τῶν ματαίων ἐπιστρέφειν
ἐπὶ θεὸν ζῶντα ὃς ἐποίησεν τὸν οὐρανὸν καὶ τὴν γῆν

ΚΑῚ ΤῊΝ ΘΆΛΑCCΑΝ ΚΑῚ ΠΆΝΤΑ ΤᾺ ἘΝ ΑΥ̓ΤΟῖC· ὃς ἐν ταῖς 16
παρῳχημέναις γενεαῖς εἴασεν πάντα τὰ ἔθνη πορεύεσθαι
ταῖς ὁδοῖς αὐτῶν· καίτοι οὐκ ἀμάρτυρον αὐτὸν ἀφῆκεν 17
ἀγαθουργῶν, οὐρανόθεν ὑμῖν ὑετοὺς διδοὺς καὶ καιροὺς
καρποφόρους, ἐμπιπλῶν τροφῆς καὶ εὐφροσύνης τὰς καρ-
δίας ὑμῶν. καὶ ταῦτα λέγοντες μόλις κατέπαυσαν τοὺς 18
ὄχλους τοῦ μὴ θύειν αὐτοῖς. Ἐπῆλθαν δὲ ἀπὸ 19
Ἀντιοχείας καὶ Ἰκονίου Ἰουδαῖοι, καὶ πείσαντες τοὺς ὄχλους
καὶ λιθάσαντες τὸν Παῦλον ἔσυρον ἔξω τῆς πόλεως, νομί-
ζοντες αὐτὸν τεθνηκέναι. κυκλωσάντων δὲ τῶν μαθητῶν 20
αὐτὸν ἀναστὰς εἰσῆλθεν εἰς τὴν πόλιν. καὶ τῇ ἐπαύριον
ἐξῆλθεν σὺν τῷ Βαρνάβᾳ εἰς Δέρβην. εὐαγγελισάμενοί 21
τε τὴν πόλιν ἐκείνην καὶ μαθητεύσαντες ἱκανοὺς ὑπέστρε-
ψαν εἰς τὴν Λύστραν καὶ εἰς Ἰκόνιον καὶ [εἰς] Ἀντιόχειαν,
ἐπιστηρίζοντες τὰς ψυχὰς τῶν μαθητῶν, παρακαλοῦντες 22
ἐμμένειν τῇ πίστει καὶ ὅτι διὰ πολλῶν θλίψεων δεῖ ἡμᾶς
εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ. χειροτονήσαντες δὲ 23
αὐτοῖς κατ' ἐκκλησίαν πρεσβυτέρους προσευξάμενοι μετὰ
νηστειῶν παρέθεντο αὐτοὺς τῷ κυρίῳ εἰς ὃν πεπιστεύκει-
σαν. καὶ διελθόντες τὴν Πισιδίαν ἦλθαν εἰς τὴν Παμ- 24
εἰς τὴν Πέργην φυλίαν, καὶ λαλήσαντες ⌜ἐν Πέργῃ⌝ τὸν λόγον κατέβησαν 25
εἰς Ἀτταλίαν, κἀκεῖθεν ἀπέπλευσαν εἰς Ἀντιόχειαν, ὅθεν 26
ἦσαν παραδεδομένοι τῇ χάριτι τοῦ θεοῦ εἰς τὸ ἔργον ὃ
ἐπλήρωσαν. Παραγενόμενοι δὲ καὶ συναγαγόντες τὴν 27
ἐκκλησίαν ἀνήγγελλον ὅσα ἐποίησεν ὁ θεὸς μετ' αὐτῶν
καὶ ὅτι ἤνοιξεν τοῖς ἔθνεσιν θύραν πίστεως. διέτριβον δὲ 28
χρόνον οὐκ ὀλίγον σὺν τοῖς μαθηταῖς.

ΚΑΙ ΤΙΝΕΣ ΚΑΤΕΛΘΟΝΤΕΣ ἀπὸ τῆς Ἰουδαίας 1
ἐδίδασκον τοὺς ἀδελφοὺς ὅτι Ἐὰν μὴ περιτμηθῆτε τῷ
ἔθει τῷ Μωυσέως, οὐ δύνασθε σωθῆναι. γενομένης δὲ 2

16 and the sea, and all that in them is: who in the
generations gone by suffered all the nations to
17 walk in their own ways. And yet he left not
himself without witness, in that he did good, and
gave you from heaven rains and fruitful seasons,
18 filling your hearts with food and gladness. And
with these sayings scarce restrained they the mul-
titudes from doing sacrifice unto them.
19 But there came Jews thither from Antioch and
Iconium: and having persuaded the multitudes, they
stoned Paul, and dragged him out of the city, sup-
20 posing that he was dead. But as the disciples stood
round about him, he rose up, and entered into the
city: and on the morrow he went forth with Barnabas
21 to Derbe. And when they had preached the gospel
to that city, and had made many disciples, they re-
turned to Lystra, and to Iconium, and to Antioch,
22 confirming the souls of the disciples, exhorting them
to continue in the faith, and that through many
tribulations we must enter into the kingdom of God.
23 And when they had appointed for them elders in
every church, and had prayed with fasting, they
commended them to the Lord, on whom they had
24 believed. And they passed through Pisidia, and
25 came to Pamphylia. And when they had spoken
26 the word in Perga, they went down to Attalia; and
thence they sailed to Antioch, from whence they
had been committed to the grace of God for the
27 work which they had fulfilled. And when they
were come, and had gathered the church together,
they rehearsed all things that God had done with
them, and how that he had opened a door of faith
28 unto the Gentiles. And they tarried no little time
with the disciples.

15 And certain men came down from Judæa and
taught the brethren, *saying*, Except ye be circum-
cised after the custom of Moses, ye cannot be saved.
2 And when

Paul and Barnabas had no small dissension and
questioning with them, *the brethren* appointed that
Paul and Barnabas, and certain other of them,
should go up to Jerusalem unto the apostles and
elders about this question. They therefore, being 3
brought on their way by the church, passed through
both Phœnicia and Samaria, declaring the conver-
sion of the Gentiles: and they caused great joy unto
all the brethren. And when they were come to Je- 4
rusalem, they were received of the church and the
apostles and the elders, and they rehearsed all things
that God had done with them. But there rose up 5
certain of the sect of the Pharisees who believed,
saying, It is needful to circumcise them, and to charge
them to keep the law of Moses.

And the apostles and the elders were gathered to- 6
gether to consider of this matter. And when there 7
had been much questioning, Peter rose up, and said
unto them,

Brethren, ye know how that [1]a good while ago
God made choice among you, that by my mouth the
Gentiles should hear the word of the gospel, and be-
lieve. And God, which knoweth the heart, bare 8
them witness, giving them the Holy Ghost, even as
he did unto us; and he made no distinction between 9
us and them, cleansing their hearts by faith. Now 10
therefore why tempt ye God, that ye should put a
yoke upon the neck of the disciples, which neither
our fathers nor we were able to bear? But we be- 11
lieve that we shall be saved through the grace of the
Lord Jesus, in like manner as they.

And all the multitude kept silence; and they 12
hearkened unto Barnabas and Paul rehearsing what
signs and wonders God had wrought among the Gen-
tiles by them. And after they had held their peace, 13
James answered, saying,

Brethren, hearken unto me: Symeon hath re- 14
hearsed how first God did visit the Gentiles, to take
out of them a people for his name. And to this 15
agree the words

[1] Gr. *from early days.*

στάσεως καὶ ζητήσεως οὐκ ὀλίγης τῷ Παύλῳ καὶ τῷ Βαρ-
νάβᾳ πρὸς αὐτοὺς ἔταξαν ἀναβαίνειν Παῦλον καὶ Βαρνά- *Ap*
βαν καί τινας ἄλλους ἐξ αὐτῶν πρὸς τοὺς ἀποστόλους
καὶ πρεσβυτέρους εἰς Ἰερουσαλὴμ περὶ τοῦ ζητήματος
3 τούτου. Οἱ μὲν οὖν προπεμφθέντες ὑπὸ τῆς
ἐκκλησίας διήρχοντο τήν τε Φοινίκην καὶ Σαμαρίαν ἐκδιη-
γούμενοι τὴν ἐπιστροφὴν τῶν ἐθνῶν, καὶ ἐποίουν χαρὰν
4 μεγάλην πᾶσι τοῖς ἀδελφοῖς. παραγενόμενοι δὲ εἰς Ἰερο-
σόλυμα παρεδέχθησαν ἀπὸ τῆς ἐκκλησίας καὶ τῶν ἀπο-
στόλων καὶ τῶν πρεσβυτέρων, ἀνήγγειλάν τε ὅσα ὁ θεὸς
5 ἐποίησεν μετ᾽ αὐτῶν. Ἐξανέστησαν δέ τινες τῶν ἀπὸ τῆς
αἱρέσεως τῶν Φαρισαίων πεπιστευκότες, λέγοντες ὅτι δεῖ
περιτέμνειν αὐτοὺς παραγγέλλειν τε τηρεῖν τὸν νόμον
Μωυσέως.

6 Συνήχθησάν τε οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι ἰδεῖν
7 περὶ τοῦ λόγου τούτου. Πολλῆς δὲ ζητήσεως γενομένης
ἀναστὰς Πέτρος εἶπεν πρὸς αὐτούς Ἄνδρες ἀδελφοί, ὑμεῖς
ἐπίστασθε ὅτι ἀφ᾽ ἡμερῶν ἀρχαίων ἐν ὑμῖν ἐξελέξατο
ὁ θεὸς διὰ τοῦ στόματός μου ἀκοῦσαι τὰ ἔθνη τὸν λόγον
8 τοῦ εὐαγγελίου καὶ πιστεῦσαι, καὶ ὁ καρδιογνώστης θεὸς
ἐμαρτύρησεν αὐτοῖς δοὺς τὸ πνεῦμα τὸ ἅγιον καθὼς
9 καὶ ἡμῖν, καὶ ⌜οὐθὲν⌝ διέκρινεν μεταξὺ ἡμῶν τε καὶ αὐτῶν, οὐδὲν
10 τῇ πίστει καθαρίσας τὰς καρδίας αὐτῶν. νῦν οὖν τί πειρά-
ζετε τὸν θεόν, ἐπιθεῖναι ζυγὸν ἐπὶ τὸν τράχηλον τῶν
μαθητῶν ὃν οὔτε οἱ πατέρες ἡμῶν οὔτε ἡμεῖς ἰσχύσαμεν
11 βαστάσαι; ἀλλὰ διὰ τῆς χάριτος τοῦ κυρίου Ἰησοῦ πιστεύο-
12 μεν σωθῆναι καθ᾽ ὃν τρόπον κἀκεῖνοι. Ἐσίγησεν δὲ πᾶν
τὸ πλῆθος, καὶ ἤκουον Βαρνάβα καὶ Παύλου ἐξηγουμένων
ὅσα ἐποίησεν ὁ θεὸς σημεῖα καὶ τέρατα ἐν τοῖς ἔθνεσιν
13 δι᾽ αὐτῶν. Μετὰ δὲ τὸ σιγῆσαι αὐτοὺς ἀπεκρίθη Ἰάκωβος
14 λέγων Ἄνδρες ἀδελφοί, ἀκούσατέ μου. Συμεὼν ἐξηγή-
σατο καθὼς πρῶτον ὁ θεὸς ἐπεσκέψατο λαβεῖν ἐξ ἐθνῶν
15 λαὸν τῷ ὀνόματι αὐτοῦ. καὶ τούτῳ συμφωνοῦσιν οἱ λόγοι

τῶν προφητῶν, καθὼς γέγραπται

Μετὰ ταῦτα ἀναστρέψω 16
καὶ ἀνοικοδομήσω τὴν σκηνὴν Δαυεὶδ τὴν πεπτωκυῖαν
καὶ τὰ κατεστραμμένα αὐτῆς ἀνοικοδομήσω
καὶ ἀνορθώσω αὐτήν,
ὅπως ἂν ἐκζητήσωσιν οἱ κατάλοιποι τῶν ἀνθρώπων τὸν κύριον, 17
καὶ πάντα τὰ ἔθνη ἐφ' οὓς ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτούς,
λέγει Κύριος ποιῶν ταῦτα ⌜γνωστὰ ἀπ' αἰῶνος.⌝ 18

⊣ γνωστὸν ἀπ' αἰῶνός [ἐστιν] τῷ θεῷ τὸ ἔργον αὐτοῦ.⊢

διὸ ἐγὼ κρίνω μὴ παρενοχλεῖν τοῖς ἀπὸ τῶν ἐθνῶν ἐπιστρέ- 19
φουσιν ἐπὶ τὸν θεόν, ἀλλὰ ἐπιστεῖλαι αὐτοῖς τοῦ ἀπέχεσθαι 20
τῶν ἀλισγημάτων τῶν εἰδώλων καὶ τῆς πορνείας καὶ πνικτοῦ
Ap. καὶ τοῦ αἵματος· Μωυσῆς γὰρ ἐκ γενεῶν ἀρχαίων κατὰ πόλιν 21
τοὺς κηρύσσοντας αὐτὸν ἔχει ἐν ταῖς συναγωγαῖς κατὰ πᾶν
σάββατον ἀναγινωσκόμενος. Τότε ἔδοξε τοῖς 22
ἀποστόλοις καὶ τοῖς πρεσβυτέροις σὺν ὅλῃ τῇ ἐκκλησίᾳ
ἐκλεξαμένους ἄνδρας ἐξ αὐτῶν πέμψαι εἰς Ἀντιόχειαν σὺν
τῷ Παύλῳ καὶ Βαρνάβᾳ, Ἰούδαν τὸν καλούμενον Βαρσαβ-
βᾶν καὶ Σίλαν, ἄνδρας ἡγουμένους ἐν τοῖς ἀδελφοῖς, γρά- 23
ψαντες διὰ χειρὸς αὐτῶν Οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι
ἀδελφοὶ τοῖς κατὰ τὴν Ἀντιόχειαν καὶ Συρίαν καὶ Κιλικίαν
ἀδελφοῖς τοῖς ἐξ ἐθνῶν χαίρειν. Ἐπειδὴ ἠκούσαμεν ὅτι 24
τινὲς ἐξ ἡμῶν ἐτάραξαν ὑμᾶς λόγοις ἀνασκευάζοντες τὰς
ψυχὰς ὑμῶν, οἷς οὐ διεστειλάμεθα, ἔδοξεν ἡμῖν γενομένοις 25
ἐκλεξαμένους ὁμοθυμαδὸν ⌜ἐκλεξαμένοις⌝ ἄνδρας πέμψαι πρὸς ὑμᾶς σὺν
τοῖς ἀγαπητοῖς ἡμῶν Βαρνάβᾳ καὶ Παύλῳ, ἀνθρώποις 26
παραδεδωκόσι τὰς ψυχὰς αὐτῶν ὑπὲρ τοῦ ὀνόματος τοῦ
κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. ἀπεστάλκαμεν οὖν Ἰούδαν 27
καὶ Σίλαν, καὶ αὐτοὺς διὰ λόγου ἀπαγγέλλοντας τὰ αὐτά.
ἔδοξεν γὰρ τῷ πνεύματι τῷ ἁγίῳ καὶ ἡμῖν μηδὲν πλέον ἐπι- 28
τίθεσθαι ὑμῖν βάρος πλὴν τούτων τῶν ἐπάναγκες, ἀπέχεσθαι

of the prophets; as it is written,
16 After these things I will return,
And I will build again the tabernacle of David, which is fallen;
And I will build again the ruins thereof,
And I will set it up:
17 That the residue of men may seek after the Lord,
And all the Gentiles, upon whom my name is called,
18 Saith the Lord, [1]who maketh these things known
from the beginning of the world*.
19 Wherefore my judgement is, that we trouble not them
20 which from among the Gentiles turn to God; but that
we [2]write unto them, that they abstain from the pollu-
tions of idols, and from fornication, and from what is
21 strangled, and from blood. For Moses from genera-
tions of old hath in every city them that preach him,
being read in the synagogues every sabbath.
22 Then it seemed good to the apostles and the elders,
with the whole church, to choose men out of their com-
pany, and send them to Antioch with Paul and Barna-
bas; *namely*, Judas called Barsabbas, and Silas, chief
23 men among the brethren: and they wrote *thus* by them,
The apostles and the elder brethren† unto the brethren
which are of the Gentiles in Antioch and Syria and
24 Cilicia, greeting: Forasmuch as we have heard that
certain [3]which went out from us have troubled you
with words, subverting your souls; to whom we gave
25 no commandment; it seemed good unto us, having
come to one accord, to choose out men and send
them unto you with our beloved Barnabas and Paul,
26 men that have hazarded their lives for the name of
27 our Lord Jesus Christ. We have sent therefore Judas
and Silas, who themselves also shall tell you the same
28 things by word of mouth. For it seemed good to the
Holy Ghost, and to us, to lay upon you no greater bur-
29 den than these necessary things; that ye abstain from

1 Or, *who doeth these things which were known*

2 Or, *enjoin them*

3 Some ancient authorities omit *which went out.*

* For "from the beginning of the world" read "from of old"—*Am. Com.*

† For "The apostles and the elder brethren" read "The apostles and the elders, brethren," and put the present text into the marg.—*Am. Com.*

things sacrificed to idols, and from blood, and from
things strangled, and from fornication; from which
if ye keep yourselves, it shall be well with you.
Fare ye well.
So they, when they were dismissed, came down 30
to Antioch; and having gathered the multitude together, they delivered the epistle. And when they 31
had read it, they rejoiced for the [1]consolation. And 32
Judas and Silas, being themselves also prophets,[2]exhorted the brethren with many words, and confirmed
them. And after they had spent some time *there*, 33
they were dismissed in peace from the brethren unto
those that had sent them forth[3]. But Paul and Bar- 35
nabas tarried in Antioch, teaching and preaching
the word of the Lord, with many others also.
And after some days Paul said unto Barnabas, 36
Let us return now and visit the brethren in every
city wherein we proclaimed the word of the Lord,
and see how they fare. And Barnabas was minded 37
to take with them John also, who was called Mark.
But Paul thought not good to take with them him 38
who withdrew from them from Pamphylia, and went
not with them to the work. And there arose a sharp 39
contention, so that they parted asunder one from the
other, and Barnabas took Mark with him, and sailed
away unto Cyprus; but Paul chose Silas, and went 40
forth, being commended by the brethren to the grace
of the Lord. And he went through Syria and Ci- 41
licia, confirming the churches.
And he came also to Derbe and to Lystra: and **16**
behold, a certain disciple was there, named Timothy,
the son of a Jewess which believed; but his father
was a Greek. The same was well reported of by the 2
brethren that were at Lystra and Iconium. Him 3
would Paul have to go forth with him; and he took
and circumcised him because of the Jews that were
in those parts: for they all knew that

1 Or, *exhortation*

2 Or, *comforted*

3 Some ancient authorities insert, with variations, ver. 34 *But it seemed good unto Silas to abide there.*

29 εἰδωλοθύτων καὶ αἵματος καὶ πνικτῶν καὶ πορνείας· ἐξ ὧν
διατηροῦντες ἑαυτοὺς εὖ πράξετε⊤. Ἔρρωσθε. ⊣ φερόμενοι ἐν τ[ῷ] ἁγίῳ πνεύματι ⊢
30 Οἱ μὲν οὖν ἀπολυθέντες κατῆλθον εἰς Ἀντιόχειαν, καὶ
31 συναγαγόντες τὸ πλῆθος ἐπέδωκαν τὴν ἐπιστολήν· ἀνα-
32 γνόντες δὲ ἐχάρησαν ἐπὶ τῇ παρακλήσει. Ἰούδας τε καὶ
Σίλας, καὶ αὐτοὶ προφῆται ὄντες, διὰ λόγου πολλοῦ πα-
33 ρεκάλεσαν τοὺς ἀδελφοὺς καὶ ἐπεστήριξαν· ποιήσαντες
δὲ χρόνον ἀπελύθησαν μετ' εἰρήνης ἀπὸ τῶν ἀδελφῶν
35 πρὸς τοὺς ἀποστείλαντας αὐτούς.⊤ Παῦλος δὲ *
καὶ Βαρνάβας διέτριβον ἐν Ἀντιοχείᾳ διδάσκοντες καὶ
εὐαγγελιζόμενοι μετὰ καὶ ἑτέρων πολλῶν τὸν λόγον τοῦ
κυρίου.

36 Μετὰ δέ τινας ἡμέρας εἶπεν πρὸς Βαρνάβαν Παῦλος
Ἐπιστρέψαντες δὴ ἐπισκεψώμεθα τοὺς ἀδελφοὺς κατὰ πό-
λιν πᾶσαν ἐν αἷς κατηγγείλαμεν τὸν λόγον τοῦ κυρίου, πῶς
37 ἔχουσιν. Βαρνάβας δὲ ἐβούλετο συνπαραλαβεῖν καὶ τὸν
38 Ἰωάνην τὸν καλούμενον Μάρκον· Παῦλος δὲ ἠξίου, τὸν ἀπο-
στάντα ἀπ' αὐτῶν ἀπὸ Παμφυλίας καὶ μὴ συνελθόντα
39 αὐτοῖς εἰς τὸ ἔργον, μὴ συνπαραλαμβάνειν τοῦτον. ἐγένετο
δὲ παροξυσμὸς ὥστε ἀποχωρισθῆναι αὐτοὺς ἀπ' ἀλλήλων,
τόν τε Βαρνάβαν παραλαβόντα τὸν Μάρκον ἐκπλεῦσαι εἰς
40 Κύπρον. Παῦλος δὲ ἐπιλεξάμενος Σίλαν ἐξῆλθεν παρα-
41 δοθεὶς τῇ χάριτι τοῦ κυρίου ὑπὸ τῶν ἀδελφῶν, διήρχετο
δὲ τὴν Συρίαν καὶ [τὴν] Κιλικίαν ἐπιστηρίζων τὰς ἐκκλη-
1 σίας. Κατήντησεν δὲ καὶ εἰς Δέρβην καὶ εἰς
Λύστραν. καὶ ἰδοὺ μαθητής τις ἦν ἐκεῖ ὀνόματι Τιμόθεος,
2 υἱὸς γυναικὸς Ἰουδαίας πιστῆς πατρὸς δὲ Ἕλληνος, ὃς
ἐμαρτυρεῖτο ὑπὸ τῶν ἐν Λύστροις καὶ Ἰκονίῳ ἀδελφῶν·
3 τοῦτον ἠθέλησεν ὁ Παῦλος σὺν αὐτῷ ἐξελθεῖν, καὶ λαβὼν
περιέτεμεν αὐτὸν διὰ τοὺς Ἰουδαίους τοὺς ὄντας ἐν τοῖς
τόποις ἐκείνοις, ᾔδεισαν γὰρ ἅπαντες ὅτι Ἕλλην ὁ

* ⊣ ἔδοξεν δὲ τῷ Σίλᾳ ἐπιμεῖναι αὐτούς (v. αὐτοῦ) [, μόνος δὲ Ἰούδας ἐπορεύθη]. ⊢

πατὴρ αὐτοῦ ὑπῆρχεν. Ὡς δὲ διεπορεύοντο τὰς πόλεις, 4
παρεδίδοσαν αὐτοῖς φυλάσσειν τὰ δόγματα τὰ κεκριμένα
ὑπὸ τῶν ἀποστόλων καὶ πρεσβυτέρων τῶν ἐν Ἰεροσολύ-
μοις. Αἱ μὲν οὖν ἐκκλησίαι ἐστερεοῦντο τῇ 5
πίστει καὶ ἐπερίσσευον τῷ ἀριθμῷ καθ' ἡμέραν.

Διῆλθον δὲ τὴν Φρυγίαν καὶ Γαλατικὴν χώραν, κωλυ- 6
θέντες ὑπὸ τοῦ ἁγίου πνεύματος λαλῆσαι τὸν λόγον ἐν τῇ
Ἀσίᾳ, ἐλθόντες δὲ κατὰ τὴν Μυσίαν ἐπείραζον εἰς τὴν 7
Βιθυνίαν πορευθῆναι καὶ οὐκ εἴασεν αὐτοὺς τὸ πνεῦμα
Ἰησοῦ· παρελθόντες δὲ τὴν Μυσίαν κατέβησαν εἰς Τρῳάδα. 8
καὶ ὅραμα διὰ νυκτὸς τῷ Παύλῳ ὤφθη, ἀνὴρ Μακεδών 9
τις ἦν ἑστὼς καὶ παρακαλῶν αὐτὸν καὶ λέγων Διαβὰς
εἰς Μακεδονίαν βοήθησον ἡμῖν. ὡς δὲ τὸ ὅραμα εἶδεν, 10
εὐθέως ἐζητήσαμεν ἐξελθεῖν εἰς Μακεδονίαν, συνβιβάζοντες
ὅτι προσκέκληται ἡμᾶς ὁ θεὸς εὐαγγελίσασθαι αὐτούς.

Ἀναχθέντες οὖν ἀπὸ Τρῳάδος εὐθυδρομήσαμεν εἰς 11
Σαμοθρᾴκην, τῇ δὲ ἐπιούσῃ εἰς Νέαν Πόλιν, κἀκεῖθεν εἰς 12
Ap.† Φιλίππους, ἥτις ἐστὶν ⸀πρώτη τῆς μερίδος⸁ Μακεδονίας
πόλις, κολωνία. Ἦμεν δὲ ἐν ταύτῃ τῇ πόλει
διατρίβοντες ἡμέρας τινάς. τῇ τε ἡμέρᾳ τῶν σαββάτων 13
ἐξήλθομεν ἔξω τῆς πύλης παρὰ ποταμὸν οὗ ἐνομίζομεν
προσευχὴν εἶναι, καὶ καθίσαντες ἐλαλοῦμεν ταῖς συνελθού-
σαις γυναιξίν. καί τις γυνὴ ὀνόματι Λυδία, πορφυρό- 14
πωλις πόλεως Θυατείρων σεβομένη τὸν θεόν, ἤκουεν, ἧς
ὁ κύριος διήνοιξεν τὴν καρδίαν προσέχειν τοῖς λαλουμένοις
ὑπὸ Παύλου. ὡς δὲ ἐβαπτίσθη καὶ ὁ οἶκος αὐτῆς, παρε- 15
κάλεσεν λέγουσα Εἰ κεκρίκατέ με πιστὴν τῷ κυρίῳ εἶναι,
εἰσελθόντες εἰς τὸν οἶκόν μου μένετε· καὶ παρεβιάσατο
ἡμᾶς. Ἐγένετο δὲ πορευομένων ἡμῶν εἰς τὴν 16
προσευχὴν παιδίσκην τινὰ ἔχουσαν πνεῦμα πύθωνα ὑπαντῆ-
σαι ἡμῖν, ἥτις ἐργασίαν πολλὴν παρεῖχεν τοῖς κυρίοις
αὐτῆς μαντευομένη· αὕτη κατακολουθοῦσα [τῷ] Παύλῳ 17
καὶ ἡμῖν ἔκραζεν λέγουσα Οὗτοι οἱ ἄνθρωποι δοῦλοι τοῦ

4 his father was a Greek. And as they went on their
way through the cities, they delivered them the de-
crees for to keep, which had been ordained of the
5 apostles and elders that were at Jerusalem. So the
churches were strengthened in the faith, and in-
creased in number daily.
6 And they went through the region of Phrygia
and Galatia, having been forbidden of the Holy
7 Ghost to speak the word in Asia; and when they
were come over against Mysia, they assayed to go
into Bithynia; and the Spirit of Jesus suffered them
8 not; and passing by Mysia, they came down to Troas.
9 And a vision appeared to Paul in the night; There
was a man of Macedonia standing, beseeching him,
and saying, Come over into Macedonia, and help us.
10 And when he had seen the vision, straightway we
sought to go forth into Macedonia, concluding that
God had called us for to preach the gospel unto
them.
11 Setting sail therefore from Troas, we made a
straight course to Samothrace, and the day follow-
12 ing to Neapolis; and from thence to Philippi, which
is a city of Macedonia, the first of the district, a
Roman colony: and we were in this city tarrying
13 certain days. And on the sabbath day we went
forth without the gate by a river side, where we
supposed there was a place of prayer; and we sat
down, and spake unto the women which were come
14 together. And a certain woman named Lydia, a
seller of purple, of the city of Thyatira, one that
worshipped God, heard us: whose heart the Lord
opened, to give heed unto the things which were
15 spoken by Paul. And when she was baptized, and
her household, she besought us, saying, If ye have
judged me to be faithful to the Lord, come into my
house, and abide *there*. And she constrained us.
16 And it came to pass, as we were going to the place
of prayer, that a certain maid having [1]a spirit of divi-
nation met us, which brought her masters much gain
17 by soothsaying. The same following after Paul and
us cried out, saying, These men are [2]servants of the

[1] Gr. *a spirit, a Python.*

[2] Gr. *bondservants.*

Most High God, which proclaim unto you [1]the way
of salvation. And this she did for many days. 18
But Paul, being sore troubled, turned and said to the
spirit, I charge thee in the name of Jesus Christ to
come out of her. And it came out that very hour.
But when her masters saw that the hope of their 19
gain was [2]gone, they laid hold on Paul and Silas, and
dragged them into the marketplace before the rulers,
and when they had brought them unto the [3]magis- 20
trates, they said, These men, being Jews, do exceed-
ingly trouble our city, and set forth customs which 21
it is not lawful for us to receive, or to observe, being
Romans. And the multitude rose up together against 22
them: and the [3]magistrates rent their garments off
them, and commanded to beat them with rods. And 23
when they had laid many stripes upon them, they
cast them into prison, charging the jailor to keep
them safely: who, having received such a charge, 24
cast them into the inner prison, and made their feet
fast in the stocks. But about midnight Paul and 25
Silas were praying and singing hymns unto God,
and the prisoners were listening to them; and sud- 26
denly there was a great earthquake, so that the foun-
dations of the prison-house were shaken: and imme-
diately all the doors were opened; and every one's
bands were loosed. And the jailor being roused out 27
of sleep, and seeing the prison doors open, drew his
sword, and was about to kill himself, supposing that
the prisoners had escaped. But Paul cried with a 28
loud voice, saying, Do thyself no harm: for we are
all here. And he called for lights, and sprang in, 29
and, trembling for fear, fell down before Paul and
Silas, and brought them out, and said, Sirs, what 30
must I do to be saved? And they said, Believe on 31
the Lord Jesus, and thou shalt be saved, thou and
thy house. And they spake the word of [4]the Lord 32
unto him, with all that were in his house. And he 33
took them the same hour of the night, and washed
their stripes; and

1 Or, *a way*

2 Gr. *come out.*

3 Gr. *prætors.*

4 Some ancient authorities read *God.*

θεοῦ τοῦ ὑψίστου εἰσίν, οἵτινες καταγγέλλουσιν ὑμῖν ὁδὸν
18 σωτηρίας. τοῦτο δὲ ἐποίει ἐπὶ πολλὰς ἡμέρας. διαπονη-
θεὶς δὲ Παῦλος καὶ ἐπιστρέψας τῷ πνεύματι εἶπεν Πα-
ραγγέλλω σοι ἐν ὀνόματι Ἰησοῦ Χριστοῦ ἐξελθεῖν ἀπ' αὐτῆς·
19 καὶ ἐξῆλθεν αὐτῇ τῇ ὥρᾳ. ⌜Ἰδόντες δὲ⌝ οἱ κύριοι αὐτῆς ὅτι Καὶ ἰδόντες
ἐξῆλθεν ἡ ἐλπὶς τῆς ἐργασίας αὐτῶν ἐπιλαβόμενοι τὸν
Παῦλον καὶ τὸν Σίλαν εἵλκυσαν εἰς τὴν ἀγορὰν ἐπὶ τοὺς
20 ἄρχοντας, καὶ προσαγαγόντες αὐτοὺς τοῖς στρατηγοῖς εἶπαν
Οὗτοι οἱ ἄνθρωποι ἐκταράσσουσιν ἡμῶν τὴν πόλιν Ἰουδαῖοι
21 ὑπάρχοντες, καὶ καταγγέλλουσιν ἔθη ἃ οὐκ ἔξεστιν ἡμῖν
22 παραδέχεσθαι οὐδὲ ποιεῖν Ῥωμαίοις οὖσιν. καὶ συνεπέστη
ὁ ὄχλος κατ' αὐτῶν, καὶ οἱ στρατηγοὶ περιρήξαντες αὐτῶν
23 τὰ ἱμάτια ἐκέλευον ῥαβδίζειν, ⌜πολλὰς δὲ⌝ ἐπιθέντες αὐτοῖς πολλάς τε
πληγὰς ἔβαλον εἰς φυλακήν, παραγγείλαντες τῷ δεσμοφύ-
24 λακι ἀσφαλῶς τηρεῖν αὐτούς· ὃς παραγγελίαν τοιαύτην
λαβὼν ἔβαλεν αὐτοὺς εἰς τὴν ἐσωτέραν φυλακὴν καὶ τοὺς
25 πόδας ἠσφαλίσατο αὐτῶν εἰς τὸ ξύλον. Κατὰ δὲ τὸ μεσο-
νύκτιον Παῦλος καὶ Σίλας προσευχόμενοι ὕμνουν τὸν θεόν,
26 ἐπηκροῶντο δὲ αὐτῶν οἱ δέσμιοι· ἄφνω δὲ σεισμὸς ἐγένετο
μέγας ὥστε σαλευθῆναι τὰ θεμέλια τοῦ δεσμωτηρίου, ἠνεῴ-
χθησαν δὲ [παραχρῆμα] αἱ θύραι πᾶσαι, καὶ πάντων τὰ
27 δεσμὰ ἀνέθη. ἔξυπνος δὲ γενόμενος ὁ δεσμοφύλαξ καὶ
ἰδὼν ἀνεῳγμένας τὰς θύρας τῆς φυλακῆς σπασάμενος τὴν
μάχαιραν ἤμελλεν ἑαυτὸν ἀναιρεῖν, νομίζων ἐκπεφευγέναι
28 τοὺς δεσμίους. ἐφώνησεν δὲ Παῦλος μεγάλῃ φωνῇ λέγων
Μηδὲν πράξῃς σεαυτῷ κακόν, ἅπαντες γάρ ἐσμεν ἐνθάδε.
29 αἰτήσας δὲ φῶτα εἰσεπήδησεν, καὶ ἔντρομος γενόμενος προσ-
30 έπεσεν τῷ Παύλῳ καὶ Σίλᾳ, καὶ προαγαγὼν αὐτοὺς ἔξω *Ἀρ.*
31 ἔφη Κύριοι, τί με δεῖ ποιεῖν ἵνα σωθῶ; οἱ δὲ εἶπαν
Πίστευσον ἐπὶ τὸν κύριον Ἰησοῦν, καὶ σωθήσῃ σὺ καὶ
32 ὁ οἶκός σου. καὶ ἐλάλησαν αὐτῷ τὸν λόγον τοῦ ⌜θεοῦ⌝ σὺν *κυρίου*
33 πᾶσι τοῖς ἐν τῇ οἰκίᾳ αὐτοῦ. καὶ παραλαβὼν αὐτοὺς ἐν
ἐκείνῃ τῇ ὥρᾳ τῆς νυκτὸς ἔλουσεν ἀπὸ τῶν πληγῶν, καὶ

ἐβαπτίσθη αὐτὸς καὶ οἱ αὐτοῦ ἅπαντες παραχρῆμα, ἀναγα- 34
γών τε αὐτοὺς εἰς τὸν οἶκον παρέθηκεν τράπεζαν, καὶ ἠγαλ-
λιάσατο πανοικεὶ πεπιστευκὼς τῷ θεῷ. Ἡμέρας δὲ γενομέ- 35
νης ἀπέστειλαν οἱ στρατηγοὶ τοὺς ῥαβδούχους λέγοντες
Ἀπόλυσον τοὺς ἀνθρώπους ἐκείνους. ἀπήγγειλεν δὲ ὁ δε- 36
σμοφύλαξ τοὺς λόγους πρὸς τὸν Παῦλον, ὅτι Ἀπέσταλ-
καν οἱ στρατηγοὶ ἵνα ἀπολυθῆτε· νῦν οὖν ἐξελθόντες πορεύ-
εσθε ἐν εἰρήνῃ. ὁ δὲ Παῦλος ἔφη πρὸς αὐτούς Δείραντες 37
ἡμᾶς δημοσίᾳ ἀκατακρίτους, ἀνθρώπους Ῥωμαίους ὑπάρ-
χοντας, ἔβαλαν εἰς φυλακήν· καὶ νῦν λάθρᾳ ἡμᾶς ἐκβάλ-
λουσιν; οὐ γάρ, ἀλλὰ ἐλθόντες αὐτοὶ ἡμᾶς ἐξαγαγέτωσαν.
ἀπήγγειλαν δὲ τοῖς στρατηγοῖς οἱ ῥαβδοῦχοι τὰ ῥήματα 38
ταῦτα· ἐφοβήθησαν δὲ ἀκούσαντες ὅτι Ῥωμαῖοί εἰσιν, καὶ 39
ἐλθόντες παρεκάλεσαν αὐτούς, καὶ ἐξαγαγόντες ἠρώτων
ἀπελθεῖν ἀπὸ τῆς πόλεως. ἐξελθόντες δὲ ἀπὸ τῆς φυλακῆς 40
εἰσῆλθον πρὸς τὴν Λυδίαν, καὶ ἰδόντες παρεκάλεσαν τοὺς
ἀδελφοὺς καὶ ἐξῆλθαν.

Διοδεύσαντες δὲ τὴν Ἀμφίπολιν καὶ τὴν Ἀπολλωνίαν 1
ἦλθον εἰς Θεσσαλονίκην, ὅπου ἦν συναγωγὴ τῶν Ἰουδαίων.
κατὰ δὲ τὸ εἰωθὸς τῷ Παύλῳ εἰσῆλθεν πρὸς αὐτοὺς καὶ ἐπὶ 2
σάββατα τρία διελέξατο αὐτοῖς ἀπὸ τῶν γραφῶν, διανοί- 3
γων καὶ παρατιθέμενος ὅτι τὸν χριστὸν ἔδει παθεῖν καὶ
Χριστὸς Ἰησοῦς ἀναστῆναι ἐκ νεκρῶν, καὶ ὅτι οὗτός ἐστιν ⌜ὁ χριστός, ὁ
Ἰησοῦς⌝ ὃν ἐγὼ καταγγέλλω ὑμῖν. καί τινες ἐξ αὐτῶν 4
ἐπείσθησαν καὶ προσεκληρώθησαν τῷ Παύλῳ καὶ [τῷ] Σίλᾳ,
τῶν τε σεβομένων Ἑλλήνων πλῆθος πολὺ γυναικῶν τε
τῶν πρώτων οὐκ ὀλίγαι. Ζηλώσαντες δὲ οἱ Ἰουδαῖοι καὶ 5
προσλαβόμενοι τῶν ἀγοραίων ἄνδρας τινὰς πονηροὺς καὶ
ὀχλοποιήσαντες ἐθορύβουν τὴν πόλιν, καὶ ἐπιστάντες τῇ
οἰκίᾳ Ἰάσονος ἐζήτουν αὐτοὺς προαγαγεῖν εἰς τὸν δῆμον·
μὴ εὑρόντες δὲ αὐτοὺς ἔσυρον Ἰάσονα καί τινας ἀδελφοὺς 6
ἐπὶ τοὺς πολιτάρχας, βοῶντες ὅτι Οἱ τὴν οἰκουμένην
ἀναστατώσαντες οὗτοι καὶ ἐνθάδε πάρεισιν, οὓς ὑποδέ- 7

34 was baptized, he and all his, immediately. And he
brought them up into his house, and set [1]meat before 1 Gr. *a table.*
them, and rejoiced greatly, with all his house, [2]hav- 2 Or, *having believed God*
ing believed in God.
35 But when it was day, the [3]magistrates sent the 3 Gr. *prætors.*
36 [4]serjeants, saying, Let those men go. And the jailor 4 Gr. *lictors.*
reported the words to Paul, *saying*, The [3]magistrates
have sent to let you go: now therefore come forth,
37 and go in peace. But Paul said unto them, They
have beaten us publicly, uncondemned, men that are
Romans, and have cast us into prison; and do they
now cast us out privily? nay verily; but let them
38 come themselves and bring us out. And the [4]ser-
jeants reported these words unto the [3]magistrates:
and they feared, when they heard that they were
39 Romans; and they came and besought them; and
when they had brought them out, they asked them
40 to go away from the city. And they went out of
the prison, and entered into *the house of* Lydia: and
when they had seen the brethren, they [5]comforted 5 Or, *exhorted*
them, and departed.

17 Now when they had passed through Amphipolis
and Apollonia, they came to Thessalonica, where
2 was a synagogue of the Jews: and Paul, as his cus-
tom was, went in unto them, and for three [6]sabbath 6 Or, *weeks*
3 days reasoned with them from the scriptures, open-
ing and alleging, that it behoved the Christ to suffer,
and to rise again from the dead; and that this Jesus,
whom, *said he*, I proclaim unto you, is the Christ.
4 And some of them were persuaded, and consorted
with Paul and Silas; and of the devout Greeks a
great multitude, and of the chief women not a few.
5 But the Jews, being moved with jealousy, took unto
them certain vile fellows of the rabble, and gather-
ing a crowd, set the city on an uproar; and assault-
ing the house of Jason, they sought to bring them
6 forth to the people. And when they found them
not, they dragged Jason and certain brethren before
the rulers of the city, crying, These that have turned
7 [7]the world upside down are come hither also; whom 7 Gr. *the inhabited earth.*

Jason hath received: and these all act contrary to
the decrees of Cæsar, saying that there is another
king, *one* Jesus. And they troubled the multitude 8
and the rulers of the city, when they heard these
things. And when they had taken security from 9
Jason and the rest, they let them go.

And the brethren immediately sent away Paul 10
and Silas by night unto Berœa: who when they
were come thither went into the synagogue of the
Jews. Now these were more noble than those in 11
Thessalonica, in that they received the word with all
readiness of mind, examining the scriptures daily,
whether these things were so. Many of them there- 12
fore believed; also of the Greek women of honour-
able estate, and of men, not a few. But when the 13
Jews of Thessalonica had knowledge that the word
of God was proclaimed of Paul at Berœa also, they
came thither likewise, stirring up and troubling the
multitudes. And then immediately the brethren 14
sent forth Paul to go as far as to the sea: and Silas
and Timothy abode there still. But they that con- 15
ducted Paul brought him as far as Athens: and re-
ceiving a commandment unto Silas and Timothy
that they should come to him with all speed, they
departed.

Now while Paul waited for them at Athens, his 16
spirit was provoked within him, as he beheld the city
full of idols. So he reasoned in the synagogue with 17
the Jews and the devout persons, and in the market-
place every day with them that met with him. And 18
certain also of the Epicurean and Stoic philosophers
encountered him. And some said, What would this
babbler say? other some, He seemeth to be a setter
forth of strange [1]gods: because he preached Jesus
and the resurrection. And they took hold of him, 19
and brought him [2]unto the [3]Areopagus, saying, May
we know what this new teaching is, which is spoken
by thee? For thou bringest certain strange things 20
to our ears:

1 Gr. *demons.*
2 Or, *before*
3 Or, *the hill of Mars*

δεκται Ἰάσων· καὶ οὗτοι πάντες ἀπέναντι τῶν δογμάτων
Καίσαρος πράσσουσι, βασιλέα ἕτερον λέγοντες εἶναι Ἰη-
8 σοῦν. ἐτάραξαν δὲ τὸν ὄχλον καὶ τοὺς πολιτάρχας ἀκούον-
9 τας ταῦτα, καὶ λαβόντες τὸ ἱκανὸν παρὰ τοῦ Ἰάσονος καὶ
10 τῶν λοιπῶν ἀπέλυσαν αὐτούς. Οἱ δὲ ἀδελφοὶ
εὐθέως διὰ νυκτὸς ἐξέπεμψαν τόν τε Παῦλον καὶ τὸν Σίλαν
εἰς Βέροιαν, οἵτινες παραγενόμενοι εἰς τὴν συναγωγὴν τῶν
11 Ἰουδαίων ἀπῄεσαν· οὗτοι δὲ ἦσαν εὐγενέστεροι τῶν ἐν Θεσ-
σαλονίκῃ, οἵτινες ἐδέξαντο τὸν λόγον μετὰ πάσης προ-
θυμίας, [τὸ] καθ᾽ ἡμέραν ἀνακρίνοντες τὰς γραφὰς εἰ ἔχοι
12 ταῦτα οὕτως. πολλοὶ μὲν οὖν ἐξ αὐτῶν ἐπίστευσαν, καὶ
τῶν Ἑλληνίδων γυναικῶν τῶν εὐσχημόνων καὶ ἀνδρῶν
13 οὐκ ὀλίγοι. Ὡς δὲ ἔγνωσαν οἱ ἀπὸ τῆς Θεσσαλονίκης
Ἰουδαῖοι ὅτι καὶ ἐν τῇ Βεροίᾳ κατηγγέλη ὑπὸ τοῦ Παύλου
ὁ λόγος τοῦ θεοῦ, ἦλθον κἀκεῖ σαλεύοντες καὶ ταράσσοντες
14 τοὺς ὄχλους. εὐθέως δὲ τότε τὸν Παῦλον ἐξαπέστειλαν οἱ
ἀδελφοὶ πορεύεσθαι ἕως ἐπὶ τὴν θάλασσαν· ὑπέμεινάν τε
15 ὅ τε Σίλας καὶ ὁ Τιμόθεος ἐκεῖ. οἱ δὲ καθιστάνοντες τὸν
Παῦλον ἤγαγον ἕως Ἀθηνῶν, καὶ λαβόντες ἐντολὴν πρὸς
τὸν Σίλαν καὶ τὸν Τιμόθεον ἵνα ὡς τάχιστα ἔλθωσιν πρὸς
αὐτὸν ἐξῄεσαν.
16 Ἐν δὲ ταῖς Ἀθήναις ἐκδεχομένου αὐτοὺς τοῦ Παύλου,
παρωξύνετο τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ θεωροῦντος κατείδω-
17 λον οὖσαν τὴν πόλιν. διελέγετο μὲν οὖν ἐν τῇ συναγωγῇ
τοῖς Ἰουδαίοις καὶ τοῖς σεβομένοις καὶ ἐν τῇ ἀγορᾷ κατὰ
18 πᾶσαν ἡμέραν πρὸς τοὺς παρατυγχάνοντας. τινὲς δὲ καὶ
τῶν Ἐπικουρίων καὶ Στωικῶν φιλοσόφων συνέβαλλον
αὐτῷ, καί τινες ἔλεγον Τί ἂν θέλοι ὁ σπερμολόγος οὗτος
λέγειν; οἱ δέ Ξένων δαιμονίων δοκεῖ καταγγελεὺς εἶναι·
19 ὅτι τὸν Ἰησοῦν καὶ τὴν ἀνάστασιν εὐηγγελίζετο. ἐπιλα-
βόμενοι δὲ αὐτοῦ ἐπὶ τὸν Ἄρειον Πάγον ἤγαγον, λέγοντες
Δυνάμεθα γνῶναι τίς ἡ καινὴ αὕτη [ἡ] ὑπὸ σοῦ λαλουμένη
20 διδαχή; ξενίζοντα γάρ τινα εἰσφέρεις εἰς τὰς ἀκοὰς ἡμῶν·

βουλόμεθα οὖν γνῶναι τίνα θέλει ταῦτα εἶναι. Ἀθηναῖοι 21
δὲ πάντες καὶ οἱ ἐπιδημοῦντες ξένοι εἰς οὐδὲν ἕτερον ηὐ-
καίρουν ἢ λέγειν τι ἢ ἀκούειν τι καινότερον. σταθεὶς δὲ 22
Παῦλος ἐν μέσῳ τοῦ Ἀρείου Πάγου ἔφη Ἄνδρες Ἀθη-
ναῖοι, κατὰ πάντα ὡς δεισιδαιμονεστέρους ὑμᾶς θεωρῶ·
διερχόμενος γὰρ καὶ ἀναθεωρῶν τὰ σεβάσματα ὑμῶν εὗρον 23
καὶ βωμὸν ἐν ᾧ ἐπεγέγραπτο ΑΓΝΩΣΤΩ ΘΕΩ. ὃ οὖν
ἀγνοοῦντες εὐσεβεῖτε, τοῦτο ἐγὼ καταγγέλλω ὑμῖν. ὁ 24
θεὸς ὁ ποιήσας τὸν κόσμον καὶ πάντα τὰ ἐν αὐτῷ, οὗτος
οὐρανοῦ καὶ γῆς ὑπάρχων κύριος οὐκ ἐν χειροποιήτοις ναοῖς
κατοικεῖ οὐδὲ ὑπὸ χειρῶν ἀνθρωπίνων θεραπεύεται προσδεό- 25
μενός τινος, αὐτὸς διδοὺς πᾶσι ζωὴν καὶ πνοὴν καὶ τὰ
πάντα· ἐποίησέν τε ἐξ ἑνὸς πᾶν ἔθνος ἀνθρώπων κατοικεῖν 26
ἐπὶ παντὸς προσώπου τῆς γῆς, ὁρίσας προστεταγμένους
καιροὺς καὶ τὰς ὁροθεσίας τῆς κατοικίας αὐτῶν, ζητεῖν τὸν 27
θεὸν εἰ ἄρα γε ψηλαφήσειαν αὐτὸν καὶ εὕροιεν, καί γε οὐ
μακρὰν ἀπὸ ἑνὸς ἑκάστου ἡμῶν ὑπάρχοντα. ἐν αὐτῷ γὰρ 28
μᾶς ζῶμεν καὶ κινούμεθα καὶ ἐσμέν, ὡς καί τινες τῶν καθ' ⸂ὑμᾶς⸃
ποιητῶν εἰρήκασιν

Τοῦ γὰρ καὶ γένος ἐσμέν.

γένος οὖν ὑπάρχοντες τοῦ θεοῦ οὐκ ὀφείλομεν νομίζειν 29
χρυσῷ ἢ ἀργύρῳ ἢ λίθῳ, χαράγματι τέχνης καὶ ἐνθυμήσεως
ἀνθρώπου, τὸ θεῖον εἶναι ὅμοιον. τοὺς μὲν οὖν χρόνους 30
τῆς ἀγνοίας ὑπεριδὼν ὁ θεὸς τὰ νῦν ἀπαγγέλλει τοῖς ἀνθρώ-
ποις πάντας πανταχοῦ μετανοεῖν, καθότι ἔστησεν ἡμέραν 31
ἐν ᾗ μέλλει κρίνειν τὴν οἰκουμένην ἐν δικαιοσύνῃ
ἐν ἀνδρὶ ᾧ ὥρισεν, πίστιν παρασχὼν πᾶσιν ἀναστήσας
αὐτὸν ἐκ νεκρῶν. ἀκούσαντες δὲ ἀνάστασιν νεκρῶν οἱ 32
μὲν ἐχλεύαζον οἱ δὲ εἶπαν Ἀκουσόμεθά σου περὶ τούτου
καὶ πάλιν. οὕτως ὁ Παῦλος ἐξῆλθεν ἐκ μέσου αὐτῶν· 33
τινὲς δὲ ἄνδρες κολληθέντες αὐτῷ ἐπίστευσαν, ἐν οἷς καὶ 34
Διονύσιος [ὁ] Ἀρεοπαγίτης καὶ γυνὴ ὀνόματι Δάμαρις καὶ
ἕτεροι σὺν αὐτοῖς.

we would know therefore what these things mean.
21 (Now all the Athenians and the strangers sojourn-
ing there [1]spent their time in nothing else, but either
22 to tell or to hear some new thing.) And Paul stood
in the midst of the Areopagus, and said,
Ye men of Athens, in all things I perceive that ye
23 are somewhat [2]superstitious*. For as I passed along,
and observed the objects of your worship, I found
also an altar with this inscription, [3]TO AN UNKNOWN
GOD. What therefore ye worship in ignorance, this
24 set I forth unto you. The God that made the world
and all things therein, he, being Lord of heaven and
earth, dwelleth not in [4]temples made with hands;
25 neither is he served by men's hands, as though he
needed any thing, seeing he himself giveth to all
26 life, and breath, and all things; and he made of one
every nation of men for to dwell on all the face of
the earth, having determined *their* appointed sea-
27 sons, and the bounds of their habitation; that they
should seek God, if haply they might feel after him,
and find him, though he is not far from each one of
28 us: for in him we live, and move, and have our be-
ing; as certain even of your own poets have said,
29 For we are also his offspring. Being then the off-
spring of God, we ought not to think that [5]the God-
head is like unto gold, or silver, or stone, graven by
30 art and device of man. The times of ignorance
therefore God overlooked; but now he [6]command-
31 eth men that they should all everywhere repent: in-
asmuch as he hath appointed a day, in the which he
will judge [7]the world in righteousness [8]by [9]the man
whom he hath ordained; whereof he hath given as-
surance unto all men, in that he hath raised him
from the dead.
32 Now when they heard of the resurrection of the
dead, some mocked; but others said, We will hear
33 thee concerning this yet again. Thus Paul went out
34 from among them. But certain men clave unto
him, and believed: among whom also was Dionysi-
us the Areopagite, and a woman named Damaris,
and others with them.

1 Or, *had leisure for nothing else*
2 Or, *religious*
3 Or, *TO THE UNKNOWN GOD.*
4 Or, *sanctuaries*
5 Or, *that which is divine*
6 Some ancient authorities read *declareth to men.*
7 Gr. *the inhabited earth.*
8 Gr. *in.*
9 Or, *a man*

* For "somewhat superstitious" read "very religious" and put the present text in the marg.—*Am. Com.*

After these things he departed from Athens, and 18
came to Corinth. And he found a certain Jew named 2
Aquila, a man of Pontus by race, lately come from
Italy, with his wife Priscilla, because Claudius had
commanded all the Jews to depart from Rome: and
he came unto them; and because he was of the same 3
trade, he abode with them, and they wrought; for
by their trade they were tentmakers. And he rea- 4
soned in the synagogue every sabbath, and [1]per-
suaded Jews and Greeks.

But when Silas and Timothy came down from 5
Macedonia, Paul was constrained by the word, testi-
fying to the Jews that Jesus was the Christ. And 6
when they opposed themselves, and [2]blasphemed,
he shook out his raiment, and said unto them, Your
blood *be* upon your own heads; I am clean: from
henceforth I will go unto the Gentiles. And he de- 7
parted thence, and went into the house of a certain
man named Titus Justus, one that worshipped God,
whose house joined hard to the synagogue. And 8
Crispus, the ruler of the synagogue, [3]believed in the
Lord with all his house; and many of the Corin-
thians hearing believed, and were baptized. And the 9
Lord said unto Paul in the night by a vision, Be not
afraid, but speak, and hold not thy peace: for I am 10
with thee, and no man shall set on thee to harm
thee: for I have much people in this city. And he 11
dwelt *there* a year and six months, teaching the
word of God among them.

But when Gallio was proconsul of Achaia, the 12
Jews with one accord rose up against Paul, and
brought him before the judgement-seat, saying, 13
This man persuadeth men to worship God contrary
to the law. But when Paul was about to open his 14
mouth, Gallio said unto the Jews, If indeed it were
a matter of wrong or of wicked villany, O ye Jews,
reason would that I should bear with you: but if 15
they are questions about words and names and your
own law, look to it yourselves;

1 Gr. *sought to persuade.*
2 Or, *railed*
3 Gr. *believed the Lord.*

1 Μετὰ ταῦτα χωρισθεὶς ἐκ τῶν Ἀθηνῶν ἦλθεν εἰς Κό-
2 ρινθον. καὶ εὑρών τινα Ἰουδαῖον ὀνόματι Ἀκύλαν, Ποντι-
κὸν τῷ γένει, προσφάτως ἐληλυθότα ἀπὸ τῆς Ἰταλίας καὶ
Πρίσκιλλαν γυναῖκα αὐτοῦ διὰ τὸ διατεταχέναι Κλαύδιον
χωρίζεσθαι πάντας τοὺς Ἰουδαίους ἀπὸ τῆς Ῥώμης, προσ-
3 ῆλθεν αὐτοῖς, καὶ διὰ τὸ ὁμότεχνον εἶναι ἔμενεν παρ' αὐ-
τοῖς καὶ ⌜ἠργάζοντο⌝, ἦσαν γὰρ σκηνοποιοὶ τῇ τέχνῃ. ἠργάζετο
4 διελέγετο δὲ ἐν τῇ συναγωγῇ κατὰ πᾶν σάββατον, ἔπειθέν
5 τε Ἰουδαίους καὶ Ἕλληνας. Ὡς δὲ κατῆλθον
ἀπὸ τῆς Μακεδονίας ὅ τε Σίλας καὶ ὁ Τιμόθεος, συνείχετο
τῷ λόγῳ ὁ Παῦλος, διαμαρτυρόμενος τοῖς Ἰουδαίοις εἶναι
6 τὸν χριστὸν Ἰησοῦν. ἀντιτασσομένων δὲ αὐτῶν καὶ βλα-
σφημούντων ἐκτιναξάμενος τὰ ἱμάτια εἶπεν πρὸς αὐτούς
Τὸ αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν· καθαρὸς ⌜ἐγώ· ἀπὸ⌝ ἐγὼ ἀπὸ
7 τοῦ νῦν εἰς τὰ ἔθνη πορεύσομαι. καὶ μεταβὰς ἐκεῖθεν
ἦλθεν εἰς οἰκίαν τινὸς ὀνόματι Τιτίου Ἰούστου σεβομέ-
νου τὸν θεόν, οὗ ἡ οἰκία ἦν συνομοροῦσα τῇ συναγωγῇ.
8 Κρίσπος δὲ ὁ ἀρχισυνάγωγος ἐπίστευσεν τῷ κυρίῳ σὺν
ὅλῳ τῷ οἴκῳ αὐτοῦ, καὶ πολλοὶ τῶν Κορινθίων ἀκούοντες
9 ἐπίστευον καὶ ἐβαπτίζοντο. Εἶπεν δὲ ὁ κύριος ἐν νυκτὶ
δι' ὁράματος τῷ Παύλῳ ΜΗ ΦΟΒΟΥ, ἀλλὰ λάλει καὶ μὴ
10 σιωπήσῃς, ΔΙΟΤΙ ΕΓΩ ΕΙΜΙ ΜΕΤΑ ΣΟΥ καὶ οὐδεὶς ἐπιθήσεταί
σοι τοῦ κακῶσαί σε, διότι λαός ἐστί μοι πολὺς ἐν τῇ πόλει
11 ταύτῃ. Ἐκάθισεν δὲ ἐνιαυτὸν καὶ μῆνας ἓξ διδάσκων ἐν
12 αὐτοῖς τὸν λόγον τοῦ θεοῦ. Γαλλίωνος δὲ ἀνθυ-
πάτου ὄντος τῆς Ἀχαίας κατεπέστησαν ⌜οἱ Ἰουδαῖοι ὁμοθυ- ὁμοθυμαδὸν οἱ Ἰουδαῖοι
13 μαδὸν⌝ τῷ Παύλῳ καὶ ἤγαγον αὐτὸν ἐπὶ τὸ βῆμα, λέγοντες
ὅτι Παρὰ τὸν νόμον ἀναπείθει οὗτος τοὺς ἀνθρώπους
14 σέβεσθαι τὸν θεόν. μέλλοντος δὲ τοῦ Παύλου ἀνοίγειν
τὸ στόμα εἶπεν ὁ Γαλλίων πρὸς τοὺς Ἰουδαίους Εἰ μὲν
ἦν ἀδίκημά τι ἢ ῥᾳδιούργημα πονηρόν, ὦ Ἰουδαῖοι, κατὰ
15 λόγον ἂν ἀνεσχόμην ὑμῶν· εἰ δὲ ζητήματά ἐστιν περὶ
λόγου καὶ ὀνομάτων καὶ νόμου τοῦ καθ' ὑμᾶς, ὄψεσθε αὐτοί·

κριτὴς ἐγὼ τούτων οὐ βούλομαι εἶναι. καὶ ἀπήλασεν 16
αὐτοὺς ἀπὸ τοῦ βήματος. ἐπιλαβόμενοι δὲ πάντες Σωσθέ- 17
νην τὸν ἀρχισυνάγωγον ἔτυπτον ἔμπροσθεν τοῦ βήματος·
καὶ οὐδὲν τούτων τῷ Γαλλίωνι ἔμελεν. Ὁ δὲ 18
Παῦλος ἔτι προσμείνας ἡμέρας ἱκανὰς τοῖς ἀδελφοῖς ἀπο-
ταξάμενος ἐξέπλει εἰς τὴν Συρίαν, καὶ σὺν αὐτῷ Πρίσκιλλα
καὶ Ἀκύλας, κειράμενος ἐν Κενχρεαῖς τὴν κεφαλήν, εἶχεν
γὰρ εὐχήν. κατήντησαν δὲ εἰς Ἔφεσον, κἀκείνους κατέ- 19
λιπεν αὐτοῦ, αὐτὸς δὲ εἰσελθὼν εἰς τὴν συναγωγὴν διελέ-
ξατο τοῖς Ἰουδαίοις. ἐρωτώντων δὲ αὐτῶν ἐπὶ πλείονα 20
χρόνον μεῖναι οὐκ ἐπένευσεν, ἀλλὰ ἀποταξάμενος καὶ εἰπών 21
* ⌜Πάλιν⌝ ἀνακάμψω πρὸς ὑμᾶς τοῦ θεοῦ θέλοντος ἀνήχθη
ἀπὸ τῆς Ἐφέσου, καὶ κατελθὼν εἰς Καισαρίαν, ἀναβὰς 22
καὶ ἀσπασάμενος τὴν ἐκκλησίαν, κατέβη εἰς Ἀντιόχειαν,
καὶ ποιήσας χρόνον τινὰ ἐξῆλθεν, διερχόμενος καθεξῆς 23
τὴν Γαλατικὴν χώραν καὶ Φρυγίαν, στηρίζων πάντας τοὺς
μαθητάς.

Ἰουδαῖος δέ τις Ἀπολλὼς ὀνόματι, Ἀλεξανδρεὺς τῷ 24
γένει, ἀνὴρ λόγιος, κατήντησεν εἰς Ἔφεσον, δυνατὸς ὢν ἐν
Κυρίου ταῖς γραφαῖς. οὗτος ἦν κατηχημένος τὴν ὁδὸν ⌜τοῦ κυρίου⌝, 25
καὶ ζέων τῷ πνεύματι ἐλάλει καὶ ἐδίδασκεν ἀκριβῶς τὰ περὶ
τοῦ Ἰησοῦ, ἐπιστάμενος μόνον τὸ βάπτισμα Ἰωάνου. οὗτός 26
τε ἤρξατο παρρησιάζεσθαι ἐν τῇ συναγωγῇ· ἀκούσαντες
δὲ αὐτοῦ Πρίσκιλλα καὶ Ἀκύλας προσελάβοντο αὐτὸν καὶ
‡ ἀκριβέστερον αὐτῷ ἐξέθεντο τὴν ὁδὸν τοῦ θεοῦ. ⌜βουλο- 27
μένου δὲ αὐτοῦ διελθεῖν εἰς τὴν Ἀχαίαν προτρεψάμενοι
οἱ ἀδελφοὶ ἔγραψαν τοῖς μαθηταῖς ἀποδέξασθαι αὐτόν·⌝
ὃς παραγενόμενος συνεβάλετο πολὺ τοῖς πεπιστευκόσιν
διὰ τῆς χάριτος· εὐτόνως γὰρ τοῖς Ἰουδαίοις διακατηλέγ- 28
χετο δημοσίᾳ ἐπιδεικνὺς διὰ τῶν γραφῶν εἶναι τὸν χριστὸν

* ⊣Δεῖ με πάντως τὴν ἑορτὴν τὴν ἐρχομένην ποιῆσαι εἰς Ἱεροσόλυμα· [et iterum]⊢
‡ ⊣ἐν δὲ τῇ Ἐφέσῳ ἐπιδημοῦντές τινες Κορίνθιοι καὶ ἀκούσαντες αὐτοῦ παρεκάλουν διελθεῖν σὺν αὐτοῖς εἰς τὴν πατρίδα αὐτῶν· συνκατανεύσαντος δὲ αὐτοῦ οἱ Ἐφέσιοι ἔγραψαν τοῖς ἐν Κορίνθῳ μαθηταῖς ὅπως ἀποδέξωνται τὸν ἄνδρα·⊢

16 I am not minded to be a judge of these matters.
17 And he drave them from the judgement-seat. And
they all laid hold on Sosthenes, the ruler of the synagogue, and beat him before the judgement-seat.
And Gallio cared for none of these things.
18 And Paul, having tarried after this yet many
days, took his leave of the brethren, and sailed
thence for Syria, and with him Priscilla and Aquila;
having shorn his head in Cenchreæ: for he had a
19 vow. And they came to Ephesus, and he left them
there: but he himself entered into the synagogue,
20 and reasoned with the Jews. And when they
asked him to abide a longer time, he consented not;
21 but taking his leave of them, and saying, I will return again unto you, if God will, he set sail from
22 Ephesus. And when he had landed at Cæsarea, he
went up and saluted the church, and went down to
23 Antioch. And having spent some time *there*, he departed, and went through the region of Galatia and
Phrygia in order, stablishing all the disciples.
24 Now a certain Jew named Apollos, an Alexandrian by race, [1]a learned man, came to Ephesus;
25 and he was mighty in the scriptures. This man
had been [2]instructed in the way of the Lord; and
being fervent in spirit, he spake and taught carefully the things concerning Jesus, knowing only the
26 baptism of John: and he began to speak boldly in
the synagogue. But when Priscilla and Aquila
heard him, they took him unto them, and expound-
27 ed unto him the way of God more carefully. And
when he was minded to pass over into Achaia, the
brethren encouraged him, and wrote to the disciples
to receive him: and when he was come, he [3]helped
28 them much which had believed through grace: for
he powerfully confuted the Jews, [4]*and that* publicly, shewing by the scriptures that Jesus was the
Christ.

[1] Or, *an eloquent man*

[2] Gr. *taught by word of mouth.*

[3] Or, *helped much through grace them which had believed*

[4] Or, *shewing publicly*

And it came to pass, that, while Apollos was at **19**
Corinth, Paul having passed through the upper
country came to Ephesus, and found certain dis-
ciples: and he said unto them, Did ye receive the 2
Holy Ghost when ye believed? And they *said* unto
him, Nay, we did not so much as hear whether [1]the
Holy Ghost was *given*. And he said, Into what 3
then were ye baptized? And they said, Into John's
baptism. And Paul said, John baptized with the 4
baptism of repentance, saying unto the people, that
they should believe on him which should come
after him, that is, on Jesus. And when they heard 5
this, they were baptized into the name of the Lord
Jesus. And when Paul had laid his hands upon 6
them, the Holy Ghost came on them; and they
spake with tongues, and prophesied. And they 7
were in all about twelve men.

And he entered into the synagogue, and spake 8
boldly for the space of three months, reasoning and
persuading *as to* the things concerning the kingdom
of God. But when some were hardened and disobe- 9
dient, speaking evil of the Way before the multi-
tude, he departed from them, and separated the
disciples, reasoning daily in the school of Tyrannus.
And this continued for the space of two years; so 10
that all they which dwelt in Asia heard the word
of the Lord, both Jews and Greeks. And God 11
wrought special [2]miracles by the hands of Paul:
insomuch that unto the sick were carried away 12
from his body handkerchiefs or aprons, and the
diseases departed from them, and the evil spirits
went out. But certain also of the strolling Jews, 13
exorcists, took upon them to name over them which
had the evil spirits the name of the Lord Jesus,
saying, I adjure you by Jesus whom Paul preach-
eth. And there were seven sons of one Sceva, a 14
Jew, a chief priest, which did this. And the evil 15
spirit answered and said unto them,

1 Or, *there is a Holy Ghost*

2 Gr. *powers*.

1 Ἰησοῦν. ⸀Ἐγένετο δὲ ἐν τῷ τὸν Ἀπολλὼ εἶναι *
ἐν Κορίνθῳ Παῦλον διελθόντα τὰ ἀνωτερικὰ μέρη ἐλθεῖν
2 εἰς Ἔφεσον καὶ εὑρεῖν τινὰς μαθητάς, εἶπέν τε⸃ πρὸς αὐτούς
Εἰ πνεῦμα ἅγιον ἐλάβετε πιστεύσαντες; οἱ δὲ πρὸς αὐτόν
3 Ἀλλ' οὐδ' εἰ πνεῦμα ἅγιον ἔστιν ἠκούσαμεν. ⸀εἶπέν τε⸃ Εἰς ὁ δὲ εἶπεν
τί οὖν ἐβαπτίσθητε; οἱ δὲ εἶπαν Εἰς τὸ Ἰωάνου βάπτισμα.
4 εἶπεν δὲ Παῦλος Ἰωάνης ἐβάπτισεν βάπτισμα μετανοίας,
τῷ λαῷ λέγων εἰς τὸν ἐρχόμενον μετ' αὐτὸν ἵνα πιστεύσω-
5 σιν, τοῦτ' ἔστιν εἰς τὸν Ἰησοῦν. ἀκούσαντες δὲ ἐβαπτίσθη-
6 σαν εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ· καὶ ἐπιθέντος αὐτοῖς
τοῦ Παύλου χεῖρας ἦλθε τὸ πνεῦμα τὸ ἅγιον ἐπ' αὐτούς,
7 ἐλάλουν τε γλώσσαις καὶ ἐπροφήτευον. ἦσαν δὲ οἱ πάντες
8 ἄνδρες ὡσεὶ δώδεκα. Εἰσελθὼν δὲ εἰς τὴν συνα-
γωγὴν ἐπαρρησιάζετο ἐπὶ μῆνας τρεῖς διαλεγόμενος καὶ
9 πείθων περὶ τῆς βασιλείας τοῦ θεοῦ. ·ὡς δέ τινες ἐσκλη-
ρύνοντο καὶ ἠπείθουν κακολογοῦντες τὴν ὁδὸν ἐνώπιον τοῦ
πλήθους, ἀποστὰς ἀπ' αὐτῶν ἀφώρισεν τοὺς μαθητάς,
10 καθ' ἡμέραν διαλεγόμενος ἐν τῇ σχολῇ Τυράννου⸆. τοῦτο ⊣ἀπὸ ὥρας ε̄ ἕως δεκάτης⊢
δὲ ἐγένετο ἐπὶ ἔτη δύο, ὥστε πάντας τοὺς κατοικοῦντας τὴν
Ἀσίαν ἀκοῦσαι τὸν λόγον τοῦ κυρίου, Ἰουδαίους τε καὶ
11 Ἕλληνας. Δυνάμεις τε οὐ τὰς τυχούσας ὁ θεὸς
12 ἐποίει διὰ τῶν χειρῶν Παύλου, ὥστε καὶ ἐπὶ τοὺς ἀσθενοῦν-
τας ἀποφέρεσθαι ἀπὸ τοῦ χρωτὸς αὐτοῦ σουδάρια ἢ σιμικίν-
θια καὶ ἀπαλλάσσεσθαι ἀπ' αὐτῶν τὰς νόσους, τά τε πνεύ-
13 ματα τὰ πονηρὰ ἐκπορεύεσθαι. Ἐπεχείρησαν δέ τινες καὶ
τῶν περιερχομένων Ἰουδαίων ἐξορκιστῶν ὀνομάζειν ἐπὶ τοὺς
ἔχοντας τὰ πνεύματα τὰ πονηρὰ τὸ ὄνομα τοῦ κυρίου Ἰησοῦ
λέγοντες Ὁρκίζω ὑμᾶς τὸν Ἰησοῦν ὃν Παῦλος κηρύσσει.
14 ἦσαν δέ τινος Σκευᾶ Ἰουδαίου ἀρχιερέως ἑπτὰ υἱοὶ τοῦτο
15 ποιοῦντες. ἀποκριθὲν δὲ τὸ πνεῦμα τὸ πονηρὸν εἶπεν αὐ-

* ⊣Θέλοντος δὲ τοῦ Παύλου κατὰ τὴν ἰδίαν βουλὴν πορεύεσθαι εἰς Ἱεροσόλυμα εἶπεν αὐτῷ τὸ πνεῦ[μα] ὑποστρέφειν εἰς τὴν Ἀσίαν· διελθὼν δὲ τὰ ἀνωτερικὰ μέρη ἔρχεται εἰς Ἔφεσον, καὶ εὑρών τινας μαθητ[ὰς] εἶπεν⊢

τοῖς Τὸν [μὲν] Ἰησοῦν γινώσκω καὶ τὸν Παῦλον ἐπίστα-
μαι, ὑμεῖς δὲ τίνες ἐστέ; καὶ ἐφαλόμενος ὁ ἄνθρωπος 16
ἐπ' αὐτοὺς ἐν ᾧ ἦν τὸ πνεῦμα τὸ πονηρὸν κατακυριεύσας
ἀμφοτέρων ἴσχυσεν κατ' αὐτῶν, ὥστε γυμνοὺς καὶ τετραυ-
ματισμένους ἐκφυγεῖν ἐκ τοῦ οἴκου ἐκείνου. τοῦτο δὲ 17
ἐγένετο γνωστὸν πᾶσιν Ἰουδαίοις τε καὶ Ἕλλησιν τοῖς
κατοικοῦσιν τὴν Ἔφεσον, καὶ ἐπέπεσεν φόβος ἐπὶ πάντας
αὐτούς, καὶ ἐμεγαλύνετο τὸ ὄνομα τοῦ κυρίου Ἰησοῦ.
πολλοί τε τῶν πεπιστευκότων ἤρχοντο ἐξομολογούμενοι καὶ 18
ἀναγγέλλοντες τὰς πράξεις αὐτῶν. ἱκανοὶ δὲ τῶν τὰ πε- 19
ρίεργα πραξάντων συνενέγκαντες τὰς βίβλους κατέκαιον
ἐνώπιον πάντων· καὶ συνεψήφισαν τὰς τιμὰς αὐτῶν καὶ
εὗρον ἀργυρίου μυριάδας πέντε. Οὕτως κατὰ κράτος τοῦ 20
κυρίου ὁ λόγος ηὔξανεν καὶ ἴσχυεν.

ΩΣ ΔΕ ΕΠΛΗΡΩΘΗ ταῦτα, ἔθετο ὁ Παῦλος ἐν τῷ 21
πνεύματι διελθὼν τὴν Μακεδονίαν καὶ Ἀχαίαν πορεύεσθαι
εἰς Ἱεροσόλυμα, εἰπὼν ὅτι Μετὰ τὸ γενέσθαι με ἐκεῖ δεῖ
με καὶ Ῥώμην ἰδεῖν. ἀποστείλας δὲ εἰς τὴν Μακεδονίαν 22
δύο τῶν διακονούντων αὐτῷ, Τιμόθεον καὶ Ἔραστον, αὐτὸς
ἐπέσχεν χρόνον εἰς τὴν Ἀσίαν. Ἐγένετο δὲ 23
κατὰ τὸν καιρὸν ἐκεῖνον τάραχος οὐκ ὀλίγος περὶ τῆς ὁδοῦ.
Δημήτριος γάρ τις ὀνόματι, ἀργυροκόπος, ποιῶν ναοὺς 24
[ἀργυροῦς] Ἀρτέμιδος παρείχετο τοῖς τεχνίταις οὐκ ὀλίγην
ἐργασίαν, οὓς συναθροίσας καὶ τοὺς περὶ τὰ τοιαῦτα ἐργά- 25
τας εἶπεν Ἄνδρες, ἐπίστασθε ὅτι ἐκ ταύτης τῆς ἐργασίας
ἡ εὐπορία ἡμῖν ἐστίν, καὶ θεωρεῖτε καὶ ἀκούετε ὅτι οὐ μόνον 26
Ἐφέσου ἀλλὰ σχεδὸν πάσης τῆς Ἀσίας ὁ Παῦλος οὗτος
πείσας μετέστησεν ἱκανὸν ὄχλον, λέγων ὅτι οὐκ εἰσὶν θεοὶ
οἱ διὰ χειρῶν γινόμενοι. οὐ μόνον δὲ τοῦτο κινδυνεύει 27
ἡμῖν τὸ μέρος εἰς ἀπελεγμὸν ἐλθεῖν, ἀλλὰ καὶ τὸ τῆς μεγά-

Jesus I [1]know, and Paul I know; but who are ye? 1 Or, *recognise*
16 And the man in whom the evil spirit was leaped on
them, and mastered both of them, and prevailed
against them, so that they fled out of that house naked
17 and wounded. And this became known to all, both
Jews and Greeks, that dwelt at Ephesus; and fear
fell upon them all, and the name of the Lord Jesus
18 was magnified. Many also of them that had believed
came, confessing, and declaring their deeds.
19 And not a few of them that practised [2]curious arts 2 Or, *magical*
brought their books together, and burned them in
the sight of all: and they counted the price of them,
20 and found it fifty thousand pieces of silver. So
mightily grew the word of the Lord and prevailed.
21 Now after these things were ended, Paul purposed
in the spirit, when he had passed through
Macedonia and Achaia, to go to Jerusalem, saying,
After I have been there, I must also see Rome.
22 And having sent into Macedonia two of them that
ministered unto him, Timothy and Erastus, he himself
stayed in Asia for a while.
23 And about that time there arose no small stir con-
24 cerning the Way. For a certain man named Demetrius,
a silversmith, which made silver shrines of
[3]Diana, brought no little business unto the crafts- 3 Gr. *Artemis.*
25 men; whom he gathered together, with the workmen
of like occupation, and said, Sirs, ye know that
26 by this business we have our wealth. And ye see
and hear, that not alone at Ephesus, but almost
throughout all Asia, this Paul hath persuaded and
turned away much people, saying that they be no
27 gods, which are made with hands: and not only is
there danger that this our trade come into disrepute;
but also that the

temple of the great goddess [1]Diana be made of no ac-
count, and that she should even be deposed from her
magnificence, whom all Asia and [2]the world worship-
peth. And when they heard this, they were filled with 28
wrath, and cried out, saying, Great *is* [1]Diana of the
Ephesians. And the city was filled with the confu- 29
sion: and they rushed with one accord into the theatre,
having seized Gaius and Aristarchus, men of Mace-
donia, Paul's companions in travel. And when Paul 30
was minded to enter in unto the people, the disciples
suffered him not. And certain also of the [3]chief offi- 31
cers of Asia*, being his friends, sent unto him, and be-
sought him not to adventure himself into the theatre.
Some therefore cried one thing, and some another: for 32
the assembly was in confusion; and the more part
knew not wherefore they were come together. [4]And 33
they brought Alexander out of the multitude, the Jews
putting him forward. And Alexander beckoned with
the hand, and would have made a defence unto the
people. But when they perceived that he was a Jew, 34
all with one voice about the space of two hours cried
out, Great *is* [1]Diana of the Ephesians. And when the 35
townclerk had quieted the multitude, he saith, Ye men
of Ephesus, what man is there who knoweth not how
that the city of the Ephesians is temple-keeper of the
great [1]Diana, and of the *image* which fell down from
[5]Jupiter? Seeing then that these things cannot be 36
gainsaid, ye ought to be quiet, and to do nothing rash.
For ye have brought *hither* these men, which are neither 37
robbers of temples nor blasphemers of our goddess.
If therefore Demetrius, and the craftsmen that are with 38
him, have a matter against any man, [6]the courts are
open, and there are proconsuls: let them accuse one
another. But if ye seek any thing about other matters, 39
it shall be settled in the regular assembly. For indeed 40
we are in danger to be [7]accused concerning this day's
riot, there being no cause *for it*: and as touching it we
shall not be able to give account of this concourse. And 41
when he had thus spoken, he dismissed the assembly.
And after the uproar was ceased, Paul having **20**

1 Gr. *Artemis*.
2 Gr. *the inhabited earth*.
3 Gr. *Asiarchs*.
4 Or, *And some of the multitude instructed Alexander*
5 Or, *heaven*
6 Or, *court days are kept*
7 Or, *accused of riot concerning this day*

* For "chief officers of Asia" read "Asiarchs" (with marg. i. e. officers having charge of festivals in the Roman province of Asia.)—*Am. Com*

λης θεᾶς Ἀρτέμιδος ἱερὸν εἰς οὐθὲν λογισθῆναι, μέλλειν
τε καὶ καθαιρεῖσθαι τῆς μεγαλειότητος αὐτῆς, ἣν ὅλη
28 [ἡ] Ἀσία καὶ [ἡ] οἰκουμένη σέβεται. ἀκούσαντες δὲ καὶ
γενόμενοι πλήρεις θυμοῦ ⊤ ἔκραζον λέγοντες Μεγάλη ἡ ⊣ δραμόντες εἰς
29 Ἄρτεμις Ἐφεσίων. καὶ ἐπλήσθη ἡ πόλις τῆς συγχύσεως, ἄμφοδον ⊢
ὥρμησάν τε ὁμοθυμαδὸν εἰς τὸ θέατρον συναρπάσαντες
Γαῖον καὶ Ἀρίσταρχον Μακεδόνας, συνεκδήμους Παύλου.
30 Παύλου δὲ βουλομένου εἰσελθεῖν εἰς τὸν δῆμον οὐκ εἴων
31 αὐτὸν οἱ μαθηταί· τινὲς δὲ καὶ τῶν Ἀσιαρχῶν, ὄντες αὐτῷ
φίλοι, πέμψαντες πρὸς αὐτὸν παρεκάλουν μὴ δοῦναι ἑαυ-
32 τὸν εἰς τὸ θέατρον. ἄλλοι μὲν οὖν ἄλλο τι ἔκραζον, ἦν
γὰρ ἡ ἐκκλησία συνκεχυμένη, καὶ οἱ πλείους οὐκ ᾔδεισαν
33 τίνος ἕνεκα συνεληλύθεισαν. ἐκ δὲ τοῦ ὄχλου συνεβίβα-
σαν Ἀλέξανδρον προβαλόντων αὐτὸν τῶν Ἰουδαίων, ὁ δὲ
Ἀλέξανδρος κατασείσας τὴν χεῖρα ἤθελεν ἀπολογεῖσθαι
34 τῷ δήμῳ. ἐπιγνόντες δὲ ὅτι Ἰουδαῖός ἐστιν φωνὴ ἐγένετο
μία ἐκ πάντων ⌜ὡσεὶ⌝ ἐπὶ ὥρας δύο ⌜κραζόντων⌝ Μεγάλη ἡ ὡς | κράζοντε
35 Ἄρτεμις Ἐφεσίων ⊤. καταστείλας δὲ τὸν ὄχλον ὁ γραμ- Μεγάλη ἡ Ἄρτ-
ματεύς φησιν Ἄνδρες Ἐφέσιοι, τίς γάρ ἐστιν ἀνθρώπων μις Ἐφεσίων
ὃς οὐ γινώσκει τὴν Ἐφεσίων πόλιν νεωκόρον οὖσαν τῆς
36 μεγάλης Ἀρτέμιδος καὶ τοῦ διοπετοῦς; ἀναντιρήτων οὖν
ὄντων τούτων δέον ἐστὶν ὑμᾶς κατεσταλμένους ὑπάρχειν
37 καὶ μηδὲν προπετὲς πράσσειν. ἠγάγετε γὰρ τοὺς ἄνδρας
τούτους οὔτε ἱεροσύλους οὔτε βλασφημοῦντας τὴν θεὸν
38 ἡμῶν. εἰ μὲν οὖν Δημήτριος καὶ οἱ σὺν αὐτῷ τεχνῖται
ἔχουσιν πρός τινα λόγον, ἀγοραῖοι ἄγονται καὶ ἀνθύπατοί
39 εἰσιν, ἐγκαλείτωσαν ἀλλήλοις. εἰ δέ τι περαιτέρω ἐπιζη-
40 τεῖτε, ἐν τῇ ἐννόμῳ ἐκκλησίᾳ ἐπιλυθήσεται. καὶ γὰρ
κινδυνεύομεν ἐγκαλεῖσθαι στάσεως ⌜περὶ τῆς σήμερον μη- .1ρ.†
δενὸς αἰτίου ὑπάρχοντος, περὶ οὗ οὐ δυνησόμεθα ἀποδοῦναι
41 λόγον περὶ τῆς συστροφῆς ταύτης⌝. καὶ ταῦτα εἰπὼν ἀπέ-
λυσεν τὴν ἐκκλησίαν.

1 Μετὰ δὲ τὸ παύσασθαι τὸν θόρυβον μεταπεμψάμενος

ὁ Παῦλος τοὺς μαθητὰς καὶ παρακαλέσας ἀσπασάμενος
ἐξῆλθεν πορεύεσθαι εἰς Μακεδονίαν. διελθὼν δὲ τὰ μέρη 2
ἐκεῖνα καὶ παρακαλέσας αὐτοὺς λόγῳ πολλῷ ἦλθεν εἰς τὴν
Ἑλλάδα, ποιήσας τε μῆνας τρεῖς γενομένης ἐπιβουλῆς 3
αὐτῷ ὑπὸ τῶν Ἰουδαίων μέλλοντι ἀνάγεσθαι εἰς τὴν Συρίαν
ἐγένετο γνώμης τοῦ ὑποστρέφειν διὰ Μακεδονίας. συνεί- 4
⊣ἄχρι τῆς Ἀσίας⊢ πετο δὲ αὐτῷ ⸆ Σώπατρος Πύρρου Βεροιαῖος, Θεσσαλονι-
κέων δὲ Ἀρίσταρχος καὶ Σέκουνδος καὶ Γαῖος Δερβαῖος καὶ
Ap. Τιμόθεος, Ἀσιανοὶ δὲ Τύχικος καὶ Τρόφιμος· οὗτοι δὲ 5
προελθόντες ⸂προσελθόντες⸃ ἔμενον ἡμᾶς ἐν Τρῳάδι· ἡμεῖς δὲ ἐξεπλεύσα- 6
μεν μετὰ τὰς ἡμέρας τῶν ἀζύμων ἀπὸ Φιλίππων, καὶ ἤλθο-
μεν πρὸς αὐτοὺς εἰς τὴν Τρῳάδα ἄχρι ἡμερῶν πέντε, οὗ
διετρίψαμεν ἡμέρας ἑπτά. Ἐν δὲ τῇ μιᾷ τῶν 7
σαββάτων συνηγμένων ἡμῶν κλάσαι ἄρτον ὁ Παῦλος διε-
λέγετο αὐτοῖς, μέλλων ἐξιέναι τῇ ἐπαύριον, παρέτεινέν τε
τὸν λόγον μέχρι μεσονυκτίου. ἦσαν δὲ λαμπάδες ἱκαναὶ 8
ἐν τῷ ὑπερῴῳ οὗ ἦμεν συνηγμένοι· καθεζόμενος δέ τις 9
νεανίας ὀνόματι Εὔτυχος ἐπὶ τῆς θυρίδος, καταφερόμενος
Παύλου, ἐπὶ πλεῖον κατενεχθεὶς ὕπνῳ βαθεῖ διαλεγομένου τοῦ ⸂Παύλου ἐπὶ πλεῖον, κατε-
νεχθεὶς⸃ ἀπὸ τοῦ ὕπνου ἔπεσεν ἀπὸ τοῦ τριστέγου κάτω καὶ
ἤρθη νεκρός. καταβὰς δὲ ὁ Παῦλος ἐπέπεσεν αὐτῷ καὶ 10
μὴ θορυβεῖσθαι συνπεριλαβὼν εἶπεν ⸂Μὴ θορυβεῖσθε⸃, ἡ γὰρ ψυχὴ αὐτοῦ
ἐν αὐτῷ ἐστίν. ἀναβὰς δὲ [καὶ] κλάσας τὸν ἄρτον καὶ 11
γευσάμενος ἐφ' ἱκανόν τε ὁμιλήσας ἄχρι αὐγῆς οὕτως
ἐξῆλθεν. ἤγαγον δὲ τὸν παῖδα ζῶντα, καὶ παρεκλήθησαν 12
προσελθόντες οὐ μετρίως. Ἡμεῖς δὲ ⸂προελθόντες⸃ ἐπὶ τὸ 13
πλοῖον ἀνήχθημεν ἐπὶ τὴν Ἄσσον, ἐκεῖθεν μέλλοντες ἀνα-
λαμβάνειν τὸν Παῦλον, οὕτως γὰρ διατεταγμένος ἦν μέλ-
λων αὐτὸς πεζεύειν. ὡς δὲ συνέβαλλεν ἡμῖν εἰς τὴν Ἄσσον, 14
ἀναλαβόντες αὐτὸν ἤλθομεν εἰς Μιτυλήνην, κἀκεῖθεν ἀπο- 15
πλεύσαντες τῇ ἐπιούσῃ κατηντήσαμεν ἄντικρυς Χίου, τῇ
ἑσπέρᾳ | ⊣καὶ μείναντες ἐν Τρωγυλίῳ τῇ⊢ δὲ ⸂ἑτέρᾳ⸃ παρεβάλομεν εἰς Σάμον, ⸂τῇ δὲ⸃ ἐχομένῃ ἤλθομεν
εἰς Μίλητον· κεκρίκει γὰρ ὁ Παῦλος παραπλεῦσαι τὴν 16

sent for the disciples and exhorted them, took leave
of them, and departed for to go into Macedonia.
2 And when he had gone through those parts, and
had given them much exhortation, he came into
3 Greece. And when he had spent three months
there, and a plot was laid against him by the Jews,
as he was about to set sail for Syria, he determined
4 to return through Macedonia. And there accompanied him [1]as far as Asia Sopater of Berœa, *the son*
of Pyrrhus; and of the Thessalonians, Aristarchus
and Secundus; and Gaius of Derbe, and Timothy;
5 and of Asia, Tychicus and Trophimus. But these
[2]had gone before, and were waiting for us at Troas.
6 And we sailed away from Philippi after the days
of unleavened bread, and came unto them to Troas
in five days; where we tarried seven days.
7 And upon the first day of the week, when we
were gathered together to break bread, Paul discoursed with them, intending to depart on the morrow; and prolonged his speech until midnight.
8 And there were many lights in the upper chamber,
9 where we were gathered together. And there sat
in the window a certain young man named Eutychus, borne down with deep sleep; and as Paul discoursed yet longer, being borne down by his sleep
he fell down from the third story, and was taken up
10 dead. And Paul went down, and fell on him, and
embracing him said, Make ye no ado; for his life is
11 in him. And when he was gone up, and had broken the bread, and eaten, and had talked with them
a long while, even till break of day, so he departed.
12 And they brought the lad alive, and were not a little comforted.
13 But we, going before to the ship, set sail for Assos, there intending to take in Paul: for so had he
14 appointed, intending himself to go [3]by land. And
when he met us at Assos, we took him in, and came
15 to Mitylene. And sailing from thence, we came the
following day over against Chios; and the next day
we touched at Samos; and [4]the day after we came
16 to Miletus. For Paul had determined to sail past

1 Many ancient authorities omit *as far as Asia.*

2 Many ancient authorities read *came, and were waiting.*

3 Or, *on foot*

4 Many ancient authorities insert *having tarried at Trogyllium.*

Ephesus, that he might not have to spend time in
Asia; for he was hastening, if it were possible for
him, to be at Jerusalem the day of Pentecost.
And from Miletus he sent to Ephesus, and called 17
to him the [1]elders of the church. And when they 18
were come to him, he said unto them,
Ye yourselves know, from the first day that I set
foot in Asia, after what manner I was with you all
the time, serving the Lord with all lowliness of 19
mind, and with tears, and with trials which befell
me by the plots of the Jews: how that I shrank not 20
from declaring unto you anything that was profitable, and teaching you publicly, and from house to
house, testifying both to Jews and to Greeks repent- 21
ance toward God, and faith toward our Lord Jesus
[2]Christ. And now, behold, I go bound in the spirit 22
unto Jerusalem, not knowing the things that shall
befall me there: save that the Holy Ghost testifieth 23
unto me in every city, saying that bonds and afflictions abide me. But I hold not my life of any ac- 24
count, as dear unto myself, [3]so that I may accomplish my course, and the ministry which I received
from the Lord Jesus, to testify the gospel of the
grace of God. And now, behold, I know that ye 25
all, among whom I went about preaching the kingdom, shall see my face no more. Wherefore I tes- 26
tify unto you this day, that I am pure from the
blood of all men. For I shrank not from declaring 27
unto you the whole counsel of God. Take heed 28
unto yourselves, and to all the flock, in the which
the Holy Ghost hath made you [4]bishops, to feed
the church of [5]God*, which he [6]purchased with his
own blood. I know that after my departing griev- 29
ous wolves shall enter in among you, not sparing
the flock; and from among your own selves shall 30
men arise, speaking perverse things, to draw away
the disciples after them. Wherefore watch ye, re- 31

1 Or, *presbyters*

2 Many ancient authorities omit *Christ*.

3 Or, *in comparison of accomplishing my course*

4 Or, *overseers*

5 Many ancient authorities read *the Lord*.

6 Gr. *acquired*.

* For "God" read "the Lord" (with marg. Some ancient authorities, including the two oldest MSS., read *God*.)—*Am. Com.*

Ἔφεσον, ὅπως μὴ γένηται αὐτῷ χρονοτριβῆσαι ἐν τῇ Ἀσίᾳ,
ἔσπευδεν γὰρ εἰ δυνατὸν εἴη αὐτῷ τὴν ἡμέραν τῆς πεντη-
κοστῆς γενέσθαι εἰς Ἱεροσόλυμα.
17 Ἀπὸ δὲ τῆς Μιλήτου πέμψας εἰς Ἔφεσον μετεκαλέ-
18 σατο τοὺς πρεσβυτέρους τῆς ἐκκλησίας. ὡς δὲ παρεγένοντο
πρὸς αὐτὸν εἶπεν αὐτοῖς Ὑμεῖς ἐπίστασθε ἀπὸ πρώτης
ἡμέρας ἀφʼ ἧς ἐπέβην εἰς τὴν Ἀσίαν πῶς μεθʼ ὑμῶν τὸν Ap.
19 πάντα χρόνον ἐγενόμην, δουλεύων τῷ κυρίῳ μετὰ πάσης
ταπεινοφροσύνης καὶ δακρύων καὶ πειρασμῶν τῶν συμβάν-
20 των μοι ἐν ταῖς ἐπιβουλαῖς τῶν Ἰουδαίων· ὡς οὐδὲν ὑπε-
στειλάμην τῶν συμφερόντων τοῦ μὴ ἀναγγεῖλαι ὑμῖν καὶ
21 διδάξαι ὑμᾶς δημοσίᾳ καὶ κατʼ οἴκους, διαμαρτυρόμενος
Ἰουδαίοις τε καὶ Ἕλλησιν τὴν εἰς θεὸν μετάνοιαν καὶ
22 πίστιν εἰς τὸν κύριον ἡμῶν Ἰησοῦν⊤. καὶ νῦν ἰδοὺ δεδε- Χριστόν
μένος ἐγὼ τῷ πνεύματι πορεύομαι εἰς Ἰερουσαλήμ, τὰ ἐν
23 αὐτῇ συναντήσοντα ἐμοὶ μὴ εἰδώς, πλὴν ὅτι τὸ πνεῦμα τὸ
ἅγιον κατὰ πόλιν διαμαρτύρεταί μοι λέγον ὅτι δεσμὰ καὶ
24 θλίψεις με μένουσιν· ἀλλʼ οὐδενὸς λόγου ποιοῦμαι τὴν
ψυχὴν τιμίαν ἐμαυτῷ ὡς ⌜τελειώσω⌝ τὸν δρόμον μου καὶ τελειῶσαι
τὴν διακονίαν ἣν ἔλαβον παρὰ τοῦ κυρίου Ἰησοῦ, διαμαρ-
25 τύρασθαι τὸ εὐαγγέλιον τῆς χάριτος τοῦ θεοῦ. καὶ νῦν
ἰδοὺ ἐγὼ οἶδα ὅτι οὐκέτι ὄψεσθε τὸ πρόσωπόν μου ὑμεῖς
26 πάντες ἐν οἷς διῆλθον κηρύσσων τὴν βασιλείαν· διότι
μαρτύρομαι ὑμῖν ἐν τῇ σήμερον ἡμέρᾳ ὅτι καθαρός εἰμι
27 ἀπὸ τοῦ αἵματος πάντων, οὐ γὰρ ὑπεστειλάμην τοῦ μὴ
28 ἀναγγεῖλαι πᾶσαν τὴν βουλὴν τοῦ θεοῦ ὑμῖν. προσέχετε
ἑαυτοῖς καὶ παντὶ τῷ ποιμνίῳ, ἐν ᾧ ὑμᾶς τὸ πνεῦμα τὸ
ἅγιον ἔθετο ἐπισκόπους, ποιμαίνειν ΤΗΝ ἘΚΚΛΗCΊΑΝ ΤΟΥ͂
29 ΘΕΟΥ͂, ἣν ΠΕΡΙΕΠΟΙΉCΑΤΟ διὰ τοῦ αἵματος τοῦ ⌜ἰδίου⌝. ἐγὼ Ap.†
οἶδα ὅτι εἰσελεύσονται μετὰ τὴν ἄφιξίν μου λύκοι βαρεῖς
30 εἰς ὑμᾶς μὴ φειδόμενοι τοῦ ποιμνίου, καὶ ἐξ ὑμῶν [αὐτῶν]
ἀναστήσονται ἄνδρες λαλοῦντες διεστραμμένα τοῦ ἀπο-
31 σπᾶν τοὺς μαθητὰς ὀπίσω ἑαυτῶν· διὸ γρηγορεῖτε, μνημο-

νεύοντες ὅτι τριετίαν νύκτα καὶ ἡμέραν οὐκ ἐπαυσάμην μετὰ
δακρύων νουθετῶν ἕνα ἕκαστον. καὶ τὰ νῦν παρατίθεμαι 32
θεῷ ὑμᾶς τῷ ⸀κυρίῳ⸀ καὶ τῷ λόγῳ τῆς χάριτος αὐτοῦ τῷ δυναμένῳ
οἰκοδομῆσαι καὶ δοῦναι τὴν ΚΛΗΡΟΝΟΜΙΑΝ ἐν ΤΟΙC ΗΓΙΑCΜΕ-
ΝΟΙC ΠΑCΙΝ. ἀργυρίου ἢ χρυσίου ἢ ἱματισμοῦ οὐδενὸς 33
ἐπεθύμησα· αὐτοὶ γινώσκετε ὅτι ταῖς χρείαις μου καὶ τοῖς 34
οὖσι μετ' ἐμοῦ ὑπηρέτησαν αἱ χεῖρες αὗται. πάντα ὑπέδειξα 35
ὑμῖν ὅτι οὕτως κοπιῶντας δεῖ ἀντιλαμβάνεσθαι τῶν ἀσθε-
νούντων, μνημονεύειν τε τῶν λόγων τοῦ κυρίου Ἰησοῦ ὅτι
αὐτὸς εἶπεν Μακάριόν ἐστιν μᾶλλον διδόναι ἢ λαμβάνειν.
καὶ ταῦτα εἰπὼν θεὶς τὰ γόνατα αὐτοῦ σὺν πᾶσιν αὐτοῖς 36
προσηύξατο. ἱκανὸς δὲ κλαυθμὸς ἐγένετο πάντων, καὶ 37
ἐπιπεσόντες ἐπὶ τὸν τράχηλον τοῦ Παύλου κατεφίλουν
αὐτόν, ὀδυνώμενοι μάλιστα ἐπὶ τῷ λόγῳ ᾧ εἰρήκει ὅτι 38
οὐκέτι μέλλουσιν τὸ πρόσωπον αὐτοῦ θεωρεῖν. προέπεμ-
πον δὲ αὐτὸν εἰς τὸ πλοῖον.

ἡμᾶς, ἀποσπασθέντες ἀπ' αὐτῶν Ὡς δὲ ἐγένετο ἀναχθῆναι ⸀ἡμᾶς ἀποσπασθέντας ἀπ' αὐ- 1
τῶν,⸀ εὐθυδρομήσαντες ἤλθομεν εἰς τὴν Κῶ, τῇ δὲ ἑξῆς εἰς
⊣ καὶ Μύρα ⊢ τὴν Ῥόδον, κἀκεῖθεν εἰς Πάταρα⸆· καὶ εὑρόντες πλοῖον 2
διαπερῶν εἰς Φοινίκην ἐπιβάντες ἀνήχθημεν. ἀναφάναντες 3
δὲ τὴν Κύπρον καὶ καταλιπόντες αὐτὴν εὐώνυμον ἐπλέομεν
εἰς Συρίαν, καὶ κατήλθομεν εἰς Τύρον, ἐκεῖσε γὰρ τὸ πλοῖον
ἦν ἀποφορτιζόμενον τὸν γόμον. ἀνευρόντες δὲ τοὺς μαθη- 4
τὰς ἐπεμείναμεν αὐτοῦ ἡμέρας ἑπτά, οἵτινες τῷ Παύλῳ
ἔλεγον διὰ τοῦ πνεύματος μὴ ἐπιβαίνειν εἰς Ἰεροσόλυμα.
ἡμᾶς ἐξαρτίσαι ὅτε δὲ ἐγένετο ⸀ἐξαρτίσαι ἡμᾶς⸀ τὰς ἡμέρας, ἐξελθόντες 5
ἐπορευόμεθα προπεμπόντων ἡμᾶς πάντων σὺν γυναιξὶ καὶ
τέκνοις ἕως ἔξω τῆς πόλεως, καὶ θέντες τὰ γόνατα ἐπὶ
τὸν αἰγιαλὸν προσευξάμενοι ἀπησπασάμεθα ἀλλήλους, 6
καὶ ἐνέβημεν εἰς τὸ πλοῖον, ἐκεῖνοι δὲ ὑπέστρεψαν εἰς
τὰ ἴδια. Ἡμεῖς δὲ τὸν πλοῦν διανύσαντες ἀπὸ 7
Τύρου κατηντήσαμεν εἰς Πτολεμαΐδα, καὶ ἀσπασάμενοι
τοὺς ἀδελφοὺς ἐμείναμεν ἡμέραν μίαν παρ' αὐτοῖς. τῇ δὲ 8

membering that by the space of three years I ceased
not to admonish every one night and day with tears.
32 And now I commend you to [1]God, and to the word
of his grace, which is able to build *you* up, and to
give *you* the inheritance among all them that are
33 sanctified. I coveted no man's silver, or gold, or
34 apparel. Ye yourselves know that these hands min-
istered unto my necessities, and to them that were
35 with me. In all things I gave you an example, how
that so labouring ye ought to help the weak, and to
remember the words of the Lord Jesus, how he him-
self said, It is more blessed to give than to receive.
36 And when he had thus spoken, he kneeled down,
37 and prayed with them all. And they all wept sore,
38 and fell on Paul's neck, and kissed him, sorrowing
most of all for the word which he had spoken, that
they should behold his face no more. And they
brought him on his way unto the ship.

21 And when it came to pass that we were parted
from them, and had set sail, we came with a straight
course unto Cos, and the next day unto Rhodes, and
2 from thence unto Patara: and having found a ship
crossing over unto Phœnicia, we went aboard, and
3 set sail. And when we had come in sight of Cy-
prus, leaving it on the left hand, we sailed unto
Syria, and landed at Tyre: for there the ship was to
4 unlade her burden. And having found the disci-
ples, we tarried there seven days: and these said to
Paul through the Spirit, that he should not set foot
5 in Jerusalem. And when it came to pass that we had
accomplished the days, we departed and went on
our journey; and they all, with wives and children,
brought us on our way, till we were out of the city:
6 and kneeling down on the beach, we prayed, and
bade each other farewell; and we went on board
the ship, but they returned home again.
7 And when we had finished the voyage from Tyre,
we arrived at Ptolemais; and we saluted the breth-
8 ren, and abode with them one day. And on the

1 Some ancient authorities read *the Lord.*

morrow we departed, and came unto Cæsarea: and
entering into the house of Philip the evangelist,
who was one of the seven, we abode with him.
Now this man had four daughters, virgins, which 9
[1] Or, *some* did prophesy. And as we tarried there [1]many days*, 10
there came down from Judæa a certain prophet,
named Agabus. And coming to us, and taking 11
Paul's girdle, he bound his own feet and hands,
and said, Thus saith the Holy Ghost, So shall the
Jews at Jerusalem bind the man that owneth this
girdle, and shall deliver him into the hands of the
Gentiles. And when we heard these things, both 12
we and they of that place besought him not to go
up to Jerusalem. Then Paul answered, What do 13
ye, weeping and breaking my heart? for I am ready
not to be bound only, but also to die at Jerusalem
for the name of the Lord Jesus. And when he 14
would not be persuaded, we ceased, saying, The will
of the Lord be done.

[2] Or, *made ready* And after these days we [2]took up our baggage, 15
and went up to Jerusalem. And there went with 16
us also *certain* of the disciples from Cæsarea, bring-
ing *with them* one Mnason of Cyprus, an early disci-
ple, with whom we should lodge.

And when we were come to Jerusalem, the breth- 17
ren received us gladly. And the day following Paul 18
went in with us unto James; and all the elders were
present. And when he had saluted them, he re- 19
hearsed one by one the things which God had
wrought among the Gentiles by his ministry. And 20
they, when they heard it, glorified God; and they
[3] Gr. *myriads.* said unto him, Thou seest, brother, how many [3]thou-
sands there are among the Jews of them which have
believed; and they are all zealous for the law: and 21
they have been informed concerning thee, that thou
teachest all the Jews which are among the Gentiles
to forsake Moses, telling them not to circumcise
their children, neither to walk after the customs.
What is it therefore? they will certainly hear 22

* For "many days" read "some days"—*Am. Com.*

ἐπαύριον ἐξελθόντες ἤλθαμεν εἰς Καισαρίαν, καὶ εἰσελ-
θόντες εἰς τὸν οἶκον Φιλίππου τοῦ εὐαγγελιστοῦ ὄντος ἐκ
9 τῶν ἑπτὰ ἐμείναμεν παρ' αὐτῷ. τούτῳ δὲ ἦσαν θυγατέρες
10 τέσσαρες παρθένοι προφητεύουσαι. Ἐπιμενόντων δὲ ἡμέ-
ρας πλείους κατῆλθέν τις ἀπὸ τῆς Ἰουδαίας προφήτης
11 ὀνόματι Ἅγαβος, καὶ ἐλθὼν πρὸς ἡμᾶς καὶ ἄρας τὴν ζώνην
τοῦ Παύλου δήσας ἑαυτοῦ τοὺς πόδας καὶ τὰς χεῖρας εἶπεν
Τάδε λέγει τὸ πνεῦμα τὸ ἅγιον Τὸν ἄνδρα οὗ ἐστὶν ἡ
ζώνη αὕτη οὕτως δήσουσιν ἐν Ἰερουσαλὴμ οἱ Ἰουδαῖοι καὶ
12 παραδώσουσιν εἰς χεῖρας ἐθνῶν. ὡς δὲ ἠκούσαμεν ταῦτα,
παρεκαλοῦμεν ἡμεῖς τε καὶ οἱ ἐντόπιοι τοῦ μὴ ἀναβαίνειν
13 αὐτὸν εἰς Ἰερουσαλήμ. τότε ἀπεκρίθη [ὁ] Παῦλος Τί
ποιεῖτε κλαίοντες καὶ συνθρύπτοντές μου τὴν καρδίαν; ἐγὼ
γὰρ οὐ μόνον δεθῆναι ἀλλὰ καὶ ἀποθανεῖν εἰς Ἰερουσαλὴμ
14 ἑτοίμως ἔχω ὑπὲρ τοῦ ὀνόματος τοῦ κυρίου Ἰησοῦ. μὴ
πειθομένου δὲ αὐτοῦ ἡσυχάσαμεν εἰπόντες Τοῦ κυρίου τὸ
θέλημα γινέσθω.

15 Μετὰ δὲ τὰς ἡμέρας ταύτας ἐπισκευασάμενοι ἀνεβαίνο-
16 μεν εἰς Ἰεροσόλυμα· συνῆλθον δὲ καὶ τῶν μαθητῶν ἀπὸ
Καισαρίας σὺν ἡμῖν, ἄγοντες παρ' ᾧ ξενισθῶμεν Μνάσωνί Ἀρ.
17 τινι Κυπρίῳ, ἀρχαίῳ μαθητῇ. Γενομένων δὲ ἡμῶν εἰς
18 Ἰεροσόλυμα ἀσμένως ἀπεδέξαντο ἡμᾶς οἱ ἀδελφοί. τῇ δὲ
ἐπιούσῃ εἰσῄει ὁ Παῦλος σὺν ἡμῖν πρὸς Ἰάκωβον, πάντες
19 τε παρεγένοντο οἱ πρεσβύτεροι. καὶ ἀσπασάμενος αὐτοὺς
ἐξηγεῖτο καθ' ἓν ἕκαστον ὧν ἐποίησεν ὁ θεὸς ἐν τοῖς ἔθνεσιν
20 διὰ τῆς διακονίας αὐτοῦ. οἱ δὲ ἀκούσαντες ἐδόξαζον τὸν
θεόν, εἶπάν τε αὐτῷ Θεωρεῖς, ἀδελφέ, πόσαι μυριάδες
εἰσὶν ἐν τοῖς Ἰουδαίοις τῶν πεπιστευκότων, καὶ πάντες
21 ζηλωταὶ τοῦ νόμου ὑπάρχουσιν· κατηχήθησαν δὲ περὶ σοῦ
ὅτι ἀποστασίαν διδάσκεις ἀπὸ Μωυσέως τοὺς κατὰ τὰ ἔθνη
πάντας Ἰουδαίους, λέγων μὴ περιτέμνειν αὐτοὺς τὰ τέκνα
22 μηδὲ τοῖς ἔθεσιν περιπατεῖν. τί οὖν ἐστίν; πάντως ἀκού-

σονται ὅτι ἐλήλυθας. τοῦτο οὖν ποίησον ὅ σοι λέγομεν· 23
ἐφ' εἰσὶν ἡμῖν ἄνδρες τέσσαρες εὐχὴν ἔχοντες ⸀ἀφ'⸁ ἑαυτῶν.
τούτους παραλαβὼν ἁγνίσθητι σὺν αὐτοῖς καὶ δαπάνησον 24
ἐπ' αὐτοῖς ἵνα ξυρήσονται τὴν κεφαλήν, καὶ γνώσονται
πάντες ὅτι ὧν κατήχηνται περὶ σοῦ οὐδὲν ἔστιν, ἀλλὰ
στοιχεῖς καὶ αὐτὸς φυλάσσων τὸν νόμον. περὶ δὲ τῶν 25
ἐπεστείλαμεν πεπιστευκότων ἐθνῶν ἡμεῖς ⸀ἀπεστείλαμεν⸁ κρίναντες φυ-
λάσσεσθαι αὐτοὺς τό τε εἰδωλόθυτον καὶ αἷμα καὶ πνικτὸν
καὶ πορνείαν. τότε ὁ Παῦλος παραλαβὼν τοὺς ἄνδρας τῇ 26
ἐχομένῃ ἡμέρᾳ σὺν αὐτοῖς ἁγνισθεὶς εἰσῄει εἰς τὸ ἱερόν,
διαγγέλλων τὴν ἐκπλήρωσιν ΤΩΝ ΗΜΕΡΩΝ ΤΟΥ ΑΓΝΙΣΜΟΥ
ἕως οὗ προσηνέχθη ὑπὲρ ἑνὸς ἑκάστου αὐτῶν ἡ προσφορά.

Ὡς δὲ ἔμελλον αἱ ἑπτὰ ἡμέραι συντελεῖσθαι, οἱ ἀπὸ 27
τῆς Ἀσίας Ἰουδαῖοι θεασάμενοι αὐτὸν ἐν τῷ ἱερῷ συνέχεον
πάντα τὸν ὄχλον καὶ ἐπέβαλαν ἐπ' αὐτὸν τὰς χεῖρας, κρά- 28
ζοντες Ἄνδρες Ἰσραηλεῖται, βοηθεῖτε· οὗτός ἐστιν ὁ
ἄνθρωπος ὁ κατὰ τοῦ λαοῦ καὶ τοῦ νόμου καὶ τοῦ τόπου
τούτου πάντας πανταχῇ διδάσκων, ἔτι τε καὶ Ἕλληνας
εἰσήγαγεν εἰς τὸ ἱερὸν καὶ κεκοίνωκεν τὸν ἅγιον τόπον
τοῦτον. ἦσαν γὰρ προεωρακότες Τρόφιμον τὸν Ἐφέσιον 29
ἐν τῇ πόλει σὺν αὐτῷ, ὃν ἐνόμιζον ὅτι εἰς τὸ ἱερὸν εἰσήγα-
γεν ὁ Παῦλος. ἐκινήθη τε ἡ πόλις ὅλη καὶ ἐγένετο συν- 30
δρομὴ τοῦ λαοῦ, καὶ ἐπιλαβόμενοι τοῦ Παύλου εἷλκον
αὐτὸν ἔξω τοῦ ἱεροῦ, καὶ εὐθέως ἐκλείσθησαν αἱ θύραι.
Ζητούντων τε αὐτὸν ἀποκτεῖναι ἀνέβη φάσις τῷ χιλιάρχῳ 31
τῆς σπείρης ὅτι ὅλη συνχύννεται Ἰερουσαλήμ, ὃς ἐξαυτῆς 32
λαβὼν ⸀παραλαβὼν⸁ στρατιώτας καὶ ἑκατοντάρχας κατέδραμεν
ἐπ' αὐτούς, οἱ δὲ ἰδόντες τὸν χιλίαρχον καὶ τοὺς στρατιώ-
τας ἐπαύσαντο τύπτοντες τὸν Παῦλον. τότε ἐγγίσας ὁ 33
χιλίαρχος ἐπελάβετο αὐτοῦ καὶ ἐκέλευσε δεθῆναι ἁλύσεσι
δυσί, καὶ ἐπυνθάνετο τίς εἴη καὶ τί ἐστιν πεποιηκώς· ἄλλοι 34
δὲ ἄλλο τι ἐπεφώνουν ἐν τῷ ὄχλῳ· μὴ δυναμένου δὲ αὐτοῦ
γνῶναι τὸ ἀσφαλὲς διὰ τὸν θόρυβον ἐκέλευσεν ἄγεσθαι

23 that thou art come. Do therefore this that we say
to thee: We have four men which have a vow on
24 them; these take, and purify thyself with them, and
be at charges for them, that they may shave their
heads: and all shall know that there is no truth in
the things whereof they have been informed concerning
thee; but that thou thyself also walkest or-
25 derly, keeping the law. But as touching the Gen-
tiles which have believed, we [1]wrote, giving judge-
ment that they should keep themselves from things
sacrificed to idols, and from blood, and from what is
26 strangled, and from fornication. Then Paul [2]took
the men, and the next day purifying himself with
them went into the temple, declaring the fulfilment
of the days of purification, until the offering was
offered for every one of them.
27 And when the seven days were almost completed,
the Jews from Asia, when they saw him in the temple,
stirred up all the multitude, and laid hands
28 on him, crying out, Men of Israel, help: This is the
man, that teacheth all men everywhere against the
people, and the law, and this place: and moreover
he brought Greeks also into the temple, and hath
29 defiled this holy place. For they had before seen
with him in the city Trophimus the Ephesian, whom
they supposed that Paul had brought into the tem-
30 ple. And all the city was moved, and the people ran
together: and they laid hold on Paul, and dragged
him out of the temple: and straightway the doors
31 were shut. And as they were seeking to kill him,
tidings came up to the [3]chief captain of the [4]band,
32 that all Jerusalem was in confusion. And forth-
with he took soldiers and centurions, and ran down
upon them: and they, when they saw the chief cap-
33 tain and the soldiers, left off beating Paul. Then
the chief captain came near, and laid hold on him,
and commanded him to be bound with two chains;
and inquired who he was, and what he had done.
34 And some shouted one thing, some another, among
the crowd: and when he could not know the certainty
for the uproar, he commanded him to be brought

1 Or, *enjoined* Many ancient authorities read *sent.*

2 Or, *took the men the next day, and purifying himself &c.*

3 Or, *military tribune* Gr. *chiliarch*: and so throughout this book.

4 Or, *cohort*

into the castle. And when he came upon the stairs, 35
so it was, that he was borne of the soldiers for the
violence of the crowd; for the multitude of the peo- 36
ple followed after, crying out, Away with him.

And as Paul was about to be brought into the cas- 37
tle, he saith unto the chief captain, May I say some-
thing unto thee? And he said, Dost thou know
Greek? Art thou not then the Egyptian, which be- 38
fore these days stirred up to sedition and led out into
the wilderness the four thousand men of the Assas-
sins? But Paul said, I am a Jew, of Tarsus in Cilicia, 39
a citizen of no mean city: and I beseech thee, give
me leave to speak unto the people. And when he 40
had given him leave, Paul, standing on the stairs,
beckoned with the hand unto the people; and when
there was made a great silence, he spake unto them
in the Hebrew language, saying,

Brethren and fathers, hear ye the defence which **22**
I now make unto you.

And when they heard that he spake unto them in 2
the Hebrew language, they were the more quiet:
and he saith,

I am a Jew, born in Tarsus of Cilicia, but brought 3
up in this city, at the feet of Gamaliel, instructed
according to the strict manner of the law of our
fathers, being zealous for God, even as ye all are
this day: and I persecuted this Way unto the death, 4
binding and delivering into prisons both men and
women. As also the high priest doth bear me wit- 5
ness, and all the estate of the elders: from whom
also I received letters unto the brethren, and jour-
neyed to Damascus, to bring them also which were
there unto Jerusalem in bonds, for to be punished.
And it came to pass, that, as I made my journey, 6
and drew nigh unto Damascus, about noon, sud-
denly there shone from heaven a great light round
about me. And I fell unto the ground, and heard 7
a voice saying unto me, Saul, Saul, why persecutest
thou me? And I answered, Who art thou, Lord? 8
And he said unto me, I am Jesus of Nazareth, whom
thou persecutest. And they that were with me 9

35 αὐτὸν εἰς τὴν παρεμβολήν. ὅτε δὲ ἐγένετο ἐπὶ τοὺς ἀνα-
βαθμούς, συνέβη βαστάζεσθαι αὐτὸν ὑπὸ τῶν στρατιωτῶν
36 διὰ τὴν βίαν τοῦ ὄχλου, ἠκολούθει γὰρ τὸ πλῆθος τοῦ λαοῦ
37 κράζοντες Αἶρε αὐτόν. Μέλλων τε εἰσάγε-
σθαι εἰς τὴν παρεμβολὴν ὁ Παῦλος λέγει τῷ χιλιάρχῳ
Εἰ ἔξεστίν μοι εἰπεῖν τι πρὸς σέ; ὁ δὲ ἔφη Ἑλληνιστὶ
38 γινώσκεις; οὐκ ἄρα σὺ εἶ ὁ Αἰγύπτιος ὁ πρὸ τούτων τῶν
ἡμερῶν ἀναστατώσας καὶ ἐξαγαγὼν εἰς τὴν ἔρημον τοὺς
39 τετρακισχιλίους ἄνδρας τῶν σικαρίων; εἶπεν δὲ ὁ Παῦλος
Ἐγὼ ἄνθρωπος μέν εἰμι Ἰουδαῖος, Ταρσεὺς τῆς Κιλικίας,
οὐκ ἀσήμου πόλεως πολίτης· δέομαι δέ σου, ἐπίτρεψόν μοι
40 λαλῆσαι πρὸς τὸν λαόν. ἐπιτρέψαντος δὲ αὐτοῦ ὁ Παῦλος
ἑστὼς ἐπὶ τῶν ἀναβαθμῶν κατέσεισε τῇ χειρὶ τῷ λαῷ,
πολλῆς δὲ ⸂σιγῆς γενομένης⸃ προσεφώνησεν τῇ Ἐβραΐδι γενομένης σιγῆς
1 διαλέκτῳ λέγων Ἄνδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατέ
2 μου τῆς πρὸς ὑμᾶς νυνὶ ἀπολογίας.— ἀκούσαντες δὲ ὅτι
τῇ Ἐβραΐδι διαλέκτῳ προσεφώνει αὐτοῖς μᾶλλον παρέσχον
3 ἡσυχίαν. καί φησιν— Ἐγώ εἰμι ἀνὴρ Ἰουδαῖος, γεγεννημέ-
νος ἐν Ταρσῷ τῆς Κιλικίας, ἀνατεθραμμένος δὲ ἐν τῇ πόλει
ταύτῃ παρὰ τοὺς πόδας Γαμαλιήλ, πεπαιδευμένος κατὰ
ἀκρίβειαν τοῦ πατρῴου νόμου, ζηλωτὴς ὑπάρχων τοῦ θεοῦ
4 καθὼς πάντες ὑμεῖς ἐστὲ σήμερον, ὃς ταύτην τὴν ὁδὸν
ἐδίωξα ἄχρι θανάτου, δεσμεύων καὶ παραδιδοὺς εἰς φυλακὰς
5 ἄνδρας τε καὶ γυναῖκας, ὡς καὶ ὁ ἀρχιερεὺς μαρτυρεῖ μοι
καὶ πᾶν τὸ πρεσβυτέριον· παρ᾽ ὧν καὶ ἐπιστολὰς δεξάμε-
νος πρὸς τοὺς ἀδελφοὺς εἰς Δαμασκὸν ἐπορευόμην ἄξων
καὶ τοὺς ἐκεῖσε ὄντας δεδεμένους εἰς Ἰερουσαλὴμ ἵνα τιμω-
6 ρηθῶσιν. Ἐγένετο δέ μοι πορευομένῳ καὶ ἐγγίζοντι τῇ
Δαμασκῷ περὶ μεσημβρίαν ἐξαίφνης ἐκ τοῦ οὐρανοῦ περια-
7 στράψαι φῶς ἱκανὸν περὶ ἐμέ, ἔπεσά τε εἰς τὸ ἔδαφος καὶ
ἤκουσα φωνῆς λεγούσης μοι Σαοὺλ Σαούλ, τί με διώκεις;
8 ἐγὼ δὲ ἀπεκρίθην Τίς εἶ, κύριε; εἶπέν τε πρὸς ἐμέ Ἐγώ
9 εἰμι Ἰησοῦς ὁ Ναζωραῖος ὃν σὺ διώκεις. οἱ δὲ σὺν ἐμοὶ

ὄντες τὸ μὲν φῶς ἐθεάσαντο τὴν δὲ φωνὴν οὐκ ἤκουσαν τοῦ
λαλοῦντός μοι. εἶπον δέ Τί ποιήσω, κύριε; ὁ δὲ κύριος 10
εἶπεν πρός με Ἀναστὰς πορεύου εἰς Δαμασκόν, κἀκεῖ σοι
λαληθήσεται περὶ πάντων ὧν τέτακταί σοι ποιῆσαι. ὡς δὲ 11
οὐδὲν ἔβλεπον ⌜οὐκ ἐνέβλεπον⌝ ἀπὸ τῆς δόξης τοῦ φωτὸς ἐκείνου, χειραγω-
γούμενος ὑπὸ τῶν συνόντων μοι ἦλθον εἰς Δαμασκόν.
Ἁνανίας δέ τις ἀνὴρ εὐλαβὴς κατὰ τὸν νόμον, μαρτυρούμε- 12
νος ὑπὸ πάντων τῶν κατοικούντων Ἰουδαίων, ἐλθὼν πρὸς 13
ἐμὲ καὶ ἐπιστὰς εἶπέν μοι Σαοὺλ ἀδελφέ, ἀνάβλεψον·
κἀγὼ αὐτῇ τῇ ὥρᾳ ἀνέβλεψα εἰς αὐτόν. ὁ δὲ εἶπεν Ὁ 14
θεὸς τῶν πατέρων ἡμῶν προεχειρίσατό σε γνῶναι τὸ θέλημα
αὐτοῦ καὶ ἰδεῖν τὸν δίκαιον καὶ ἀκοῦσαι φωνὴν ἐκ τοῦ στό-
ματος αὐτοῦ, ὅτι ἔσῃ μάρτυς αὐτῷ πρὸς πάντας ἀνθρώπους 15
ὧν ἑώρακας καὶ ἤκουσας. καὶ νῦν τί μέλλεις; ἀναστὰς 16
βάπτισαι καὶ ἀπόλουσαι τὰς ἁμαρτίας σου ἐπικαλεσάμενος
τὸ ὄνομα αὐτοῦ. Ἐγένετο δέ μοι ὑποστρέψαντι εἰς Ἰερου- 17
σαλὴμ καὶ προσευχομένου μου ἐν τῷ ἱερῷ γενέσθαι με ἐν
ἐκστάσει καὶ ἰδεῖν αὐτὸν λέγοντά μοι Σπεῦσον καὶ ἔξελθε 18
ἐν τάχει ἐξ Ἰερουσαλήμ, διότι οὐ παραδέξονταί σου μαρ-
τυρίαν περὶ ἐμοῦ. κἀγὼ εἶπον Κύριε, αὐτοὶ ἐπίστανται 19
ὅτι ἐγὼ ἤμην φυλακίζων καὶ δέρων κατὰ τὰς συναγωγὰς
τοὺς πιστεύοντας ἐπὶ σέ· καὶ ὅτε ἐξεχύννετο τὸ αἷμα Στε- 20
φάνου τοῦ μάρτυρός σου, καὶ αὐτὸς ἤμην ἐφεστὼς καὶ
συνευδοκῶν καὶ φυλάσσων τὰ ἱμάτια τῶν ἀναιρούντων
αὐτόν. καὶ εἶπεν πρός με Πορεύου, ὅτι ἐγὼ εἰς ἔθνη 21
ἀποστελῶ μακρὰν ⌜ἐξαποστελῶ⌝ σε. Ἤκουον δὲ αὐτοῦ 22
ἄχρι τούτου τοῦ λόγου καὶ ἐπῆραν τὴν φωνὴν αὐτῶν λέ-
γοντες Αἶρε ἀπὸ τῆς γῆς τὸν τοιοῦτον, οὐ γὰρ καθῆκεν
αὐτὸν ζῆν. κραυγαζόντων τε αὐτῶν καὶ ῥιπτούντων τὰ 23
ἱμάτια καὶ κονιορτὸν βαλλόντων εἰς τὸν ἀέρα ἐκέλευσεν 24
ὁ χιλίαρχος εἰσάγεσθαι αὐτὸν εἰς τὴν παρεμβολήν, εἴπας
μάστιξιν ἀνετάζεσθαι αὐτὸν ἵνα ἐπιγνῷ δι' ἣν αἰτίαν οὕτως
ἐπεφώνουν αὐτῷ. ὡς δὲ προέτειναν αὐτὸν τοῖς ἱμᾶσιν 25

beheld indeed the light, but they heard not the voice
10 of him that spake to me. And I said, What shall
I do, Lord? And the Lord said unto me, Arise,
and go into Damascus; and there it shall be told
thee of all things which are appointed for thee to do.
11 And when I could not see for the glory of that
light, being led by the hand of them that were with
12 me, I came into Damascus. And one Ananias, a
devout man according to the law, well reported of
13 by all the Jews that dwelt there, came unto me, and
standing by me said unto me, Brother Saul, receive
thy sight. And in that very hour I [1]looked up on
14 him. And he said, The God of our fathers hath ap-
pointed thee to know his will, and to see the Right-
15 eous One, and to hear a voice from his mouth. For
thou shalt be a witness for him unto all men of what
16 thou hast seen and heard. And now why tarriest
thou? arise, and be baptized, and wash away thy
17 sins, calling on his name. And it came to pass,
that, when I had returned to Jerusalem, and while
18 I prayed in the temple, I fell into a trance, and saw
him saying unto me, Make haste, and get thee quick-
ly out of Jerusalem: because they will not receive
19 of thee testimony concerning me. And I said,
Lord, they themselves know that I imprisoned and
beat in every synagogue them that believed on thee:
20 and when the blood of Stephen thy witness was
shed, I also was standing by, and consenting, and
21 keeping the garments of them that slew him. And
he said unto me, Depart: for I will send thee forth
far hence unto the Gentiles.

22 And they gave him audience unto this word; and
they lifted up their voice, and said, Away with such
a fellow from the earth: for it is not fit that he
23 should live. And as they cried out, and threw off
24 their garments, and cast dust into the air, the chief
captain commanded him to be brought into the cas-
tle, bidding that he should be examined by scourg-
ing, that he might know for what cause they so shout-
25 ed against him. And when they had tied him up
[2]with the thongs,

1 Or, *received my sight* and looked *upon him*

2 Or, *for*

Paul said unto the centurion that stood by, Is it
lawful for you to scourge a man that is a Roman,
and uncondemned? And when the centurion 26
heard it, he went to the chief captain, and told
him, saying, What art thou about to do? for this
man is a Roman. And the chief captain came, and 27
said unto him, Tell me, art thou a Roman? And
he said, Yea. And the chief captain answered, 28
With a great sum obtained I this citizenship. And
Paul said, But I am *a Roman* born. They then 29
which were about to examine him straightway de-
parted from him: and the chief captain also was
afraid, when he knew that he was a Roman, and
because he had bound him.

But on the morrow, desiring to know the certain- 30
ty, wherefore he was accused of the Jews, he loosed
him, and commanded the chief priests and all the
council to come together, and brought Paul down,
and set him before them.

And Paul, looking stedfastly on the council, **23**
said, Brethren, I have lived before God in all good
conscience until this day. And the high priest An- 2
anias commanded them that stood by him to smite
him on the mouth. Then said Paul unto him, God 3
shall smite thee, thou whited wall: and sittest thou
to judge me according to the law, and commandest
me to be smitten contrary to the law? And they 4
that stood by said, Revilest thou God's high priest?
And Paul said, I wist not, brethren, that he was 5
high priest: for it is written, Thou shalt not speak
evil of a ruler of thy people. But when Paul per- 6
ceived that the one part were Sadducees, and the
other Pharisees, he cried out in the council, Breth-
ren, I am a Pharisee, a son of Pharisees: touching
the hope and resurrection of the dead I am called
in question. And when he had so said, there arose 7
a dissension between the Pharisees and Sadducees:
and the assembly was divided. For the Sadducees 8
say that there is no resurrection, neither angel, nor
spirit: but the Pharisees confess both. And there 9
arose a great clamour: and some

εἶπεν πρὸς τὸν ἑστῶτα ἑκατόνταρχον ὁ Παῦλος Εἰ ἄνθρω-
πον Ῥωμαῖον καὶ ἀκατάκριτον ἔξεστιν ὑμῖν μαστίζειν;
26 ἀκούσας δὲ ὁ ἑκατοντάρχης προσελθὼν τῷ χιλιάρχῳ ἀπήγ-
γειλεν λέγων Τί μέλλεις ποιεῖν; ὁ γὰρ ἄνθρωπος οὗτος
27 Ῥωμαῖός ἐστιν. προσελθὼν δὲ ὁ χιλίαρχος εἶπεν αὐτῷ
28 Λέγε μοι, σὺ Ῥωμαῖος εἶ; ὁ δὲ ἔφη Ναί. ἀπεκρίθη δὲ ὁ
χιλίαρχος Ἐγὼ πολλοῦ κεφαλαίου τὴν πολιτείαν ταύτην
ἐκτησάμην. ὁ δὲ Παῦλος ἔφη Ἐγὼ δὲ καὶ γεγέννημαι.
29 εὐθέως οὖν ἀπέστησαν ἀπ' αὐτοῦ οἱ μέλλοντες αὐτὸν ἀνε-
τάζειν· καὶ ὁ χιλίαρχος δὲ ἐφοβήθη ἐπιγνοὺς ὅτι Ῥωμαῖός
ἐστιν καὶ ὅτι αὐτὸν ἦν δεδεκώς.
30 Τῇ δὲ ἐπαύριον βουλόμενος γνῶναι τὸ ἀσφαλὲς τὸ τί
κατηγορεῖται ὑπὸ τῶν Ἰουδαίων ἔλυσεν αὐτόν, καὶ ἐκέλευ-
σεν συνελθεῖν τοὺς ἀρχιερεῖς καὶ πᾶν τὸ συνέδριον, καὶ
1 καταγαγὼν τὸν Παῦλον ἔστησεν εἰς αὐτούς. ἀτενίσας δὲ
⌜Παῦλος τῷ συνεδρίῳ⌝ εἶπεν Ἄνδρες ἀδελφοί, ἐγὼ πάσῃ τῷ συνεδρίῳ ὁ Παῦλος
συνειδήσει ἀγαθῇ πεπολίτευμαι τῷ θεῷ ἄχρι ταύτης τῆς
2 ἡμέρας. ὁ δὲ ἀρχιερεὺς Ἁνανίας ἐπέταξεν τοῖς παρεστῶ-
3 σιν αὐτῷ τύπτειν αὐτοῦ τὸ στόμα. τότε ὁ Παῦλος πρὸς
αὐτὸν εἶπεν Τύπτειν σε μέλλει ὁ θεός, τοῖχε κεκονιαμένε·
καὶ σὺ κάθῃ κρίνων με κατὰ τὸν νόμον, καὶ παρανομῶν
4 κελεύεις με τύπτεσθαι; οἱ δὲ παρεστῶτες εἶπαν Τὸν ἀρχι-
5 ερέα τοῦ θεοῦ λοιδορεῖς; ἔφη τε ὁ Παῦλος Οὐκ ᾔδειν, ἀδελ-
φοί, ὅτι ἐστὶν ἀρχιερεύς· γέγραπται γὰρ ὅτι Ἄρχοντα
6 τοῦ λαοῦ σου οὐκ ἐρεῖς κακῶς. Γνοὺς δὲ ὁ Παῦλος ὅτι
τὸ ἓν μέρος ἐστὶν Σαδδουκαίων τὸ δὲ ἕτερον Φαρισαίων
ἔκραζεν ἐν τῷ συνεδρίῳ Ἄνδρες ἀδελφοί, ἐγὼ Φαρισαῖός
εἰμι, υἱὸς Φαρισαίων· περὶ ἐλπίδος καὶ ἀναστάσεως νεκρῶν
7 ⊤ κρίνομαι. τοῦτο δὲ αὐτοῦ ⌜λαλοῦντος⌝ ⌜ἐγένετο⌝ στάσις ἐγὼ | εἶποντος ἐπέπεσεν
τῶν Φαρισαίων καὶ Σαδδουκαίων, καὶ ἐσχίσθη τὸ πλῆθος.
8 Σαδδουκαῖοι ⊤ γὰρ λέγουσιν μὴ εἶναι ἀνάστασιν μήτε ἄγγε- μὲν
λον μήτε πνεῦμα, Φαρισαῖοι δὲ ὁμολογοῦσιν τὰ ἀμφό-
9 τερα. ἐγένετο δὲ κραυγὴ μεγάλη, καὶ ἀναστάντες τινὲς

τῶν γραμματέων τοῦ μέρους τῶν Φαρισαίων διεμάχοντο
λέγοντες Οὐδὲν κακὸν εὑρίσκομεν ἐν τῷ ἀνθρώπῳ τούτῳ·
εἰ δὲ πνεῦμα ἐλάλησεν αὐτῷ ἢ ἄγγελος—. Πολλῆς δὲ 10
γινομένης στάσεως φοβηθεὶς ὁ χιλίαρχος μὴ διασπασθῇ
ὁ Παῦλος ὑπ᾽ αὐτῶν ἐκέλευσεν τὸ στράτευμα καταβὰν
τε ἁρπάσαι αὐτὸν ἐκ μέσου αὐτῶν, ἄγειν ⸆ εἰς τὴν παρεμβο-
λήν. Τῇ δὲ ἐπιούσῃ νυκτὶ ἐπιστὰς αὐτῷ ὁ κύριος 11
εἶπεν Θάρσει, ὡς γὰρ διεμαρτύρω τὰ περὶ ἐμοῦ εἰς Ἰερουσα-
λὴμ οὕτω σε δεῖ καὶ εἰς Ῥώμην μαρτυρῆσαι. Γε- 12
τε νομένης ⸂δὲ⸃ ἡμέρας ποιήσαντες συστροφὴν οἱ Ἰουδαῖοι
ἀνεθεμάτισαν ἑαυτοὺς λέγοντες μήτε φαγεῖν μήτε πεῖν
ἕως οὗ ἀποκτείνωσιν τὸν Παῦλον. ἦσαν δὲ πλείους 13
τεσσεράκοντα οἱ ταύτην τὴν συνωμοσίαν ποιησάμενοι·
οἵτινες προσελθόντες τοῖς ἀρχιερεῦσιν καὶ τοῖς πρεσβυτέ- 14
ροις εἶπαν Ἀναθέματι ἀνεθεματίσαμεν ἑαυτοὺς μηδενὸς
γεύσασθαι ἕως οὗ ἀποκτείνωμεν τὸν Παῦλον. νῦν οὖν 15
ὑμεῖς ἐμφανίσατε τῷ χιλιάρχῳ σὺν τῷ συνεδρίῳ ὅπως
καταγάγῃ αὐτὸν εἰς ὑμᾶς ὡς μέλλοντας διαγινώσκειν
ἀκριβέστερον τὰ περὶ αὐτοῦ· ἡμεῖς δὲ πρὸ τοῦ ἐγγίσαι
Αρ. αὐτὸν ἕτοιμοί ἐσμεν τοῦ ἀνελεῖν αὐτόν. Ἀκούσας δὲ ὁ υἱὸς 16
τῆς ἀδελφῆς Παύλου τὴν ἐνέδραν παραγενόμενος καὶ
εἰσελθὼν εἰς τὴν παρεμβολὴν ἀπήγγειλεν τῷ Παύλῳ.
προσκαλεσάμενος δὲ ὁ Παῦλος ἕνα τῶν ἑκατονταρχῶν 17
ἔφη Τὸν νεανίαν τοῦτον ἄπαγε πρὸς τὸν χιλίαρχον, ἔχει
γὰρ ἀπαγγεῖλαί τι αὐτῷ. ὁ μὲν οὖν παραλαβὼν αὐτὸν 18
ἤγαγεν πρὸς τὸν χιλίαρχον καί φησιν Ὁ δέσμιος Παῦλος
νεανισκον προσκαλεσάμενός με ἠρώτησεν τοῦτον τὸν ⸂νεανίαν⸃ ἀγα-
γεῖν πρὸς σέ, ἔχοντά τι λαλῆσαί σοι. ἐπιλαβόμενος δὲ 19
τῆς χειρὸς αὐτοῦ ὁ χιλίαρχος καὶ ἀναχωρήσας κατ᾽ ἰδίαν
ἐπυνθάνετο Τί ἐστιν ὃ ἔχεις ἀπαγγεῖλαί μοι; εἶπεν δὲ 20
ὅτι Οἱ Ἰουδαῖοι συνέθεντο τοῦ ἐρωτῆσαί σε ὅπως αὔριον
τὸν Παῦλον καταγάγῃς εἰς τὸ συνέδριον ὡς μέλλων τι
ἀκριβέστερον πυνθάνεσθαι περὶ αὐτοῦ· σὺ οὖν μὴ πεισθῇς 21

of the scribes of the Pharisees' part stood up, and
strove, saying, We find no evil in this man: and
what if a spirit hath spoken to him, or an angel?
10 And when there arose a great dissension, the chief
captain, fearing lest Paul should be torn in pieces
by them, commanded the soldiers to go down and
take him by force from among them, and bring him
into the castle.
11 And the night following the Lord stood by him,
and said, Be of good cheer: for as thou hast testified
concerning me at Jerusalem, so must thou bear witness
also at Rome.
12 And when it was day, the Jews banded together,
and bound themselves under a curse, saying that
they would neither eat nor drink till they had
13 killed Paul. And they were more than forty which
14 made this conspiracy. And they came to the chief
priests and the elders, and said, We have bound ourselves
under a great curse, to taste nothing until we
15 have killed Paul. Now therefore do ye with the
council signify to the chief captain that he bring
him down unto you, as though ye would judge of
his case more exactly: and we, or ever he come near,
16 are ready to slay him. But Paul's sister's son heard
of their lying in wait,[1] and he came and entered into
17 the castle, and told Paul. And Paul called unto him
one of the centurions, and said, Bring this young
man unto the chief captain: for he hath something
18 to tell him. So he took him, and brought him to
the chief captain, and saith, Paul the prisoner called
me unto him, and asked me to bring this young
man unto thee, who hath something to say to thee.
19 And the chief captain took him by the hand, and
going aside asked him privately, What is that thou
20 hast to tell me? And he said, The Jews have agreed
to ask thee to bring down Paul to-morrow unto the
council, as though thou wouldest inquire somewhat
21 more exactly concerning him. Do not thou therefore
yield

[1] Or, *having come in* upon them, *and he entered* &c.

unto them: for there lie in wait for him of them more
than forty men, which have bound themselves under a
curse, neither to eat nor to drink till they have slain
him: and now are they ready, looking for the promise
from thee. So the chief captain let the young man 22
go, charging him, Tell no man that thou hast signified
these things to me. And he called unto him two of the 23
centurions, and said, Make ready two hundred soldiers
to go as far as Cæsarea, and horsemen threescore and
ten, and spearmen two hundred, at the third hour of
the night: and *he bade them* provide beasts, that they 24
might set Paul thereon, and bring him safe unto Felix
the governor. And he wrote a letter after this form: 25
Claudius Lysias unto the most excellent governor 26
Felix, greeting. This man was seized by the Jews, 27
and was about to be slain of them, when I came upon
them with the soldiers, and rescued him, having learned
that he was a Roman. And desiring to know the cause 28
wherefore they accused him, [1]I brought him down unto
their council: whom I found to be accused about ques- 29
tions of their law, but to have nothing laid to his
charge worthy of death or of bonds. And when it 30
was shewn to me that there would be a plot against
the man*, I sent him to thee forthwith, charging his
accusers also to speak against him before thee.[2]

So the soldiers, as it was commanded them, took 31
Paul, and brought him by night to Antipatris. But 32
on the morrow they left the horsemen to go with him,
and returned to the castle: and they, when they came 33
to Cæsarea, and delivered the letter to the governor,
presented Paul also before him. And when he had 34
read it, he asked of what province he was; and when
he understood that he was of Cilicia, I will hear thy 35
cause†, said he, when thine accusers also are come: and
he commanded him to be kept in Herod's [3]palace.

And after five days the high priest Ananias came **24**
down

1 Some ancient authorities omit *I brought him down unto their council.*

2 Many ancient authorities add *Farewell.*

3 Gr. *Prætorium.*

* "against the man" etc. add marg. Many ancient authorities read *against the man on their part, I sent him to thee, charging* etc.—*Am. Com.*

† For "hear thy cause" read "hear thee fully"—*Am. Com.*

αὐτοῖς, ἐνεδρεύουσιν γὰρ αὐτὸν ἐξ αὐτῶν ἄνδρες πλείους
τεσσεράκοντα, οἵτινες ἀνεθεμάτισαν ἑαυτοὺς μήτε φαγεῖν
μήτε πεῖν ἕως οὗ ἀνέλωσιν αὐτόν, καὶ νῦν εἰσὶν ἕτοιμοι
22 προσδεχόμενοι τὴν ἀπὸ σοῦ ἐπαγγελίαν. ὁ μὲν οὖν χιλίαρ-
χος ἀπέλυσε τὸν νεανίσκον παραγγείλας μηδενὶ ἐκλαλῆσαι
23 ὅτι ταῦτα ἐνεφάνισας πρὸς ἐμέ. Καὶ προσκαλεσάμενός
τινας δύο τῶν ἑκατονταρχῶν εἶπεν Ἑτοιμάσατε στρατιώ-
τας διακοσίους ὅπως πορευθῶσιν ἕως Καισαρίας, καὶ ἱππεῖς
ἑβδομήκοντα καὶ δεξιολάβους διακοσίους, ἀπὸ τρίτης ὥρας Ap.
24 τῆς νυκτός, κτήνη τε παραστῆσαι ἵνα ἐπιβιβάσαντες τὸν
25 Παῦλον διασώσωσι πρὸς Φήλικα τὸν ἡγεμόνα, γράψας Ap.
26 ἐπιστολὴν ἔχουσαν τὸν τύπον τοῦτον Κλαύδιος Λυσίας
27 τῷ κρατίστῳ ἡγεμόνι Φήλικι χαίρειν. Τὸν ἄνδρα τοῦτον
συλλημφθέντα ὑπὸ τῶν Ἰουδαίων καὶ μέλλοντα ἀναιρεῖσθαι
ὑπ' αὐτῶν ἐπιστὰς σὺν τῷ στρατεύματι ἐξειλάμην, μαθὼν
28 ὅτι Ῥωμαῖός ἐστιν, βουλόμενός τε ἐπιγνῶναι τὴν αἰτίαν
δι' ἣν ἐνεκάλουν αὐτῷ [κατήγαγον εἰς τὸ συνέδριον αὐτῶν]·
29 ὃν εὗρον ἐγκαλούμενον περὶ ζητημάτων τοῦ νόμου αὐτῶν,
30 μηδὲν δὲ ἄξιον θανάτου ἢ δεσμῶν ἔχοντα ἔγκλημα. μηνυ- Ap.
θείσης δέ μοι ἐπιβουλῆς εἰς τὸν ἄνδρα ἔσεσθαι ἐξαυτῆς
ἔπεμψα πρὸς σέ, παραγγείλας καὶ τοῖς κατηγόροις λέγειν
31 πρὸς αὐτὸν ἐπὶ σοῦ. Οἱ μὲν οὖν στρατιῶται
κατὰ τὸ διατεταγμένον αὐτοῖς ἀναλαβόντες τὸν Παῦλον
32 ἤγαγον διὰ νυκτὸς εἰς τὴν Ἀντιπατρίδα· τῇ δὲ ἐπαύριον
ἐάσαντες τοὺς ἱππεῖς ἀπέρχεσθαι σὺν αὐτῷ ὑπέστρεψαν εἰς
33 τὴν παρεμβολήν· οἵτινες εἰσελθόντες εἰς τὴν Καισαρίαν
καὶ ἀναδόντες τὴν ἐπιστολὴν τῷ ἡγεμόνι παρέστησαν καὶ
34 τὸν Παῦλον αὐτῷ. ἀναγνοὺς δὲ καὶ ἐπερωτήσας ἐκ ποίας
35 ἐπαρχείας ἐστὶν καὶ πυθόμενος ὅτι ἀπὸ Κιλικίας Διακού-
σομαί σου, ἔφη, ὅταν καὶ οἱ κατήγοροί σου παραγένωνται·
κελεύσας ἐν τῷ πραιτωρίῳ ⌜τοῦ⌝ Ἡρῴδου φυλάσσεσθαι τῷ
αὐτόν.

1 Μετὰ δὲ πέντε ἡμέρας κατέβη ὁ ἀρχιερεὺς Ἁνανίας

μετὰ πρεσβυτέρων τινῶν καὶ ῥήτορος Τερτύλλου τινός,
οἵτινες ἐνεφάνισαν τῷ ἡγεμόνι κατὰ τοῦ Παύλου. κλη- 2
θέντος δὲ [αὐτοῦ] ἤρξατο κατηγορεῖν ὁ Τέρτυλλος λέ-
γων Πολλῆς εἰρήνης τυγχάνοντες διὰ σοῦ καὶ διορθωμάτων
γινομένων τῷ ἔθνει τούτῳ διὰ τῆς σῆς προνοίας πάντῃ τε 3
καὶ πανταχοῦ ἀποδεχόμεθα, κράτιστε Φῆλιξ, μετὰ πάσης
εὐχαριστίας. ἵνα δὲ μὴ ἐπὶ πλεῖόν σε ἐνκόπτω, παρακαλῶ 4
ἀκοῦσαί σε ἡμῶν συντόμως τῇ σῇ ἐπιεικίᾳ. εὑρόντες γὰρ 5
τὸν ἄνδρα τοῦτον λοιμὸν καὶ κινοῦντα στάσεις πᾶσι τοῖς
Ἰουδαίοις τοῖς κατὰ τὴν οἰκουμένην πρωτοστάτην τε τῆς
τῶν Ναζωραίων αἱρέσεως, ὃς καὶ τὸ ἱερὸν ἐπείρασεν βεβη- 6
Ap. λῶσαι, ὃν καὶ ἐκρατήσαμεν, παρ' οὗ δυνήσῃ αὐτὸς ἀνα- 8
κρίνας περὶ πάντων τούτων ἐπιγνῶναι ὧν ἡμεῖς κατηγοροῦ-
μεν αὐτοῦ. συνεπέθεντο δὲ καὶ οἱ Ἰουδαῖοι φάσκοντες 9
ταῦτα οὕτως ἔχειν. Ἀπεκρίθη τε ὁ Παῦλος νεύσαντος αὐτῷ 10
τοῦ ἡγεμόνος λέγειν Ἐκ πολλῶν ἐτῶν ὄντα σε κριτὴν τῷ
ἔθνει τούτῳ ἐπιστάμενος εὐθύμως τὰ περὶ ἐμαυτοῦ ἀπολο-
γοῦμαι, δυναμένου σου ἐπιγνῶναι, ὅτι οὐ πλείους εἰσίν μοι 11
ἡμέραι δώδεκα ἀφ' ἧς ἀνέβην προσκυνήσων εἰς Ἰερου-
σαλήμ, καὶ οὔτε ἐν τῷ ἱερῷ εὗρόν με πρός τινα διαλεγό- 12
μενον ἢ ἐπίστασιν ποιοῦντα ὄχλου οὔτε ἐν ταῖς συναγωγαῖς
οὔτε κατὰ τὴν πόλιν, οὐδὲ παραστῆσαι δύνανταί σοι περὶ 13
ὧν νυνὶ κατηγοροῦσίν μου. ὁμολογῶ δὲ τοῦτό σοι ὅτι 14
κατὰ τὴν ὁδὸν ἣν λέγουσιν αἵρεσιν οὕτως λατρεύω τῷ πα-
τρῴῳ θεῷ, πιστεύων πᾶσι τοῖς κατὰ τὸν νόμον καὶ τοῖς
ἐν τοῖς προφήταις γεγραμμένοις, ἐλπίδα ἔχων εἰς τὸν θεόν, ἣν 15
καὶ αὐτοὶ οὗτοι προσδέχονται, ἀνάστασιν μέλλειν ἔσεσθαι
δικαίων τε καὶ ἀδίκων· ἐν τούτῳ καὶ αὐτὸς ἀσκῶ ἀπρόσ- 16
κοπον συνείδησιν ἔχειν πρὸς τὸν θεὸν καὶ τοὺς ἀνθρώπους
διὰ παντός. δι' ἐτῶν δὲ πλειόνων ἐλεημοσύνας ποιήσων εἰς 17
τὸ ἔθνος μου παρεγενόμην καὶ προσφοράς, ἐν αἷς εὗρόν με 18
ἡγνισμένον ἐν τῷ ἱερῷ, οὐ μετὰ ὄχλου οὐδὲ μετὰ θορύβου,
τινὲς δὲ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι, οὓς ἔδει ἐπὶ σοῦ παρεῖναι 19

with certain elders, and *with* an orator, one Tertullus;
2 and they informed the governor against Paul. And
when he was called, Tertullus began to accuse him,
saying,

Seeing that by thee we enjoy much peace, and that
by thy providence evils are corrected for this nation,
3 we accept it in all ways and in all places, most excel-
4 lent Felix, with all thankfulness. But, that I be not
further tedious unto thee, I intreat thee to hear us of
5 thy clemency a few words. For we have found this
man a pestilent fellow, and a mover of insurrections
among all the Jews throughout [1]the world, and a ring-
6 leader of the sect of the Nazarenes: who moreover as-
sayed to profane the temple: on whom also we laid
8 hold:[2] from whom thou wilt be able, by examining
him thyself, to take knowledge of all these things,
9 whereof we accuse him. And the Jews also joined
in the charge, affirming that these things were so.

10 And when the governor had beckoned unto him to
speak, Paul answered,

Forasmuch as I know that thou hast been of many
years a judge unto this nation, I do cheerfully make my
11 defence: seeing that thou canst take knowledge, that it
is not more than twelve days since I went up to wor-
12 ship at Jerusalem: and neither in the temple did they
find me disputing with any man or stirring up a crowd,
13 nor in the synagogues, nor in the city. Neither can
they prove to thee the things whereof they now accuse
14 me. But this I confess unto thee, that after the Way
which they call [3]a sect, so serve I the God of our fathers,
believing all things which are according to the law, and
15 which are written in the prophets: having hope toward
God, which these also themselves [4]look for, that there
shall be a resurrection both of the just and unjust.
16 Herein do I also exercise myself to have a conscience
17 void of offence toward God and men alway. Now
after [5]many years* I came to bring alms to my nation,
18 and offerings: [6]amidst which they found me purified
in the temple, with no crowd, nor yet with tumult:
19 but *there were* certain Jews from Asia—who ought to
have been here before thee,

1 Gr. *the inhabited earth.*
2 Some ancient authorities insert *and we would have judged him according to our law. 7 But the chief captain Lysias came, and with great violence took him away out of our hands, 8 commanding his accusers to come before thee.*
3 Or, *heresy*
4 Or, *accept*
5 Or, *some*
6 Or, *in presenting which*

* For "many years" read "some years"—*Am. Com.*

and to make accusation, if they had aught against
me. Or else let these men themselves say what 20
wrong-doing they found, when I stood before the
council, except it be for this one voice, that I cried 21
standing among them, Touching the resurrection of
the dead I am called in question before you this day.

But Felix, having more exact knowledge concern- 22
ing the Way, deferred them, saying, When Lysias
the chief captain shall come down, I will determine
your matter. And he gave order to the centurion 23
that he should be kept in charge, and should have
indulgence; and not to forbid any of his friends to
minister unto him.

But after certain days, Felix came with Drusilla, 24
[1]his wife, which was a Jewess, and sent for Paul,
and heard him concerning the faith in Christ Jesus.
And as he reasoned of righteousness, and [2]temper- 25
ance, and the judgement to come, Felix was terrified,
and answered, Go thy way for this time; and when
I have a convenient season, I will call thee unto me.
He hoped withal that money would be given him of 26
Paul: wherefore also he sent for him the oftener,
and communed with him. But when two years 27
were fulfilled, Felix was succeeded by Porcius Fes-
tus, and desiring to gain favour with the Jews,
Felix left Paul in bonds.

Festus therefore, [3]having come into the province, **25**
after three days went up to Jerusalem from Cæs-
area. And the chief priests and the principal men 2
of the Jews informed him against Paul; and they
besought him, asking favour against him, that he 3
would send for him to Jerusalem; laying wait* to kill
him on the way. Howbeit Festus answered, that 4
Paul was kept in charge at Cæsarea, and that he
himself was about to depart *thither* shortly. Let them 5
therefore, saith he, which are of power among you,
go down with me, and if there is anything amiss in
the man, let them accuse him.

And when he had tarried among them not more 6
than eight or ten days, he went down unto Cæsarea;
and on the morrow he sat on the judgement-seat, and
commanded Paul

1 Gr. *his own wife.*

2 Or, *self-control*

3 Or, *having entered upon his province*

* For "laying wait" read "laying a plot"—*Am. Com.*

20 καὶ κατηγορεῖν εἴ τι ἔχοιεν πρὸς ἐμέ,—ἢ αὐτοὶ οὗτοι εἰπά-
21 τωσαν τί εὗρον ἀδίκημα στάντος μου ἐπὶ τοῦ συνεδρίου ἢ
περὶ μιᾶς ταύτης φωνῆς ἧς ἐκέκραξα ἐν αὐτοῖς ἑστὼς ὅτι
Περὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι σήμερον ἐφ᾽ ὑμῶν.
22 Ἀνεβάλετο δὲ αὐτοὺς ὁ Φῆλιξ, ἀκριβέστερον εἰδὼς τὰ
περὶ τῆς ὁδοῦ, εἴπας Ὅταν Λυσίας ὁ χιλίαρχος κατα-
23 βῇ διαγνώσομαι τὰ καθ᾽ ὑμᾶς· διαταξάμενος τῷ ἑκατον-
τάρχῃ τηρεῖσθαι αὐτὸν ἔχειν τε ἄνεσιν καὶ μηδένα κω-
24 λύειν τῶν ἰδίων αὐτοῦ ὑπηρετεῖν αὐτῷ. Μετὰ δὲ
ἡμέρας τινὰς παραγενόμενος ὁ Φῆλιξ σὺν Δρουσίλλῃ τῇ
ἰδίᾳ γυναικὶ οὔσῃ Ἰουδαίᾳ μετεπέμψατο τὸν Παῦλον καὶ
25 ἤκουσεν αὐτοῦ περὶ τῆς εἰς Χριστὸν Ἰησοῦν πίστεως. δια-
λεγομένου δὲ αὐτοῦ περὶ δικαιοσύνης καὶ ἐγκρατείας καὶ τοῦ
κρίματος τοῦ μέλλοντος ἔμφοβος γενόμενος ὁ Φῆλιξ ἀπε-
κρίθη Τὸ νῦν ἔχον πορεύου, καιρὸν δὲ μεταλαβὼν μετακα-
26 λέσομαί σε· ἅμα καὶ ἐλπίζων ὅτι χρήματα δοθήσεται [αὐτῷ]
ὑπὸ τοῦ Παύλου· διὸ καὶ πυκνότερον αὐτὸν μεταπεμπόμενος
27 ὡμίλει αὐτῷ. Διετίας δὲ πληρωθείσης ἔλαβεν
διάδοχον ὁ Φῆλιξ Πόρκιον Φῆστον· θέλων τε χάριτα καταθέ-
σθαι τοῖς Ἰουδαίοις ὁ Φῆλιξ κατέλιπε τὸν Παῦλον δεδεμένον.

1 Φῆστος οὖν ἐπιβὰς τῇ ⌜ἐπαρχείᾳ⌝ μετὰ τρεῖς ἡμέρας ἐπαρχείῳ
2 ἀνέβη εἰς Ἰεροσόλυμα ἀπὸ Καισαρίας, ἐνεφάνισάν τε αὐτῷ
οἱ ἀρχιερεῖς καὶ οἱ πρῶτοι τῶν Ἰουδαίων κατὰ τοῦ Παύλου,
3 καὶ παρεκάλουν αὐτὸν αἰτούμενοι χάριν κατ᾽ αὐτοῦ ὅπως
μεταπέμψηται αὐτὸν εἰς Ἰερουσαλήμ, ἐνέδραν ποιοῦντες
4 ἀνελεῖν αὐτὸν κατὰ τὴν ὁδόν. ὁ μὲν οὖν Φῆστος ἀπεκρίθη
τηρεῖσθαι τὸν Παῦλον εἰς Καισαρίαν, ἑαυτὸν δὲ μέλλειν
5 ἐν τάχει ἐκπορεύεσθαι· Οἱ οὖν ἐν ὑμῖν, φησίν, δυνατοὶ
συνκαταβάντες εἴ τί ἐστιν ἐν τῷ ἀνδρὶ ἄτοπον κατηγορεί-
6 τωσαν αὐτοῦ. Διατρίψας δὲ ἐν αὐτοῖς ἡμέρας
οὐ πλείους ὀκτὼ ἢ δέκα, καταβὰς εἰς Καισαρίαν, τῇ
ἐπαύριον καθίσας ἐπὶ τοῦ βήματος ἐκέλευσεν τὸν Παῦλον

ἀχθῆναι. παραγενομένου δὲ αὐτοῦ περιέστησαν αὐτὸν οἱ 7
ἀπὸ Ἰεροσολύμων καταβεβηκότες Ἰουδαῖοι, πολλὰ καὶ
βαρέα αἰτιώματα καταφέροντες ἃ οὐκ ἴσχυον ἀποδεῖξαι,
τοῦ Παύλου ἀπολογουμένου ὅτι Οὔτε εἰς τὸν νόμον τῶν 8
Ἰουδαίων οὔτε εἰς τὸ ἱερὸν οὔτε εἰς Καίσαρά τι ἥμαρτον.
ὁ Φῆστος δὲ θέλων τοῖς Ἰουδαίοις χάριν καταθέσθαι ἀπο- 9
κριθεὶς τῷ Παύλῳ εἶπεν Θέλεις εἰς Ἱεροσόλυμα ἀναβὰς
ἐκεῖ περὶ τούτων κριθῆναι ἐπ᾽ ἐμοῦ; εἶπεν δὲ ὁ Παῦλος 10
Ἑστὼς ἐπὶ τοῦ βήματος Καίσαρός εἰμι, οὗ με δεῖ κρίνεσθαι.
Ἰουδαίους οὐδὲν ἠδίκηκα, ὡς καὶ σὺ κάλλιον ἐπιγινώσκεις.
εἰ μὲν οὖν ἀδικῶ καὶ ἄξιον θανάτου πέπραχά τι, οὐ παραι- 11
τοῦμαι τὸ ἀποθανεῖν· εἰ δὲ οὐδέν ἐστιν ὧν οὗτοι κατηγοροῦσίν
μου, οὐδείς με δύναται αὐτοῖς χαρίσασθαι· Καίσαρα ἐπικα-
λοῦμαι. τότε ὁ Φῆστος συνλαλήσας μετὰ τοῦ συμβουλίου 12
ἀπεκρίθη Καίσαρα ἐπικέκλησαι, ἐπὶ Καίσαρα πορεύσῃ.

Ἡμερῶν δὲ διαγενομένων τινῶν Ἀγρίππας ὁ βασιλεὺς 13
Ap.† καὶ Βερνίκη κατήντησαν εἰς Καισαρίαν ⌜ἀσπασάμενοι⌝ τὸν
Φῆστον. ὡς δὲ πλείους ἡμέρας διέτριβον ἐκεῖ, ὁ Φῆστος 14
τῷ βασιλεῖ ἀνέθετο τὰ κατὰ τὸν Παῦλον λέγων Ἀνήρ
τίς ἐστιν καταλελιμμένος ὑπὸ Φήλικος δέσμιος, περὶ οὗ 15
γενομένου μου εἰς Ἱεροσόλυμα ἐνεφάνισαν οἱ ἀρχιερεῖς
καὶ οἱ πρεσβύτεροι τῶν Ἰουδαίων, αἰτούμενοι κατ᾽ αὐτοῦ
καταδίκην· πρὸς οὓς ἀπεκρίθην ὅτι οὐκ ἔστιν ἔθος Ῥω- 16
μαίοις χαρίζεσθαί τινα ἄνθρωπον πρὶν ἢ ὁ κατηγορού-
μενος κατὰ πρόσωπον ἔχοι τοὺς κατηγόρους τόπον ⌜τε⌝
ἀπολογίας λάβοι περὶ τοῦ ἐγκλήματος. συνελθόντων οὖν 17
ἐνθάδε ἀναβολὴν μηδεμίαν ποιησάμενος τῇ ἑξῆς καθίσας
ἐπὶ τοῦ βήματος ἐκέλευσα ἀχθῆναι τὸν ἄνδρα· περὶ οὗ 18
σταθέντες οἱ κατήγοροι οὐδεμίαν αἰτίαν ἔφερον ὧν ἐγὼ
πονηράν ὑπενόουν ⌜πονηρῶν⌝, ζητήματα δέ τινα περὶ τῆς ἰδίας δεισι- 19
δαιμονίας εἶχον πρὸς αὐτὸν καὶ περί τινος Ἰησοῦ τεθνηκό-
τος, ὃν ἔφασκεν ὁ Παῦλος ζῆν. ἀπορούμενος δὲ ἐγὼ τὴν 20
περὶ τούτων ζήτησιν ἔλεγον εἰ βούλοιτο πορεύεσθαι εἰς

7 to be brought. And when he was come, the Jews
which had come down from Jerusalem stood
round about him, bringing against him many and
grievous charges, which they could not prove;
8 while Paul said in his defence, Neither against
the law of the Jews, nor against the temple, nor
9 against Cæsar, have I sinned at all. But Festus,
desiring to gain favour with the Jews, answered
Paul, and said, Wilt thou go up to Jerusalem, and
10 there be judged of these things before me? But
Paul said, I am standing before Cæsar's judgement-seat,
where I ought to be judged: to the Jews have
I done no wrong, as thou also very well knowest.
11 If then I am a wrong-doer, and have committed any
thing worthy of death, I refuse not to die: but if
none of those things is *true*, whereof these accuse
me, no man can [1]give me up unto them. I appeal [1] Gr. *grant me by favour*: and so in ver. 16.
12 unto Cæsar. Then Festus, when he had conferred
with the council, answered, Thou hast appealed unto
Cæsar: unto Cæsar shalt thou go.
13 Now when certain days were passed, Agrippa the
king and Bernice arrived at Cæsarea, [2]and saluted [2] Or, *having saluted*
14 Festus. And as they tarried there many days, Festus
laid Paul's case before the king, saying, There is
15 a certain man left a prisoner by Felix: about whom,
when I was at Jerusalem, the chief priests and the
elders of the Jews informed *me*, asking for sentence
16 against him. To whom I answered, that it is not
the custom of the Romans to give up any man, before
that the accused have the accusers face to face,
and have had opportunity to make his defence con-
17 cerning the matter laid against him. When there-
fore they were come together here, I made no delay,
but on the next day sat down on the judgement-seat,
18 and commanded the man to be brought. Concern-
ing whom, when the accusers stood up, they brought
19 no charge of such evil things as I supposed; but
had certain questions against him of their own [3]re- [3] Or, *superstition*
ligion, and of one Jesus, who was dead, whom Paul
20 affirmed to be alive. And I, being perplexed how
to inquire concerning these things, asked whether
he would go to

Jerusalem, and there be judged of these matters.
But when Paul had appealed to be kept for the 21
decision of [1]the emperor, I commanded him to be
kept till I should send him to Cæsar. And Agrippa 22
said unto Festus, I also [2]could wish to hear the man
myself. To-morrow, saith he, thou shalt hear him.

So on the morrow, when Agrippa was come, and 23
Bernice, with great pomp, and they were entered
into the place of hearing, with the chief captains,
and the principal men of the city, at the command
of Festus Paul was brought in. And Festus saith, 24
King Agrippa, and all men which are here present
with us, ye behold this man, about whom all the
multitude of the Jews made suit to me, both at Jerusalem
and here, crying that he ought not to live
any longer. But I found that he had committed 25
nothing worthy of death: and as he himself appealed
to [1]the emperor I determined to send him. Of whom 26
I have no certain thing to write unto my lord.
Wherefore I have brought him forth before you,
and specially before thee, king Agrippa, that, after
examination had, I may have somewhat to write.
For it seemeth to me unreasonable, in sending a 27
prisoner, not withal to signify the charges against
him.

And Agrippa said unto Paul, Thou art permitted **26**
to speak for thyself. Then Paul stretched forth his
hand, and made his defence:

I think myself happy, king Agrippa, that I am to 2
make my defence before thee this day touching all
the things whereof I am accused by the Jews: [3]es- 3
pecially because thou art expert in all customs and
questions which are among the Jews: wherefore I
beseech thee to hear me patiently. My manner of 4
life then from my youth up, which was from the
beginning among mine own nation, and at Jerusalem,
know all the Jews; having knowledge of me 5
from the first, if they be willing to testify, how that
after the straitest sect of our religion I lived a Pharisee.
And now I stand *here* to be judged for the 6
hope of the promise made of God unto our fathers;
unto which *promise* our twelve tribes, 7

1 Gr. *the Augustus.*

2 Or, *was wishing*

3 Or, *because thou art especially expert*

21 Ἱεροσόλυμα κἀκεῖ κρίνεσθαι περὶ τούτων. τοῦ δὲ Παύλου
ἐπικαλεσαμένου τηρηθῆναι αὐτὸν εἰς τὴν τοῦ Σεβαστοῦ
διάγνωσιν, ἐκέλευσα τηρεῖσθαι αὐτὸν ἕως οὗ ἀναπέμψω αὐ-
22 τὸν πρὸς Καίσαρα. Ἀγρίππας δὲ πρὸς τὸν Φῆστον· Ἐβου-
λόμην καὶ αὐτὸς τοῦ ἀνθρώπου ἀκοῦσαι. Αὔριον, φησίν,
23 ἀκούσῃ αὐτοῦ. Τῇ οὖν ἐπαύριον ἐλθόντος τοῦ
Ἀγρίππα καὶ τῆς Βερνίκης μετὰ πολλῆς φαντασίας καὶ
εἰσελθόντων εἰς τὸ ἀκροατήριον σύν τε χιλιάρχοις καὶ
ἀνδράσιν τοῖς κατ' ἐξοχὴν τῆς πόλεως καὶ κελεύσαντος τοῦ
24 Φήστου ἤχθη ὁ Παῦλος. καί φησιν ὁ Φῆστος Ἀγρίππα
βασιλεῦ καὶ πάντες οἱ συνπαρόντες ἡμῖν ἄνδρες, θεωρεῖτε
τοῦτον περὶ οὗ ἅπαν τὸ πλῆθος τῶν Ἰουδαίων ⸀ἐνέτυχέν⸀ μοι ἐνέτυχόν
ἔν τε Ἱεροσολύμοις καὶ ἐνθάδε, βοῶντες μὴ δεῖν αὐτὸν ζῆν
25 μηκέτι. ἐγὼ δὲ κατελαβόμην μηδὲν ἄξιον αὐτὸν θανάτου
πεπραχέναι, αὐτοῦ δὲ τούτου ἐπικαλεσαμένου τὸν Σεβαστὸν
26 ἔκρινα πέμπειν. περὶ οὗ ἀσφαλές τι γράψαι τῷ κυρίῳ
οὐκ ἔχω· διὸ προήγαγον αὐτὸν ἐφ' ὑμῶν καὶ μάλιστα ἐπὶ
σοῦ, βασιλεῦ Ἀγρίππα, ὅπως τῆς ἀνακρίσεως γενομένης
27 σχῶ τί γράψω· ἄλογον γάρ μοι δοκεῖ πέμποντα δέσμιον
1 μὴ καὶ τὰς κατ' αὐτοῦ αἰτίας σημᾶναι. Ἀγρίππας δὲ πρὸς
τὸν Παῦλον ἔφη Ἐπιτρέπεταί σοι ⸀ὑπὲρ⸀ σεαυτοῦ λέγειν. περὶ
2 τότε ὁ Παῦλος ἐκτείνας τὴν χεῖρα ἀπελογεῖτο Περὶ πάν-
των ὧν ἐγκαλοῦμαι ὑπὸ Ἰουδαίων, βασιλεῦ Ἀγρίππα,
ἥγημαι ἐμαυτὸν μακάριον ἐπὶ σοῦ μέλλων σήμερον ἀπολο-
3 γεῖσθαι, μάλιστα γνώστην ὄντα σε πάντων τῶν κατὰ
Ἰουδαίους ἐθῶν τε καὶ ζητημάτων· διὸ δέομαι μακροθύμως
4 ἀκοῦσαί μου. Τὴν μὲν οὖν βίωσίν μου ἐκ νεότητος τὴν
ἀπ' ἀρχῆς γενομένην ἐν τῷ ἔθνει μου ἔν τε Ἱεροσολύμοις
5 ἴσασι πάντες Ἰουδαῖοι, προγινώσκοντές με ἄνωθεν, ἐὰν
θέλωσι μαρτυρεῖν, ὅτι κατὰ τὴν ἀκριβεστάτην αἵρεσιν τῆς
6 ἡμετέρας θρησκείας ἔζησα Φαρισαῖος. καὶ νῦν ἐπ' ἐλπίδι
τῆς εἰς τοὺς πατέρας ἡμῶν ἐπαγγελίας γενομένης ὑπὸ
7 τοῦ θεοῦ ἕστηκα κρινόμενος, εἰς ἣν τὸ δωδεκάφυλον ἡμῶν

καταντήσειν ἐν ἐκτενείᾳ νύκτα καὶ ἡμέραν λατρεῦον ἐλπίζει ⸀καταν-
τῆσαι⸀· περὶ ἧς ἐλπίδος ἐγκαλοῦμαι ὑπὸ Ἰουδαίων, βασι-
λεῦ· τί ἄπιστον κρίνεται παρ᾽ ὑμῖν εἰ ὁ θεὸς νεκροὺς 8
ἐγείρει; Ἐγὼ μὲν οὖν ἔδοξα ἐμαυτῷ πρὸς τὸ ὄνομα 9
Ἰησοῦ τοῦ Ναζωραίου δεῖν πολλὰ ἐναντία πρᾶξαι· ὃ καὶ 10
πολλούς ἐποίησα ἐν Ἰεροσολύμοις, καὶ ⸀πολλούς τε⸀ τῶν ἁγίων ἐγὼ
ἐν φυλακαῖς κατέκλεισα τὴν παρὰ τῶν ἀρχιερέων ἐξουσίαν
λαβών, ἀναιρουμένων τε αὐτῶν κατήνεγκα ψῆφον, καὶ 11
κατὰ πάσας τὰς συναγωγὰς πολλάκις τιμωρῶν αὐτοὺς
ἠνάγκαζον βλασφημεῖν, περισσῶς τε ἐμμαινόμενος αὐτοῖς
ἐδίωκον ἕως καὶ εἰς τὰς ἔξω πόλεις. Ἐν οἷς πορευόμενος 12
εἰς τὴν Δαμασκὸν μετ᾽ ἐξουσίας καὶ ἐπιτροπῆς τῆς τῶν
ἀρχιερέων ἡμέρας μέσης κατὰ τὴν ὁδὸν εἶδον, βασιλεῦ, 13
οὐρανόθεν ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου περιλάμψαν με
φῶς καὶ τοὺς σὺν ἐμοὶ πορευομένους· πάντων τε καταπε- 14
σόντων ἡμῶν εἰς τὴν γῆν ἤκουσα φωνὴν λέγουσαν πρός με
τῇ Ἑβραΐδι διαλέκτῳ Σαοὺλ Σαούλ, τί με διώκεις;
σκληρόν σοι πρὸς κέντρα λακτίζειν. ἐγὼ δὲ εἶπα Τίς εἶ, 15
κύριε; ὁ δὲ κύριος εἶπεν Ἐγώ εἰμι Ἰησοῦς ὃν σὺ διώκεις·
ἀλλὰ ἀνάστηθι καὶ στῆθι ἐπὶ τοὺς πόδας σου· εἰς τοῦτο 16
γὰρ ὤφθην σοι, προχειρίσασθαί σε ὑπηρέτην καὶ μάρτυρα
ὧν τε εἶδές με ὧν τε ὀφθήσομαί σοι, ἐξαιρούμενός σε 17
ἐκ τοῦ λαοῦ καὶ ἐκ τῶν ἐθνῶν, εἰς οὓς ἐγὼ ἀποστέλλω
σε ἀνοῖξαι ὀφθαλμοὺς αὐτῶν, τοῦ ἐπιστρέψαι ἀπὸ σκό- 18
τους εἰς φῶς καὶ τῆς ἐξουσίας τοῦ Σατανᾶ ἐπὶ τὸν θεόν,
τοῦ λαβεῖν αὐτοὺς ἄφεσιν ἁμαρτιῶν καὶ κλῆρον ἐν τοῖς
ἡγιασμένοις πίστει τῇ εἰς ἐμέ. Ὅθεν, βασιλεῦ Ἀγρίππα, 19
οὐκ ἐγενόμην ἀπειθὴς τῇ οὐρανίῳ ὀπτασίᾳ, ἀλλὰ τοῖς ἐν 20
Δαμασκῷ πρῶτόν τε καὶ Ἰεροσολύμοις, πᾶσάν τε τὴν χώ-
ραν τῆς Ἰουδαίας, καὶ τοῖς ἔθνεσιν ἀπήγγελλον μετανοεῖν
καὶ ἐπιστρέφειν ἐπὶ τὸν θεόν, ἄξια τῆς μετανοίας ἔργα
πράσσοντας. ἕνεκα τούτων με Ἰουδαῖοι συλλαβόμενοι ἐν 21
τῷ ἱερῷ ἐπειρῶντο διαχειρίσασθαι. ἐπικουρίας οὖν τυχὼν 22

earnestly serving *God* night and day, hope to attain.
And concerning this hope I am accused by the Jews,
8 O king! Why is it judged incredible with you, if God
9 doth raise the dead? I verily thought with myself,
that I ought to do many things contrary to the name
10 of Jesus of Nazareth. And this I also did in Jerusa-
lem: and I both shut up many of the saints in pris-
ons, having received authority from the chief priests,
and when they were put to death, I gave my vote
11 against them. And punishing them oftentimes in
all the synagogues, I strove to make them blaspheme;
and being exceedingly mad against them, I perse-
12 cuted them even unto foreign cities. [1]Whereupon
as I journeyed to Damascus with the authority and
13 commission of the chief priests, at midday, O king,
I saw on the way a light from heaven, above the
brightness of the sun, shining round about me and
14 them that journeyed with me. And when we were
all fallen to the earth, I heard a voice saying unto
me in the Hebrew language, Saul, Saul, why perse-
cutest thou me? it is hard for thee to kick against
15 [2]the goad. And I said, Who art thou, Lord? And
the Lord said, I am Jesus whom thou persecutest.
16 But arise, and stand upon thy feet: for to this end
have I appeared unto thee, to appoint thee a minis-
ter and a witness both of the things [3]wherein thou
hast seen me, and of the things wherein I will ap-
17 pear unto thee; delivering thee from the people, and
18 from the Gentiles, unto whom I send thee, to open
their eyes, [4]that they may turn from darkness to
light, and from the power of Satan unto God, that
they may receive remission of sins and an inherit-
ance among them that are sanctified by faith in me.
19 Wherefore, O king Agrippa, I was not disobedient
20 unto the heavenly vision: but declared both to them
of Damascus first, and at Jerusalem, and throughout
all the country of Judæa, and also to the Gentiles,
that they should repent and turn to God, doing
21 works worthy of [5]repentance. For this cause the
Jews seized me in the temple, and assayed to kill
22 me. Having therefore obtained the help

1 Or, *On which errand*
2 Gr. *goads.*
3 Many ancient authorities read *which thou hast seen.*
4 Or, *to turn them*
5 Or, *their repentance*

that is from God, I stand unto this day testifying
both to small and great, saying nothing but what the
prophets and Moses did say should come; [1]how that 23
the Christ [2]must suffer, *and* [1]how that he first by the
resurrection of the dead should proclaim light both
to the people and to the Gentiles.

And as he thus made his defence, Festus saith 24
with a loud voice, Paul, thou art mad; thy much
learning doth turn thee to madness. But Paul saith, 25
I am not mad, most excellent Festus; but speak
forth words of truth and soberness. For the king 26
knoweth of these things, unto whom also I speak
freely: for I am persuaded that none of these things
is hidden from him; for this hath not been done in
a corner. King Agrippa, believest thou the prophets? 27
I know that thou believest. And Agrippa *said* unto 28
Paul, With but* little persuasion thou wouldest fain
make me a Christian. And Paul *said*, I would to 29
God, that whether with little† or with much, not thou
only, but also all that hear me this day, might be-
come such as I am, except these bonds.

And the king rose up, and the governor, and Ber- 30
nice, and they that sat with them: and when they 31
had withdrawn, they spake one to another, saying,
This man doeth nothing worthy of death or of
bonds. And Agrippa said unto Festus, This man 32
might have been set at liberty, if he had not appealed
unto Cæsar.

And when it was determined that we should sail **27**
for Italy, they delivered Paul and certain other
prisoners to a centurion named Julius, of the Augus-
tan [3]band. And embarking in a ship of Adramyt- 2
tium, which was about to sail unto the places on the
coast of Asia, we put to sea, Aristarchus, a Macedo-
nian of Thessalonica, being with us. And the next 3
day we touched at Sidon: and Julius treated Paul
kindly, and gave him leave to go unto his friends
and [4]refresh himself.

[1] Or, *if* Or, *whether*
[2] Or, *is subject to suffering*
[3] Or, *cohort*
[4] Gr. *receive attention.*

* "With but" etc. add marg. Or, *In a little* time—*Am. Com.*
† "whether with little" etc. add marg. Or, *both in little and in great*, i.e. in all respects—*Am. Com.*

τῆς ἀπὸ τοῦ θεοῦ ἄχρι τῆς ἡμέρας ταύτης ἕστηκα μαρτυρό-
μενος μικρῷ τε καὶ μεγάλῳ, οὐδὲν ἐκτὸς λέγων ὧν τε οἱ προ-
23 φῆται ἐλάλησαν μελλόντων γίνεσθαι καὶ Μωυσῆς, εἰ παθη-
τὸς ὁ χριστός, εἰ πρῶτος ἐξ ἀναστάσεως νεκρῶν φῶς μέλλει
24 καταγγέλλειν τῷ τε λαῷ καὶ τοῖς ἔθνεσιν. Ταῦ-
τα δὲ αὐτοῦ ἀπολογουμένου ὁ Φῆστος μεγάλῃ τῇ φωνῇ φη-
σίν Μαίνῃ, Παῦλε· τὰ πολλά σε γράμματα εἰς μανίαν
25 περιτρέπει. ὁ δὲ Παῦλος Οὐ μαίνομαι, φησίν, κράτιστε
Φῆστε, ἀλλὰ ἀληθείας καὶ σωφροσύνης ῥήματα ἀποφθέγ-
26 γομαι. ἐπίσταται γὰρ περὶ τούτων ὁ βασιλεύς, πρὸς ὃν ⸆ καὶ
παρρησιαζόμενος λαλῶ· λανθάνειν γὰρ ⸀αὐτὸν⸣ τούτων οὐ αὐτόν τι
πείθομαι οὐθέν, οὐ γάρ ἐστιν ἐν γωνίᾳ πεπραγμένον τοῦτο.
27 πιστεύεις, βασιλεῦ Ἀγρίππα, τοῖς προφήταις; οἶδα ὅτι
28 πιστεύεις. ὁ δὲ Ἀγρίππας πρὸς τὸν Παῦλον Ἐν ὀλίγῳ
29 ⸀με πείθεις Χριστιανὸν ποιῆσαι⸣. ὁ δὲ Παῦλος Εὐξαίμην Ἀρ.†
ἂν τῷ θεῷ καὶ ἐν ὀλίγῳ καὶ ἐν μεγάλῳ οὐ μόνον σὲ
ἀλλὰ καὶ πάντας τοὺς ἀκούοντάς μου σήμερον γενέσθαι
τοιούτους ὁποῖος καὶ ἐγώ εἰμι παρεκτὸς τῶν δεσμῶν τού-
30 των. Ἀνέστη τε ὁ βασιλεὺς καὶ ὁ ἡγεμὼν ἥ
31 τε Βερνίκη καὶ οἱ συνκαθήμενοι αὐτοῖς, καὶ ἀναχωρήσαν-
τες ἐλάλουν πρὸς ἀλλήλους λέγοντες ὅτι Οὐδὲν θανάτου
32 ἢ δεσμῶν ⸀ἄξιον⸣ πράσσει ὁ ἄνθρωπος οὗτος. Ἀγρίππας ἄξιόν τι
δὲ τῷ Φήστῳ ἔφη Ἀπολελύσθαι ἐδύνατο ὁ ἄνθρωπος
οὗτος εἰ μὴ ἐπεκέκλητο Καίσαρα.

1 Ὡς δὲ ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς εἰς τὴν Ἰταλίαν,
παρεδίδουν τόν τε Παῦλον καί τινας ἑτέρους δεσμώτας
2 ἑκατοντάρχῃ ὀνόματι Ἰουλίῳ σπείρης Σεβαστῆς. ἐπιβάν-
τες δὲ πλοίῳ Ἀδραμυντηνῷ μέλλοντι πλεῖν εἰς τοὺς κατὰ
τὴν Ἀσίαν τόπους ἀνήχθημεν, ὄντος σὺν ἡμῖν Ἀριστάρχου
3 Μακεδόνος Θεσσαλονικέως· τῇ τε ἑτέρᾳ κατήχθημεν εἰς
Σιδῶνα, φιλανθρώπως τε ὁ Ἰούλιος τῷ Παύλῳ χρησάμενος
ἐπέτρεψεν πρὸς τοὺς φίλους πορευθέντι ἐπιμελείας τυχεῖν.

κἀκεῖθεν ἀναχθέντες ὑπεπλεύσαμεν τὴν Κύπρον διὰ τὸ 4
τοὺς ἀνέμους εἶναι ἐναντίους, τό τε πέλαγος τὸ κατὰ τὴν 5
⸆δι' ἡμερῶν δεκάπεντε⸇ Κιλικίαν καὶ Παμφυλίαν διαπλεύσαντες ⸆ κατήλθαμεν εἰς
Μύρρα τῆς Λυκίας. Κἀκεῖ εὑρὼν ὁ ἑκατοντάρχης πλοῖον 6
Ἀλεξανδρινὸν πλέον εἰς τὴν Ἰταλίαν ἐνεβίβασεν ἡμᾶς εἰς
αὐτό. ἐν ἱκαναῖς δὲ ἡμέραις βραδυπλοοῦντες καὶ μόλις 7
γενόμενοι κατὰ τὴν Κνίδον, μὴ προσεῶντος ἡμᾶς τοῦ ἀνέ-
μου, ὑπεπλεύσαμεν τὴν Κρήτην κατὰ Σαλμώνην, μόλις τε 8
παραλεγόμενοι αὐτὴν ἤλθομεν εἰς τόπον τινὰ καλούμενον
Καλοὺς Λιμένας, ᾧ ἐγγὺς ἦν πόλις Λασέα. Ἱκα- 9
νοῦ δὲ χρόνου διαγενομένου καὶ ὄντος ἤδη ἐπισφαλοῦς
τοῦ πλοὸς διὰ τὸ καὶ τὴν νηστείαν ἤδη παρεληλυθέναι,
παρῄνει ὁ Παῦλος λέγων αὐτοῖς Ἄνδρες, θεωρῶ ὅτι μετὰ 10
ὕβρεως καὶ πολλῆς ζημίας οὐ μόνον τοῦ φορτίου καὶ
τοῦ πλοίου ἀλλὰ καὶ τῶν ψυχῶν ἡμῶν μέλλειν ἔσεσθαι
τὸν πλοῦν. ὁ δὲ ἑκατοντάρχης τῷ κυβερνήτῃ καὶ τῷ 11
ναυκλήρῳ μᾶλλον ἐπείθετο ἢ τοῖς ὑπὸ Παύλου λεγομένοις.
ἀνευθέτου δὲ τοῦ λιμένος ὑπάρχοντος πρὸς παραχειμασίαν 12
οἱ πλείονες ἔθεντο βουλὴν ἀναχθῆναι ἐκεῖθεν, εἴ πως δύ-
ναιντο καταντήσαντες εἰς Φοίνικα παραχειμάσαι, λιμένα
τῆς Κρήτης βλέποντα κατὰ λίβα καὶ κατὰ χῶρον. Ὑπο- 13
πνεύσαντος δὲ νότου δόξαντες τῆς προθέσεως κεκρατηκέναι
ἄραντες ἆσσον παρελέγοντο τὴν Κρήτην. μετ' οὐ πολὺ 14
δὲ ἔβαλεν κατ' αὐτῆς ἄνεμος τυφωνικὸς ὁ καλούμενος
Εὐρακύλων· συναρπασθέντος δὲ τοῦ πλοίου καὶ μὴ δυναμέ- 15
Ap. νου ἀντοφθαλμεῖν τῷ ἀνέμῳ ἐπιδόντες ἐφερόμεθα. νησίον 16
δέ τι ὑποδραμόντες καλούμενον Καῦδα ἰσχύσαμεν μόλις
περικρατεῖς γενέσθαι τῆς σκάφης, ἣν ἄραντες βοηθείαις 17
ἐχρῶντο ὑποζωννύντες τὸ πλοῖον· φοβούμενοί τε μὴ εἰς τὴν
Σύρτιν ἐκπέσωσιν, χαλάσαντες τὸ σκεῦος, οὕτως ἐφέροντο.
σφοδρῶς δὲ χειμαζομένων ἡμῶν τῇ ἑξῆς ἐκβολὴν ἐποιοῦντο, 18
καὶ τῇ τρίτῃ αὐτόχειρες τὴν σκευὴν τοῦ πλοίου ἔριψαν. 19
μήτε δὲ ἡλίου μήτε ἄστρων ἐπιφαινόντων ἐπὶ πλείονας 20

4 And putting to sea from thence, we sailed under
the lee of Cyprus, because the winds were contrary.
5 And when we had sailed across the sea which is off
Cilicia and Pamphylia, we came to Myra, *a city* of
6 Lycia. And there the centurion found a ship of
Alexandria sailing for Italy; and he put us therein.
7 And when we had sailed slowly many days, and
were come with difficulty over against Cnidus, the
wind not [1]further suffering us, we sailed under the
8 lee of Crete, over against Salmone; and with diffi-
culty coasting along it we came unto a certain place
called Fair Havens; nigh whereunto was the city of
Lasea.
9 And when much time was spent, and the voyage
was now dangerous, because the Fast was now al-
10 ready gone by, Paul admonished them, and said unto
them, Sirs, I perceive that the voyage will be with
injury and much loss, not only of the lading and the
11 ship, but also of our lives. But the centurion gave
more heed to the master and to the owner of the
ship, than to those things which were spoken by
12 Paul. And because the haven was not commodious
to winter in, the more part advised to put to sea from
thence, if by any means they could reach Phœnix,
and winter *there; which is* a haven of Crete, looking
13 [2]north-east and south-east. And when the south
wind blew softly, supposing that they had obtained
their purpose, they weighed anchor and sailed along
14 Crete, close in shore. But after no long time there
beat down from it a tempestuous wind, which is
15 called Euraquilo: and when the ship was caught,
and could not face the wind, we gave way *to it,* and
16 were driven. And running under the lee of a small
island called [3]Cauda, we were able, with difficulty,
17 to secure the boat: and when they had hoisted it up,
they used helps, under-girding the ship; and, fearing
lest they should be cast upon the Syrtis, they low-
18 ered the gear, and so were driven. And as we la-
boured exceedingly with the storm, the next day
19 they began to throw *the freight* overboard; and the
third day they cast out with their own hands the
20 [4]tackling of the ship. And when neither sun nor
stars shone upon *us* for many

1 Or, *suffering us to get there*

2 Gr. *down the south-west wind and down the north-west wind.*

3 Many ancient authorities read *Clauda.*

4 Or, *furniture*

days, and no small tempest lay on *us*, all hope that
we should be saved was now taken away. And 21
when they had been long without food, then Paul
stood forth in the midst of them, and said, Sirs, ye
should have hearkened unto me, and not have set
sail from Crete, and have gotten this injury and
loss. And now I exhort you to be of good cheer: 22
for there shall be no loss of life among you, but
only of the ship. For there stood by me this night 23
an angel of the God whose I am, whom also I serve,
saying, Fear not, Paul; thou must stand before 24
Cæsar: and lo, God hath granted thee all them that
sail with thee. Wherefore, sirs, be of good cheer: 25
for I believe God, that it shall be even so as it hath
been spoken unto me. Howbeit we must be cast 26
upon a certain island.

But when the fourteenth night was come, as we 27
were driven to and fro in the *sea of* Adria, about
midnight the sailors surmised that they were drawing near to some country; and they sounded, and 28
found twenty fathoms: and after a little space, they
sounded again, and found fifteen fathoms. And 29
fearing lest haply we should be cast ashore on rocky
ground, they let go four anchors from the stern, and
[1]wished for the day. And as the sailors were seek- 30
ing to flee out of the ship, and had lowered the boat
into the sea, under colour as though they would lay
out anchors from the foreship, Paul said to the cen- 31
turion and to the soldiers, Except these abide in the
ship, ye cannot be saved. Then the soldiers cut 32
away the ropes of the boat, and let her fall off.
And while the day was coming on, Paul besought 33
them all to take some food, saying, This day is the
fourteenth day that ye wait and continue fasting,
having taken nothing. Wherefore I beseech you to 34
take some food: for this is for your safety: for
there shall not a hair perish from the head of any
of you. And when he had said this, and had taken 35
bread, he gave thanks to God in the presence of all:
and he brake it,

[1] Or, *prayed*

ἡμέρας, χειμῶνός τε οὐκ ὀλίγου ἐπικειμένου, λοιπὸν περιῃ-
21 ρεῖτο ἐλπὶς πᾶσα τοῦ σώζεσθαι ἡμᾶς. Πολλῆς τε ἀσιτίας
ὑπαρχούσης τότε σταθεὶς ὁ Παῦλος ἐν μέσῳ αὐτῶν εἶπεν
Ἔδει μέν, ὦ ἄνδρες, πειθαρχήσαντάς μοι μὴ ἀνάγεσθαι
ἀπὸ τῆς Κρήτης κερδῆσαί τε τὴν ὕβριν ταύτην καὶ τὴν
22 ζημίαν. καὶ τὰ νῦν παραινῶ ὑμᾶς εὐθυμεῖν, ἀποβολὴ γὰρ
23 ψυχῆς οὐδεμία ἔσται ἐξ ὑμῶν πλὴν τοῦ πλοίου· παρέστη
γάρ μοι ταύτῃ τῇ νυκτὶ τοῦ θεοῦ οὗ εἰμί, ᾧ καὶ λατρεύω,
24 ἄγγελος λέγων Μὴ φοβοῦ, Παῦλε· Καίσαρί σε δεῖ παρα-
στῆναι, καὶ ἰδοὺ κεχάρισταί σοι ὁ θεὸς πάντας τοὺς πλέον-
25 τας μετὰ σοῦ. διὸ εὐθυμεῖτε, ἄνδρες· πιστεύω γὰρ τῷ θεῷ
26 ὅτι οὕτως ἔσται καθ' ὃν τρόπον λελάληταί μοι. εἰς νῆσον
27 δέ τινα δεῖ ἡμᾶς ἐκπεσεῖν. Ὡς δὲ τεσσαρεσκαι-
δεκάτη νὺξ ἐγένετο διαφερομένων ἡμῶν ἐν τῷ Ἀδρίᾳ, κατὰ
μέσον τῆς νυκτὸς ὑπενόουν οἱ ναῦται ⌜προσάγειν⌝ τινὰ αὐτοῖς προσαχεῖν
28 χώραν. καὶ βολίσαντες εὗρον ὀργυιὰς εἴκοσι, βραχὺ δὲ
διαστήσαντες καὶ πάλιν βολίσαντες εὗρον ὀργυιὰς δεκα-
29 πέντε· φοβούμενοί τε μή που κατὰ τραχεῖς τόπους ἐκπέ-
σωμεν ἐκ πρύμνης ῥίψαντες ἀγκύρας τέσσαρας ηὔχοντο
30 ἡμέραν γενέσθαι. Τῶν δὲ ναυτῶν ζητούντων φυγεῖν ἐκ
τοῦ πλοίου καὶ χαλασάντων τὴν σκάφην εἰς τὴν θάλασσαν
προφάσει ὡς ἐκ πρῴρης ἀγκύρας μελλόντων ἐκτείνειν,
31 εἶπεν ὁ Παῦλος τῷ ἑκατοντάρχῃ καὶ τοῖς στρατιώταις
Ἐὰν μὴ οὗτοι μείνωσιν ἐν τῷ πλοίῳ, ὑμεῖς σωθῆναι οὐ
32 δύνασθε. τότε ἀπέκοψαν οἱ στρατιῶται τὰ σχοινία τῆς
33 σκάφης καὶ εἴασαν αὐτὴν ἐκπεσεῖν. Ἄχρι δὲ οὗ ἡμέρα
ἤμελλεν γίνεσθαι παρεκάλει ὁ Παῦλος ἅπαντας μεταλα-
βεῖν τροφῆς λέγων Τεσσαρεσκαιδεκάτην σήμερον ἡμέραν
προσδοκῶντες ἄσιτοι διατελεῖτε, μηθὲν προσλαβόμενοι·
34 διὸ παρακαλῶ ὑμᾶς μεταλαβεῖν τροφῆς, τοῦτο γὰρ πρὸς
τῆς ὑμετέρας σωτηρίας ὑπάρχει· οὐδενὸς γὰρ ὑμῶν θρὶξ
35 ἀπὸ τῆς κεφαλῆς ἀπολεῖται. εἴπας δὲ ταῦτα καὶ λαβὼν
ἄρτον εὐχαρίστησεν τῷ θεῷ ἐνώπιον πάντων καὶ κλάσας

Ap. ἤρξατο ἐσθίειν. εὔθυμοι δὲ γενόμενοι πάντες καὶ αὐτοὶ 36
προσελάβοντο τροφῆς. ἤμεθα δὲ αἱ πᾶσαι ψυχαὶ ἐν τῷ 37
διακόσιαι πλοίῳ ⌜ὡς⌝ ἑβδομήκοντα ἕξ. κορεσθέντες δὲ τροφῆς ἐκού- 38
φιζον τὸ πλοῖον ἐκβαλλόμενοι τὸν σῖτον εἰς τὴν θάλασσαν.
Ὅτε δὲ ἡμέρα ἐγένετο, τὴν γῆν οὐκ ἐπεγίνωσκον, κόλπον 39
δέ τινα κατενόουν ἔχοντα αἰγιαλὸν εἰς ὃν ἐβουλεύοντο εἰ
ἐξῶσαι δύναιντο ⌜ἐκσῶσαι⌝ τὸ πλοῖον. καὶ τὰς ἀγκύρας περιελόν- 40
τες εἴων εἰς τὴν θάλασσαν, ἅμα ἀνέντες τὰς ζευκτηρίας τῶν
πηδαλίων, καὶ ἐπάραντες τὸν ἀρτέμωνα τῇ πνεούσῃ κατεῖ-
χον εἰς τὸν αἰγιαλόν. περιπεσόντες δὲ εἰς τόπον διθά- 41
λασσον ἐπέκειλαν τὴν ναῦν, καὶ ἡ μὲν πρῷρα ἐρείσασα
ἔμεινεν ἀσάλευτος, ἡ δὲ πρύμνα ἐλύετο ὑπὸ τῆς βίας.
Τῶν δὲ στρατιωτῶν βουλὴ ἐγένετο ἵνα τοὺς δεσμώτας 42
ἀποκτείνωσιν, μή τις ἐκκολυμβήσας διαφύγῃ· ὁ δὲ ἑκατον- 43
τάρχης βουλόμενος διασῶσαι τὸν Παῦλον ἐκώλυσεν αὐτοὺς
τοῦ βουλήματος, ἐκέλευσέν τε τοὺς δυναμένους κολυμβᾶν
ἀπορίψαντας πρώτους ἐπὶ τὴν γῆν ἐξιέναι, καὶ τοὺς λοι- 44
ποὺς οὓς μὲν ἐπὶ σανίσιν οὓς δὲ ἐπί τινων τῶν ἀπὸ τοῦ
πλοίου· καὶ οὕτως ἐγένετο πάντας διασωθῆναι ἐπὶ τὴν γῆν.

Καὶ διασωθέντες τότε ἐπέγνωμεν ὅτι Μελιτήνη ἡ 1
νῆσος καλεῖται. οἵ τε βάρβαροι παρεῖχαν οὐ τὴν τυχοῦ- 2
σαν φιλανθρωπίαν ἡμῖν, ἅψαντες γὰρ πυρὰν προσελάβοντο
πάντας ἡμᾶς διὰ τὸν ὑετὸν τὸν ἐφεστῶτα καὶ διὰ τὸ ψῦχος.
συστρέψαντος δὲ τοῦ Παύλου φρυγάνων τι πλῆθος καὶ 3
ἐπιθέντος ἐπὶ τὴν πυράν, ἔχιδνα ἀπὸ τῆς θέρμης ἐξελθοῦσα
καθῆψε τῆς χειρὸς αὐτοῦ. ὡς δὲ εἶδαν οἱ βάρβαροι κρεμά- 4
μενον τὸ θηρίον ἐκ τῆς χειρὸς αὐτοῦ, πρὸς ἀλλήλους ἔλεγον
Πάντως φονεύς ἐστιν ὁ ἄνθρωπος οὗτος ὃν διασωθέντα ἐκ
τῆς θαλάσσης ἡ δίκη ζῆν οὐκ εἴασεν. ὁ μὲν οὖν ἀποτινά- 5
ξας τὸ θηρίον εἰς τὸ πῦρ ἔπαθεν οὐδὲν κακόν· οἱ δὲ προσε- 6
δόκων αὐτὸν μέλλειν πίμπρασθαι ἢ καταπίπτειν ἄφνω
νεκρόν. ἐπὶ πολὺ δὲ αὐτῶν προσδοκώντων καὶ θεωρούντων
μηδὲν ἄτοπον εἰς αὐτὸν γινόμενον, μεταβαλόμενοι ἔλεγον

36 and began to eat. Then were they all of good
37 cheer, and themselves also took food. And we
were in all in the ship [1]two hundred threescore
38 and sixteen souls. And when they had eaten
enough, they lightened the ship, throwing out the
39 wheat into the sea. And when it was day, they
knew not the land: but they perceived a certain
bay with a beach, and they took counsel whether
40 they could [2]drive the ship upon it. And casting off
the anchors, they left them in the sea, at the same
time loosing the bands of the rudders; and hoisting
up the foresail to the wind, they made for the beach.
41 But lighting upon a place where two seas met, they
ran the vessel aground; and the foreship struck and
remained unmoveable, but the stern began to break
42 up by the violence *of the waves*. And the soldiers'
counsel was to kill the prisoners, lest any *of them*
43 should swim out, and escape. But the centurion,
desiring to save Paul, stayed them from their purpose;
and commanded that they which could swim
should cast themselves overboard, and get first to
44 the land: and the rest, some on planks, and some
on *other* things from the ship. And so it came to
pass, that they all escaped safe to the land.

28 And when we were escaped, then we knew that
2 the island was called [3]Melita. And the barbarians
shewed us no common kindness: for they kindled a
fire, and received us all, because of the present rain,
3 and because of the cold. But when Paul had gathered
a bundle of sticks, and laid them on the fire, a
viper came out [4]by reason of the heat, and fastened
4 on his hand. And when the barbarians saw the
beast hanging from his hand, they said one to
another, No doubt this man is a murderer, whom,
though he hath escaped from the sea, yet Justice
5 hath not suffered to live. Howbeit he shook off the
6 beast into the fire, and took no harm. But they expected
that he would have swollen, or fallen down
dead suddenly: but when they were long in expectation,
and beheld nothing amiss come to him, they
changed their minds, and said

1 Some ancient authorities read *about threescore and sixteen souls.**

2 Some ancient authorities read *bring the ship safe to shore.*

3 Some ancient authorities read *Melitene.*

4 Or, *from the heat*

* Omit marg. 1—*Am. Com.*

that he was a god.
Now in the neighbourhood of that place were 7
lands belonging to the chief man of the island,
named Publius; who received us, and entertained
us three days courteously. And it was so, that the 8
father of Publius lay sick of fever and dysentery:
unto whom Paul entered in, and prayed, and laying
his hands on him healed him. And when this was 9
done, the rest also which had diseases in the island
came, and were cured: who also honoured us with 10
many honours; and when we sailed, they put on
board such things as we needed.
And after three months we set sail in a ship of 11
Alexandria, which had wintered in the island, whose
sign was [1]The Twin Brothers. And touching at 12
Syracuse, we tarried there three days. And from 13
thence we [2]made a circuit, and arrived at Rhegium:
and after one day a south wind sprang up, and on
the second day we came to Puteoli; where we found 14
brethren, and were intreated to tarry with them
seven days: and so we came to Rome. And from 15
thence the brethren, when they heard of us, came to
meet us as far as The Market of Appius, and The
Three Taverns: whom when Paul saw, he thanked
God, and took courage.
And when we entered into Rome, [3]Paul was 16
suffered to abide by himself with the soldier that
guarded him.
And it came to pass, that after three days he called 17
together [4]those that were the chief of the Jews: and
when they were come together, he said unto them,
I, brethren, though I had done nothing against the
people, or the customs of our fathers, yet was de-
livered prisoner from Jerusalem into the hands of
the Romans: who, when they had examined me, 18
desired to set me at liberty, because there was no
cause of death in me. But when the Jews spake 19
against it, I was constrained to appeal unto Cæsar;
not that

1 Gr. *Dioscuri.*

2 Some ancient authorities read *cast loose.*

3 Some ancient authorities insert *the centurion delivered the prisoners to the captain of the prætorian guard: but.*

4 Or, *those that were of the Jews first*

7 αὐτὸν εἶναι θεόν. Ἐν δὲ τοῖς περὶ τὸν τόπον
ἐκεῖνον ὑπῆρχεν χωρία τῷ πρώτῳ τῆς νήσου ὀνόματι Πο-
πλίῳ, ὃς ἀναδεξάμενος ἡμᾶς ⸀ἡμέρας τρεῖς⸁ φιλοφρόνως τρεῖς ἡμέρας
8 ἐξένισεν. ἐγένετο δὲ τὸν πατέρα τοῦ Ποπλίου πυρετοῖς
καὶ δυσεντερίῳ συνεχόμενον κατακεῖσθαι, πρὸς ὃν ὁ Παῦλος
εἰσελθὼν καὶ προσευξάμενος ἐπιθεὶς τὰς χεῖρας αὐτῷ ἰάσατο
9 αὐτόν. τούτου δὲ γενομένου [καὶ] οἱ λοιποὶ οἱ ἐν τῇ νήσῳ
10 ἔχοντες ἀσθενείας προσήρχοντο καὶ ἐθεραπεύοντο, οἳ καὶ
πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς καὶ ἀναγομένοις ἐπέθεντο
τὰ πρὸς τὰς χρείας.

11 Μετὰ δὲ τρεῖς μῆνας ἀνήχθημεν ἐν πλοίῳ παρακεχει-
μακότι ἐν τῇ νήσῳ Ἀλεξανδρινῷ, παρασήμῳ Διοσκούροις.
12 καὶ καταχθέντες εἰς Συρακούσας ἐπεμείναμεν ἡμέρας
13 τρεῖς, ὅθεν περιελόντες κατηντήσαμεν εἰς Ῥήγιον. καὶ
μετὰ μίαν ἡμέραν ἐπιγενομένου νότου δευτεραῖοι ἤλθο-
14 μεν εἰς Ποτιόλους, οὗ εὑρόντες ἀδελφοὺς παρεκλήθημεν
παρ᾽ αὐτοῖς ἐπιμεῖναι ἡμέρας ἑπτά· καὶ οὕτως εἰς τὴν Ῥώ-
15 μην ἤλθαμεν. κἀκεῖθεν οἱ ἀδελφοὶ ἀκούσαντες τὰ περὶ
ἡμῶν ἦλθαν εἰς ἀπάντησιν ἡμῖν ἄχρι Ἀππίου Φόρου καὶ
Τριῶν Ταβερνῶν, οὓς ἰδὼν ὁ Παῦλος εὐχαριστήσας τῷ θεῷ
16 ἔλαβε θάρσος. Ὅτε δὲ εἰσήλθαμεν εἰς Ῥώμην,
⸀ἐπετράπη τῷ Παύλῳ⸁ μένειν καθ᾽ ἑαυτὸν ⸆ σὺν τῷ φυλάσ- * ⁝ ἔξω τῆς πα-
σοντι αὐτὸν στρατιώτῃ. ρεμβολῆς ⁝

17 Ἐγένετο δὲ μετὰ ἡμέρας τρεῖς συνκαλέσασθαι αὐτὸν
τοὺς ὄντας τῶν Ἰουδαίων πρώτους· συνελθόντων δὲ αὐτῶν
ἔλεγεν πρὸς αὐτούς Ἐγώ, ἄνδρες ἀδελφοί, οὐδὲν ἐναντίον
ποιήσας τῷ λαῷ ἢ τοῖς ἔθεσι τοῖς πατρῴοις δέσμιος ἐξ
Ἱεροσολύμων παρεδόθην εἰς τὰς χεῖρας τῶν Ῥωμαίων,
18 οἵτινες ἀνακρίναντές με ἐβούλοντο ἀπολῦσαι διὰ τὸ μηδε-
19 μίαν αἰτίαν θανάτου ὑπάρχειν ἐν ἐμοί· ἀντιλεγόντων δὲ
τῶν Ἰουδαίων ἠναγκάσθην ἐπικαλέσασθαι Καίσαρα, οὐχ ὡς

* ⁝ ὁ ἑκατόνταρχος παρέδωκεν τοὺς δεσμίους τῷ στρατοπεδάρχῳ, τῷ δὲ Παύλῳ ἐπετράπη ⁝

τοῦ ἔθνους μου ἔχων τι κατηγορεῖν. διὰ ταύτην οὖν τὴν 20
αἰτίαν παρεκάλεσα ὑμᾶς ἰδεῖν καὶ προσλαλῆσαι, εἵνεκεν
γὰρ τῆς ἐλπίδος τοῦ Ἰσραὴλ τὴν ἅλυσιν ταύτην περίκειμαι.
οἱ δὲ πρὸς αὐτὸν εἶπαν Ἡμεῖς οὔτε γράμματα περὶ σοῦ 21
ἐδεξάμεθα ἀπὸ τῆς Ἰουδαίας, οὔτε παραγενόμενός τις τῶν
ἀδελφῶν ἀπήγγειλεν ἢ ἐλάλησέν τι περὶ σοῦ πονηρόν.
ἀξιοῦμεν δὲ παρὰ σοῦ ἀκοῦσαι ἃ φρονεῖς, περὶ μὲν γὰρ 22
τῆς αἱρέσεως ταύτης γνωστὸν ἡμῖν ἐστὶν ὅτι πανταχοῦ
ἀντιλέγεται. Ταξάμενοι δὲ αὐτῷ ἡμέραν ἦλθαν 23
πρὸς αὐτὸν εἰς τὴν ξενίαν πλείονες, οἷς ἐξετίθετο διαμαρτυ-
ρόμενος τὴν βασιλείαν τοῦ θεοῦ πείθων τε αὐτοὺς περὶ τοῦ
Ἰησοῦ ἀπό τε τοῦ νόμου Μωυσέως καὶ τῶν προφητῶν ἀπὸ
πρωὶ ἕως ἑσπέρας. Καὶ οἱ μὲν ἐπείθοντο τοῖς λεγομένοις 24
οἱ δὲ ἠπίστουν, ἀσύμφωνοι δὲ ὄντες πρὸς ἀλλήλους 25
ἀπελύοντο, εἰπόντος τοῦ Παύλου ῥῆμα ἓν ὅτι Καλῶς
τὸ πνεῦμα τὸ ἅγιον ἐλάλησεν διὰ Ἠσαίου τοῦ προφήτου
πρὸς τοὺς πατέρας ὑμῶν λέγων 26

Πορεύθητι πρὸς τὸν λαὸν τοῦτον καὶ εἰπόν
Ἀκοῇ ἀκούσετε καὶ οὐ μὴ συνῆτε,
καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε·
ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, 27
καὶ τοῖς ὠσὶν βαρέως ἤκουσαν,
καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν·
μή ποτε ἴδωσιν τοῖς ὀφθαλμοῖς
καὶ τοῖς ὠσὶν ἀκούσωσιν
καὶ τῇ καρδίᾳ συνῶσιν καὶ ἐπιστρέψωσιν,
καὶ ἰάσομαι αὐτούς.

γνωστὸν οὖν ὑμῖν ἔστω ὅτι τοῖς ἔθνεσιν ἀπεστάλη τοῦτο 28
Ap. τὸ σωτήριον τοῦ θεοῦ· αὐτοὶ καὶ ἀκούσονται.
Ἐνέμεινεν δὲ διετίαν ὅλην ἐν ἰδίῳ μισθώματι, καὶ ἀπε- 30
δέχετο πάντας τοὺς εἰσπορευομένους πρὸς αὐτόν, κηρύσσων 31
τὴν βασιλείαν τοῦ θεοῦ καὶ διδάσκων τὰ περὶ τοῦ κυρίου
Ἰησοῦ Χριστοῦ μετὰ πάσης παρρησίας ἀκωλύτως.

20 I had aught to accuse my nation of. For this
cause therefore did I [1]intreat you to see and to
speak with *me*: for because of the hope of Israel I
21 am bound with this chain. And they said unto him,
We neither received letters from Judæa concerning
thee, nor did any of the brethren come hither and
22 report or speak any harm of thee. But we desire to
hear of thee what thou thinkest: for as concerning
this sect, it is known to us that everywhere it is
spoken against.
23 And when they had appointed him a day, they
came to him into his lodging in great number; to
whom he expounded *the matter*, testifying the king-
dom of God, and persuading them concerning Jesus,
both from the law of Moses and from the prophets,
24 from morning till evening. And some believed the
things which were spoken, and some disbelieved.
25 And when they agreed not among themselves, they
departed, after that Paul had spoken one word,
Well spake the Holy Ghost [2]by Isaiah the prophet
26 unto your fathers, saying,

Go thou unto this people, and say,
By hearing ye shall hear, and shall in no wise
understand;
And seeing ye shall see, and shall in no wise
perceive:

27 For this people's heart is waxed gross,
And their ears are dull of hearing,
And their eyes they have closed;
Lest haply they should perceive with their eyes,
And hear with their ears,
And understand with their heart,
And should turn again,
And I should heal them.

28 Be it known therefore unto you, that this salvation
of God is sent unto the Gentiles: they will also hear.[3]
30 And he abode two whole years in his own hired
dwelling, and received all that went in unto him,
31 preaching the kingdom of God, and teaching the
things concerning the Lord Jesus Christ with all
boldness, none forbidding him.

[1] Or, *call for you, to see and to speak with* you

[2] Or, *through*

[3] Some ancient authorities insert ver. 29 *And when he had said these words, the Jews departed, having much disputing among themselves.*

ΕΠΙΣΤΟΛΑΙ ΚΑΘΟΛΙΚΑΙ

THE GENERAL EPISTLE OF

JAMES.

1 Gr. *bondservant.*
JAMES, a [1]servant of God and of the Lord Jesus 1
Christ, to the twelve tribes which are of the Disper-
2 Gr. *wisheth joy.*
sion, [2]greeting.
Count it all joy, my brethren, when ye fall into 2
3 Or, *trials*
manifold [3]temptations; knowing that the proof* of 3
your faith worketh patience. And let patience have 4
its perfect work, that ye may be perfect and entire,
lacking in nothing.
But if any of you lacketh wisdom, let him ask of 5
God, who giveth to all liberally and upbraideth not;
and it shall be given him. But let him ask in faith, 6
nothing doubting: for he that doubteth is like the
4 Or, *that a double-minded man, unstable in all his ways, shall receive any thing of the Lord.*
surge of the sea driven by the wind and tossed. For 7
let not that man think [4]that he shall receive any
thing of the Lord; a doubleminded man, unstable 8
in all his ways.
But let the brother of low degree glory in his high 9
estate: and the rich, in that he is made low: because 10
as the flower of the grass he shall pass away. For 11
the sun ariseth with the scorching wind, and with-
ereth the grass; and the flower thereof falleth, and
the grace of the fashion of it perisheth: so also
shall the rich man fade away in his goings.
Blessed is the man that endureth temptation: for 12
when he hath been approved, he shall receive the
crown of life, which *the Lord* promised to them that
love him. Let no man say when he is tempted, I 13

* For "proof" read "proving"—*Am. Com.*

ΙΑΚΩΒΟΥ

1 ΙΑΚΩΒΟΣ θεοῦ καὶ κυρίου Ἰησοῦ Χριστοῦ δοῦλος
ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ χαίρειν.
2 Πᾶσαν χαρὰν ἡγήσασθε, ἀδελφοί μου, ὅταν πειρασμοῖς
3 περιπέσητε ποικίλοις, γινώσκοντες ὅτι τὸ δοκίμιον ὑμῶν
4 τῆς πίστεως κατεργάζεται ὑπομονήν· ἡ δὲ ὑπομονὴ ἔργον
τέλειον ἐχέτω, ἵνα ἦτε τέλειοι καὶ ὁλόκληροι, ἐν μηδενὶ
5 λειπόμενοι. Εἰ δέ τις ὑμῶν λείπεται σοφίας,
αἰτείτω παρὰ τοῦ διδόντος θεοῦ πᾶσιν ἁπλῶς καὶ μὴ ὀνει-
6 δίζοντος, καὶ δοθήσεται αὐτῷ· αἰτείτω δὲ ἐν πίστει, μηδὲν
διακρινόμενος, ὁ γὰρ διακρινόμενος ἔοικεν κλύδωνι θαλάσ-
7 σης ἀνεμιζομένῳ καὶ ῥιπιζομένῳ· μὴ γὰρ οἰέσθω ὁ ἄν-
8 θρωπος ἐκεῖνος ὅτι λήμψεταί τι παρὰ τοῦ ⌜κυρίου⌝ ἀνὴρ κυρίου,
9 δίψυχος, ἀκατάστατος ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ. Καυ-
10 χάσθω δὲ [ὁ] ἀδελφὸς ὁ ταπεινὸς ἐν τῷ ὕψει αὐτοῦ, ὁ δὲ
πλούσιος ἐν τῇ ταπεινώσει αὐτοῦ, ὅτι ὡς ἄνθος χόρτου πα-
11 ρελεύσεται. ἀνέτειλεν γὰρ ὁ ἥλιος σὺν τῷ καύσωνι καὶ ἐξή-
ρανεν τὸν χόρτον, καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσεν καὶ ἡ
εὐπρέπεια τοῦ προσώπου αὐτοῦ ἀπώλετο· οὕτως καὶ ὁ πλού-
12 σιος ἐν ταῖς πορείαις αὐτοῦ μαρανθήσεται. Μα-
κάριος ἀνὴρ ὃς ὑπομένει πειρασμόν, ὅτι δόκιμος γενόμενος
λήμψεται τὸν στέφανον τῆς ζωῆς, ὃν ἐπηγγείλατο τοῖς
13 ἀγαπῶσιν αὐτόν. μηδεὶς πειραζόμενος λεγέτω ὅτι Ἀπὸ

θεοῦ πειράζομαι· ὁ γὰρ θεὸς ἀπείραστός ἐστιν κακῶν,
πειράζει δὲ αὐτὸς οὐδένα. ἕκαστος δὲ πειράζεται ὑπὸ τῆς 14
ἰδίας ἐπιθυμίας ἐξελκόμενος καὶ δελεαζόμενος· εἶτα ἡ ἐπι- 15
θυμία συλλαβοῦσα τίκτει ἁμαρτίαν, ἡ δὲ ἁμαρτία ἀποτε-
λεσθεῖσα ἀποκυεῖ θάνατον. Μὴ πλανᾶσθε, ἀδελφοί μου 16
ἀγαπητοί. πᾶσα δόσις ἀγαθὴ καὶ πᾶν δώρημα τέλειον 17
ἄνωθέν ἐστιν, καταβαῖνον ἀπὸ τοῦ πατρὸς τῶν φώτων,
παρ' ᾧ οὐκ ἔνι παραλλαγὴ ἢ τροπῆς ἀποσκίασμα. βου- 18
ληθεὶς ἀπεκύησεν ἡμᾶς λόγῳ ἀληθείας, εἰς τὸ εἶναι ἡμᾶς
ἑαυτοῦ ἀπαρχήν τινα τῶν ⸢αὐτοῦ⸣ κτισμάτων.

Ἴστε, ἀδελφοί μου ἀγαπητοί. ἔστω δὲ πᾶς ἄνθρωπος 19
ταχὺς εἰς τὸ ἀκοῦσαι, βραδὺς εἰς τὸ λαλῆσαι, βραδὺς
εἰς ὀργήν, ὀργὴ γὰρ ἀνδρὸς δικαιοσύνην θεοῦ οὐκ ἐργά- 20
ζεται. διὸ ἀποθέμενοι πᾶσαν ῥυπαρίαν καὶ περισσείαν 21
κακίας ἐν πραΰτητι δέξασθε τὸν ἔμφυτον λόγον τὸν δυνά-
μενον σῶσαι τὰς ψυχὰς ὑμῶν. Γίνεσθε δὲ ποιηταὶ λόγου 22
καὶ μὴ ἀκροαταὶ μόνον παραλογιζόμενοι ἑαυτούς. ὅτι εἴ 23
τις ἀκροατὴς λόγου ἐστὶν καὶ οὐ ποιητής, οὗτος ἔοικεν
ἀνδρὶ κατανοοῦντι τὸ πρόσωπον τῆς γενέσεως αὐτοῦ ἐν
ἐσόπτρῳ, κατενόησεν γὰρ ἑαυτὸν καὶ ἀπελήλυθεν καὶ 24
εὐθέως ἐπελάθετο ὁποῖος ἦν. ὁ δὲ παρακύψας εἰς νόμον 25
τέλειον τὸν τῆς ἐλευθερίας καὶ παραμείνας, οὐκ ἀκροατὴς
ἐπιλησμονῆς γενόμενος ἀλλὰ ποιητὴς ἔργου, οὗτος μακά-
ριος ἐν τῇ ποιήσει αὐτοῦ ἔσται. Εἴ τις δοκεῖ θρησκὸς 26
αὐτοῦ εἶναι μὴ χαλιναγωγῶν γλῶσσαν ⸢ἑαυτοῦ⸣ ἀλλὰ ἀπατῶν
αὐτοῦ καρδίαν ⸢ἑαυτοῦ⸣, τούτου μάταιος ἡ θρησκεία. θρησκεία 27
καθαρὰ καὶ ἀμίαντος παρὰ τῷ θεῷ καὶ πατρὶ αὕτη ἐστίν,
ἐπισκέπτεσθαι ὀρφανοὺς καὶ χήρας ἐν τῇ θλίψει αὐτῶν,
ἄσπιλον ἑαυτὸν τηρεῖν ἀπὸ τοῦ κόσμου.

Ἀδελφοί μου, μὴ ἐν προσωπολημψίαις ἔχετε τὴν 1
Χριστοῦ, πίστιν τοῦ κυρίου ἡμῶν Ἰησοῦ ⸢Χριστοῦ⸣ τῆς δόξης; ἐὰν 2
γὰρ εἰσέλθῃ εἰς συναγωγὴν ὑμῶν ἀνὴρ χρυσοδακτύλιος

am tempted [1]of God: for God [2]cannot be tempted — 1 Gr. *from.*
14 with [3]evil, and he himself tempteth no man: but — 2 Or, *is untried in evil*
each man is [4]tempted, when he is drawn away by — 3 Gr. *evil things.*
15 his own lust, and enticed. Then the lust, when it — 4 Or, *tempted by his own lust, being drawn away by it, and enticed*
hath conceived, beareth sin: and the sin, when it is
16 fullgrown, bringeth forth death. Be not deceived,
17 my beloved brethren. Every good [5]gift and every — 5 Or, *giving*
perfect boon* is from above, coming down from the
Father of lights, with whom can be no variation,
18 neither shadow that is cast by turning. Of his own
will he brought us forth by the word of truth, that
we should be a kind of firstfruits of his creatures.
19 [6]Ye know *this*, my beloved brethren. But let every — 6 Or, *Know ye*
man be swift to hear, slow to speak, slow to wrath:
20 for the wrath of man worketh not the righteousness
21 of God. Wherefore putting away all filthiness and
overflowing of [7]wickedness, receive with meekness — 7 Or, *malice*
the [8]implanted word, which is able to save your — 8 Or, *inborn*
22 souls. But be ye doers of the word, and not hear-
23 ers only, deluding your own selves. For if any one
is a hearer of the word, and not a doer, he is like
unto a man beholding [9]his natural face in a mir- — 9 Gr. *the face of his birth.*
24 ror: for he beholdeth himself, and goeth away, and
straightway forgetteth what manner of man he was.
25 But he that looketh into the perfect law, the *law* of
liberty, and *so* continueth, being not a hearer that
forgetteth, but a doer that worketh, this man shall
26 be blessed in his doing. If any man [10]thinketh him- — 10 Or, *seemeth to be*
self to be religious, while he bridleth not his tongue
but deceiveth his heart, this man's religion is vain.
27 Pure religion and undefiled before our God and Fa-
ther is this, to visit the fatherless and widows in
their affliction, *and* to keep himself unspotted from
the world.

2 My brethren, [11]hold not the faith of our Lord Jesus — 11 Or, *do ye, in accepting persons, hold the faith ... glory?*
Christ, *the Lord* of glory, with respect of persons.
2 For if there come into your [12]synagogue a man — 12 Or, *assembly*
with a gold ring,

* For "boon" read "gift."—*Am. Com.*

in fine clothing, and there come in also a poor
man in vile clothing; and ye have regard to him 3
that weareth the fine clothing, and say, Sit thou
here in a good place; and ye say to the poor man,
Stand thou there, or sit under my footstool; [1]are ye 4
not divided [2]in your own mind, and become judges
with evil thoughts? Hearken, my beloved brethren; 5
did not God choose them that are poor as to the
world *to be* rich in faith, and heirs of the kingdom
which he promised to them that love him? But ye 6
have dishonoured the poor man. Do not the rich
oppress you, and themselves drag you before the
judgement-seats? Do not they blaspheme the hon- 7
ourable name [3]by the which ye are called? How- 8
beit if ye fulfil the royal law, according to the script-
ure, Thou shalt love thy neighbour as thyself, ye do
well: but if ye have respect of persons, ye commit 9
sin, being convicted by the law as transgressors.
For whosoever shall keep the whole law, and yet 10
stumble in one *point*, he is become guilty of all.
For he that said, Do not commit adultery, said also, 11
Do not kill. Now if thou dost not commit adul-
tery, but killest, thou art become a transgressor of
the law. So speak ye, and so do, as men that are 12
to be judged by a law of liberty. For judgement *is* 13
without mercy to him that hath shewed no mercy:
mercy glorieth against judgement.

What doth it profit, my brethren, if a man say he 14
hath faith, but have not works? can that faith save
him? If a brother or sister be naked, and in lack of 15
daily food, and one of you say unto them, Go in 16
peace, be ye warmed and filled; and yet ye give
them not the things needful to the body; what doth
it profit? Even so faith, if it have not works, is 17
dead in itself. [4]Yea, a man will say, Thou hast 18
faith, and I have works: shew me thy faith apart
from *thy* works, and I by my works will shew thee
my faith. Thou believest that [5]God is one; thou 19
doest well: the [6]devils also believe, and

1 Or, *do ye not make distinctions*
2 Or, *among yourselves*
3 Gr. *which was called upon you.*
4 Or, *But some one will say*
5 Some ancient authorities read *there is one God.*
6 Gr. *demons.*

ἐν ἐσθῆτι λαμπρᾷ, εἰσέλθῃ δὲ καὶ πτωχὸς ἐν ῥυπαρᾷ
3 ἐσθῆτι, ἐπιβλέψητε δὲ ἐπὶ τὸν φοροῦντα τὴν ἐσθῆτα
τὴν λαμπρὰν καὶ εἴπητε Σὺ κάθου ὧδε καλῶς, καὶ τῷ
πτωχῷ εἴπητε Σὺ στῆθι ⌜ἢ κάθου ἐκεῖ⌝ ὑπὸ τὸ ὑποπόδιόν ἐκεῖ ἢ κάθου
4 μου, ⌜οὐ διεκρίθητε ἐν ἑαυτοῖς καὶ ἐγένεσθε κριταὶ διαλο- διεκρίθητε . . . .
5 γισμῶν πονηρῶν;⌝ Ἀκούσατε, ἀδελφοί μου ἀγαπητοί. . . . . . . πονηρῶν.
οὐχ ὁ θεὸς ἐξελέξατο τοὺς πτωχοὺς τῷ κόσμῳ πλουσίους
ἐν πίστει καὶ κληρονόμους τῆς βασιλείας ἧς ἐπηγγείλατο
6 τοῖς ἀγαπῶσιν αὐτόν; ὑμεῖς δὲ ἠτιμάσατε τὸν πτωχόν.
οὐχ οἱ πλούσιοι καταδυναστεύουσιν ὑμῶν, καὶ αὐτοὶ ἕλ-
7 κουσιν ὑμᾶς εἰς κριτήρια; οὐκ αὐτοὶ βλασφημοῦσιν τὸ
8 καλὸν ὄνομα τὸ ἐπικληθὲν ἐφ᾽ ὑμᾶς; εἰ μέντοι νόμον
τελεῖτε βασιλικὸν κατὰ τὴν γραφήν Ἀγαπήσεις τὸν
9 πλησίον σου ὡς σεαυτόν, καλῶς ποιεῖτε· εἰ δὲ προσω-
πολημπτεῖτε, ἁμαρτίαν ἐργάζεσθε, ἐλεγχόμενοι ὑπὸ τοῦ
10 νόμου ὡς παραβάται. Ὅστις γὰρ ὅλον τὸν νόμον τηρή-
11 σῃ, πταίσῃ δὲ ἐν ἑνί, γέγονεν πάντων ἔνοχος. ὁ γὰρ
εἰπών Μὴ μοιχεύσῃς εἶπεν καί Μὴ φονεύσῃς· εἰ δὲ
οὐ μοιχεύεις φονεύεις δέ, γέγονας παραβάτης νόμου.
12 οὕτως λαλεῖτε καὶ οὕτως ποιεῖτε ὡς διὰ νόμου ἐλευθερίας
13 μέλλοντες κρίνεσθαι. ἡ γὰρ κρίσις ἀνέλεος τῷ μὴ ποιή-
14 σαντι ἔλεος· κατακαυχᾶται ἔλεος κρίσεως. Τί
ὄφελος, ἀδελφοί μου, ἐὰν πίστιν λέγῃ τις ἔχειν ἔργα
15 δὲ μὴ ἔχῃ; μὴ δύναται ἡ πίστις σῶσαι αὐτόν; ἐὰν
ἀδελφὸς ἢ ἀδελφὴ γυμνοὶ ὑπάρχωσιν καὶ λειπόμενοι τῆς
16 ἐφημέρου τροφῆς, εἴπῃ δέ τις αὐτοῖς ἐξ ὑμῶν Ὑπάγετε
ἐν εἰρήνῃ, θερμαίνεσθε καὶ χορτάζεσθε, μὴ δῶτε δὲ
17 αὐτοῖς τὰ ἐπιτήδεια τοῦ σώματος, τί ὄφελος; οὕτως καὶ
ἡ πίστις, ἐὰν μὴ ἔχῃ ἔργα, νεκρά ἐστιν καθ᾽ ἑαυτήν.
18 ἀλλ᾽ ἐρεῖ τις Σὺ πίστιν ⌜ἔχεις⌝ κἀγὼ ἔργα ἔχω. δεῖξόν ἔχεις;
μοι τὴν πίστιν σου χωρὶς τῶν ἔργων, κἀγώ σοι δείξω ἐκ
19 τῶν ἔργων μου τὴν πίστιν. σὺ πιστεύεις ὅτι εἷς ⌜θεὸς ὁ θεός ἐστιν
ἔστιν⌝; καλῶς ποιεῖς· καὶ τὰ δαιμόνια πιστεύουσιν καὶ

φρίσσουσιν. θέλεις δὲ γνῶναι, ὦ ἄνθρωπε κενέ, ὅτι ἡ 20
πίστις χωρὶς τῶν ἔργων ἀργή ἐστιν; Ἀβραὰμ ὁ πατὴρ 21
ἡμῶν οὐκ ἐξ ἔργων ἐδικαιώθη, ἀνενέγκας Ἰσαὰκ τὸν
υἱὸν αὐτοῦ ἐπὶ τὸ θυσιαστήριον; βλέπεις ὅτι ἡ πίστις 22
συνήργει τοῖς ἔργοις αὐτοῦ καὶ ἐκ τῶν ἔργων ἡ πίστις
ἐτελειώθη, καὶ ἐπληρώθη ἡ γραφὴ ἡ λέγουσα Ἐπί- 23
στευσεν δὲ Ἀβραὰμ τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς
δικαιοσύνην, καὶ φίλος θεοῦ ἐκλήθη. ὁρᾶτε ὅτι ἐξ ἔρ- 24
γων δικαιοῦται ἄνθρωπος καὶ οὐκ ἐκ πίστεως μόνον.
ὁμοίως δὲ καὶ Ῥαὰβ ἡ πόρνη οὐκ ἐξ ἔργων ἐδικαιώθη, 25
ὑποδεξαμένη τοὺς ἀγγέλους καὶ ἑτέρᾳ ὁδῷ ἐκβαλοῦσα;
γὰρ ὥσπερ ⸆ τὸ σῶμα χωρὶς πνεύματος νεκρόν ἐστιν, οὕτως 26
καὶ ἡ πίστις χωρὶς ἔργων νεκρά ἐστιν.

Μὴ πολλοὶ διδάσκαλοι γίνεσθε, ἀδελφοί μου, εἰδότες 1
ὅτι μεῖζον κρίμα λημψόμεθα· πολλὰ γὰρ πταίομεν ἅπαν- 2
τες. εἴ τις ἐν λόγῳ οὐ πταίει, οὗτος τέλειος ἀνήρ, δυνατὸς
χαλιναγωγῆσαι καὶ ὅλον τὸ σῶμα. εἰ δὲ τῶν ἵππων τοὺς 3
χαλινοὺς εἰς τὰ στόματα βάλλομεν εἰς τὸ πείθεσθαι
αὐτοὺς ἡμῖν, καὶ ὅλον τὸ σῶμα αὐτῶν μετάγομεν. ἰδοὺ 4
καὶ τὰ πλοῖα, τηλικαῦτα ὄντα καὶ ὑπὸ ἀνέμων σκληρῶν
ἐλαυνόμενα, μετάγεται ὑπὸ ἐλαχίστου πηδαλίου ὅπου ἡ
ὁρμὴ τοῦ εὐθύνοντος βούλεται· οὕτως καὶ ἡ γλῶσσα 5
μικρὸν μέλος ἐστὶν καὶ μεγάλα αὐχεῖ. ἰδοὺ ἡλίκον πῦρ
ἡλίκην ὕλην ἀνάπτει· καὶ ἡ γλῶσσα πῦρ, ὁ κόσμος τῆς 6
ἀδικίας ἡ γλῶσσα καθίσταται ἐν τοῖς μέλεσιν ἡμῶν, ἡ
σπιλοῦσα ὅλον τὸ σῶμα καὶ φλογίζουσα τὸν τροχὸν τῆς
γενέσεως καὶ φλογιζομένη ὑπὸ τῆς γεέννης. πᾶσα γὰρ 7
φύσις θηρίων τε καὶ πετεινῶν ἑρπετῶν τε καὶ ἐναλίων
δαμάζεται καὶ δεδάμασται τῇ φύσει τῇ ἀνθρωπίνῃ· τὴν 8
δὲ γλῶσσαν οὐδεὶς δαμάσαι δύναται ἀνθρώπων· ἀκατάστα-
τον κακόν, μεστὴ ἰοῦ θανατηφόρου. ἐν αὐτῇ εὐλογοῦμεν 9
τὸν κύριον καὶ πατέρα, καὶ ἐν αὐτῇ καταρώμεθα τοὺς
ἀνθρώπους τοὺς καθ᾽ ὁμοίωσιν θεοῦ γεγονότας· ἐκ τοῦ 10

20 shudder. But wilt thou know, O vain man, that
21 faith apart from works is barren? Was not Abraham
our father justified by works, in that he offered up
22 Isaac his son upon the altar? [1]Thou seest that faith
wrought with his works, and by works was faith
23 made perfect; and the scripture was fulfilled which
saith, And Abraham believed God, and it was reckoned
oned unto him for righteousness; and he was called
24 the friend of God. Ye see that by works a man is
25 justified, and not only by faith. And in like manner
ner was not also Rahab the harlot justified by
works, in that she received the messengers, and
26 sent them out another way? For as the body apart
from the spirit is dead, even so faith apart from
works is dead.

3 Be not many* teachers, my brethren, knowing
2 that we shall receive [2]heavier judgement. For in
many things we all stumble. If any stumbleth not
in word, the same is a perfect man, able to bridle
3 the whole body also. Now if we put the horses'
bridles into their mouths, that they may obey us,
4 we turn about their whole body also. Behold, the
ships also, though they are so great, and are driven
by rough winds, are yet turned about by a very
small rudder, whither the impulse of the steersman
5 willeth. So the tongue also is a little member, and
boasteth great things. Behold, [3]how much wood is
6 kindled by how small a fire! And the tongue is [4]a
fire: [5]the world of iniquity among our members is
the tongue, which defileth the whole body, and setteth
teth on fire the wheel of [6]nature, and is set on fire
7 by hell. For every [7]kind of beasts and birds, of
creeping things and things in the sea, is tamed, and
8 hath been tamed [8]by [9]mankind: but the tongue can
no man tame; *it is* a restless evil, *it is* full of deadly
9 poison. Therewith bless we the Lord and Father;
and therewith curse we men, which are made after
10 the likeness of God: out of the

[1] Or, *Seest thou . . . perfect?*
[2] Gr. *greater.*
[3] Or, *how great a forest*
[4] Or, *a fire, that world of iniquity: the tongue is among our members that which &c.*
[5] Or, *that world of iniquity, the tongue, is among our members that which &c.*
[6] Or, *birth*
[7] Gr. *nature.*
[8] Or, *unto*
[9] Gr. *the human nature.*

* For "many" read "many *of you*"—*Am. Com.*

same mouth cometh forth blessing and cursing. My
brethren, these things ought not so to be. Doth the 11
fountain send forth from the same opening sweet
water and bitter? can a fig tree, my brethren, yield 12
olives, or a vine figs? neither *can* salt water yield
sweet.

Who is wise and understanding among you? let 13
him shew by his good life his works in meekness
of wisdom. But if ye have bitter jealousy and fac- 14
tion in your heart, glory not and lie not against the
truth. This wisdom is not *a wisdom* that cometh 15
down from above, but is earthly, [1]sensual, [2]devilish.
For where jealousy and faction are, there is confu- 16
sion and every vile deed. But the wisdom that is 17
from above is first pure, then peaceable, gentle, easy
to be intreated, full of mercy and good fruits, with-
out [3]variance, without hypocrisy. And the fruit 18
of righteousness is sown in peace [4]for them that
make peace.

Whence *come* wars and whence *come* fightings **4**
among you? *come they* not hence, *even* of your pleas-
ures that war in your members? Ye lust, and have 2
not: ye kill, and [5]covet, and cannot obtain: ye fight
and war; ye have not, because ye ask not. Ye ask, 3
and receive not, because ye ask amiss, that ye may
spend *it* in your pleasures. Ye adulteresses*, know 4
ye not that the friendship of the world is enmity
with God? Whosoever therefore would be a friend
of the world maketh himself an enemy of God. Or 5
think ye that the scripture [6]speaketh in vain? [7]Doth
the spirit which [8]he made to dwell in us long unto
envying? But he giveth [9]more grace. Wherefore 6
the scripture saith, God resisteth the proud, but giv-
eth grace to the humble. Be subject therefore unto 7
God; but resist the devil, and he will flee from you.
Draw nigh to God, and he will draw nigh to you. 8
Cleanse your hands, ye sinners; and purify your
hearts, ye doubleminded. Be afflicted, and mourn, 9
and weep: let your laughter be turned to mourning,
and your joy to heaviness. Humble yourselves in 10
the sight of the Lord,

1 Or, *natural* Or, *animal*
2 Gr. *demoniacal.*
3 Or, *doubtfulness* Or, *partiality*
4 Or, *by*
5 Gr. *are jealous.*
6 Or, *saith in vain.*
7 Or, *The spirit which he made to dwell in us he yearneth for even unto jealous envy.* Or, *That spirit which he made to dwell in us yearneth for us even unto jealous envy.*
8 Some ancient authorities read *dwelleth in us.*
9 Gr. *a greater grace.*

* "adulteresses" add marg. That is, *who break your marriage vow to God.—Am. Com.*

αὐτοῦ στόματος ἐξέρχεται εὐλογία καὶ κατάρα. οὐ χρή,
11 ἀδελφοί μου, ταῦτα οὕτως γίνεσθαι. μήτι ἡ πηγὴ ἐκ τῆς
12 αὐτῆς ὀπῆς βρύει τὸ γλυκὺ καὶ τὸ πικρόν; μὴ δύναται,
ἀδελφοί μου, συκῆ ἐλαίας ποιῆσαι ἢ ἄμπελος σῦκα; οὔτε
13 ἁλυκὸν γλυκὺ ποιῆσαι ὕδωρ. Τίς σοφὸς καὶ ἐπι-
στήμων ἐν ὑμῖν; δειξάτω ἐκ τῆς καλῆς ἀναστροφῆς τὰ
14 ἔργα αὐτοῦ ἐν πραΰτητι σοφίας. εἰ δὲ ζῆλον πικρὸν ἔχετε
καὶ ἐριθίαν ἐν τῇ καρδίᾳ ὑμῶν, μὴ κατακαυχᾶσθε καὶ ψεύ-
15 δεσθε κατὰ τῆς ἀληθείας. οὐκ ἔστιν αὕτη ἡ σοφία ἄνω-
θεν κατερχομένη, ἀλλὰ ἐπίγειος, ψυχική, δαιμονιώδης·
16 ὅπου γὰρ ζῆλος καὶ ἐριθία, ἐκεῖ ἀκαταστασία καὶ πᾶν
17 φαῦλον πρᾶγμα. ἡ δὲ ἄνωθεν σοφία πρῶτον μὲν ἁγνή
ἐστιν, ἔπειτα εἰρηνική, ἐπιεικής, εὐπειθής, μεστὴ ἐλέους
18 καὶ καρπῶν ἀγαθῶν, ἀδιάκριτος, ἀνυπόκριτος· καρπὸς δὲ
δικαιοσύνης ἐν εἰρήνῃ σπείρεται τοῖς ποιοῦσιν εἰρήνην.
1 Πόθεν πόλεμοι καὶ πόθεν μάχαι ἐν ὑμῖν; οὐκ ἐντεῦθεν,
ἐκ τῶν ἡδονῶν ὑμῶν τῶν στρατευομένων ἐν τοῖς μέλεσιν
2 ὑμῶν; ἐπιθυμεῖτε, καὶ οὐκ ἔχετε· ⌜φονεύετε⌝ καὶ ζηλοῦτε, φονεύετε.
καὶ οὐ δύνασθε ἐπιτυχεῖν· μάχεσθε καὶ πολεμεῖτε. οὐκ ἔχετε
3 διὰ τὸ μὴ αἰτεῖσθαι ὑμᾶς· αἰτεῖτε καὶ οὐ λαμβάνετε,
διότι κακῶς αἰτεῖσθε, ἵνα ἐν ταῖς ἡδοναῖς ὑμῶν δαπανή-
4 σητε. μοιχαλίδες, οὐκ οἴδατε ὅτι ἡ φιλία τοῦ κόσμου
ἔχθρα τοῦ θεοῦ ἐστίν; ὃς ἐὰν οὖν βουληθῇ φίλος εἶναι
5 τοῦ κόσμου, ἐχθρὸς τοῦ θεοῦ καθίσταται. ἢ δοκεῖτε ὅτι
κενῶς ἡ γραφὴ ⌜λέγει Πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα λέγει; πρὸς........ .....ἡμῖν; μείζονα
6 ὃ κατῴκισεν ἐν ἡμῖν; μείζονα⌝ δὲ ΔΙΔΩΣΙΝ ΧΑΡΙΝ· διὸ υ. λέγει; πρὸς.... ...ἡμῖν, μείζονα
λέγει Ὁ ΘΕΟΣ ΥΠΕΡΗΦΑΝΟΙΣ ΑΝΤΙΤΑΣΣΕΤΑΙ ΤΑΠΕΙΝΟΙΣ
7 ΔΕ ΔΙΔΩΣΙΝ ΧΑΡΙΝ. Ὑποτάγητε οὖν τῷ θεῷ· ἀντίστητε δὲ
8 τῷ διαβόλῳ, καὶ φεύξεται ἀφ' ὑμῶν· ἐγγίσατε τῷ θεῷ,
καὶ ἐγγίσει ὑμῖν. καθαρίσατε χεῖρας, ἁμαρτωλοί, καὶ
9 ἁγνίσατε καρδίας, δίψυχοι. ταλαιπωρήσατε καὶ πενθή-
σατε καὶ κλαύσατε· ὁ γέλως ὑμῶν εἰς πένθος ⌜μετατραπήτω⌝ μεταστραφήτω
10 καὶ ἡ χαρὰ εἰς κατήφειαν· ταπεινώθητε ἐνώπιον Κυρίου,

καὶ ὑψώσει ὑμᾶς. Μὴ καταλαλεῖτε ἀλλήλων, 11
ἀδελφοί· ὁ καταλαλῶν ἀδελφοῦ ἢ κρίνων τὸν ἀδελφὸν
αὐτοῦ καταλαλεῖ νόμου καὶ κρίνει νόμον· εἰ δὲ νόμον
ἐστιν ὁ κρίνεις, οὐκ εἶ ποιητὴς νόμου ἀλλὰ κριτής. εἷς ⸢ἔστιν⸣ νο- 12
μοθέτης καὶ κριτής, ὁ δυνάμενος σῶσαι καὶ ἀπολέσαι· σὺ
δὲ τίς εἶ, ὁ κρίνων τὸν πλησίον;

Ἄγε νῦν οἱ λέγοντες Σήμερον ἢ αὔριον πορευσόμεθα 13
εἰς τήνδε τὴν πόλιν καὶ ποιήσομεν ἐκεῖ ἐνιαυτὸν καὶ
ἐμπορευσόμεθα καὶ κερδήσομεν· οἵτινες οὐκ ἐπίστασθε 14
* ⸢τῆς αὔριον ποία ἡ ζωὴ ὑμῶν· ἀτμὶς γάρ ἐστε⸣ πρὸς ὀλίγον
φαινομένη, ἔπειτα καὶ ἀφανιζομένη· ἀντὶ τοῦ λέγειν ὑμᾶς 15
θελήσῃ Ἐὰν ὁ κύριος ⸢θέλῃ⸣, καὶ ζήσομεν καὶ ποιήσομεν τοῦτο ἢ
ἐκεῖνο. νῦν δὲ καυχᾶσθε ἐν ταῖς ἀλαζονίαις ὑμῶν· πᾶσα 16
καύχησις τοιαύτη πονηρά ἐστιν. εἰδότι οὖν καλὸν ποιεῖν 17
καὶ μὴ ποιοῦντι, ἁμαρτία αὐτῷ ἐστίν. Ἄγε 1
νῦν οἱ πλούσιοι, κλαύσατε ὀλολύζοντες ἐπὶ ταῖς ταλαι-
πωρίαις ὑμῶν ταῖς ἐπερχομέναις. ὁ πλοῦτος ὑμῶν σέση- 2
πεν, καὶ τὰ ἱμάτια ὑμῶν σητόβρωτα γέγονεν, ὁ χρυσὸς 3
ὑμῶν καὶ ὁ ἄργυρος κατίωται, καὶ ὁ ἰὸς αὐτῶν εἰς μαρτύ-
ὑμῶν ὡς πῦρ· ριον ὑμῖν ἔσται καὶ φάγεται τὰς σάρκας ⸢ὑμῶν· ὡς ΠΥΡ⸣
ἘΘΗΣΑΥΡΊΣΑΤΕ ἐν ἐσχάταις ἡμέραις. ἰδοὺ ὁ ΜΙΣΘῸΣ τῶν 4
ἐργατῶν τῶν ἀμησάντων τὰς χώρας ὑμῶν ὁ ἀφυστερημένος
ἀφʼ ὙΜῶΝ ΚΡΆΖΕΙ, καὶ αἱ βοαὶ τῶν θερισάντων ΕἸΣ ΤᾺ
ὯΤΑ ΚΥΡΊΟΥ ΣΑΒΑῺΘ εἰσελήλυθαν· ἐτρυφήσατε ἐπὶ τῆς 5
γῆς καὶ ἐσπαταλήσατε, ἐθρέψατε τὰς καρδίας ὑμῶν ἘΝ
ἩΜΈΡᾼ ΣΦΑΓῆΣ. κατεδικάσατε, ἐφονεύσατε τὸν δίκαιον. 6
ὑμῖν. οὐκ ἈΝΤΙΤΆΣΣΕΤΑΙ ⸢ὑμῖν;⸣

Μακροθυμήσατε οὖν, ἀδελφοί, ἕως τῆς παρουσίας τοῦ 7
κυρίου. ἰδοὺ ὁ γεωργὸς ἐκδέχεται τὸν τίμιον καρπὸν τῆς
γῆς, μακροθυμῶν ἐπʼ αὐτῷ ἕως λάβῃ ΠΡΌΪΜΟΝ ΚΑῚ ὌΨΙΜΟΝ.

* τὰ τῆς αὔριον· ποία γὰρ ἡ ζωὴ ὑμῶν; ἀτμίς ἐστε ἡ

and he shall exalt you.
11 Speak not one against another, brethren. He that
speaketh against a brother, or judgeth his brother,
speaketh against the law, and judgeth the law: but
if thou judgest the law, thou art not a doer of the
12 law, but a judge. One *only* is the lawgiver and
judge, *even* he who is able to save and to destroy:
but who art thou that judgest thy neighbour?
13 Go to now, ye that say, To-day or to-morrow we
will go into this city, and spend a year there, and
14 trade, and get gain: whereas ye know not what shall
be on the morrow. What is your life? For ye are
a vapour, that appeareth for a little time, and then
15 vanisheth away. [1]For that ye ought to say, If the
Lord will, we shall both live, and do this or that.
16 But now ye glory in your vauntings: all such glory-
17 ing is evil. To him therefore that knoweth to do
good, and doeth it not, to him it is sin.
5 Go to now, ye rich, weep and howl for your mis-
2 eries that are coming upon you. Your riches are
3 corrupted, and your garments are moth-eaten. Your
gold and your silver are rusted; and their rust shall
be for a testimony [2]against you, and shall eat your
flesh as fire. Ye have laid up your treasure in the
4 last days. Behold, the hire of the labourers who
mowed your fields, which is of you kept back by
fraud, crieth out: and the cries of them that reaped
have entered into the ears of the Lord of Sabaoth.
5 Ye have lived delicately on the earth, and taken
your pleasure; ye have nourished your hearts in a
6 day of slaughter. Ye have condemned, ye have
killed the righteous *one*; he doth not resist you.
7 Be patient therefore, brethren, until the [3]coming
of the Lord. Behold, the husbandman waiteth for
the precious fruit of the earth, being patient over it,
until [4]it receive the early and latter rain.

1 Gr. *Instead of your saying.*
2 Or, *unto*
3 Gr. *presence.*
4 Or, *he*

Be ye also patient; stablish your hearts: for the [1]com- 8
ing of the Lord is at hand. Murmur not, brethren, 9
one against another, that ye be not judged: behold,
the judge standeth before the doors. Take, breth- 10
ren, for an example of suffering and of patience, the
prophets who spake in the name of the Lord. Be- 11
hold, we call them blessed which endured: ye have
heard of the [2]patience of Job, and have seen the end
of the Lord, how that the Lord is full of pity, and
merciful.

But above all things, my brethren, swear not, nei- 12
ther by the heaven, nor by the earth, nor by any
other oath: but [3]let your yea be yea, and your nay,
nay; that ye fall not under judgement.

Is any among you suffering? let him pray. Is 13
any cheerful? let him sing praise. Is any among 14
you sick? let him call for the elders of the church;
and let them pray over him, [4]anointing him with oil
in the name of the Lord: and the prayer of faith 15
shall save him that is sick, and the Lord shall raise
him up; and if he have committed sins, it shall be
forgiven him. Confess therefore your sins one to 16
another, and pray one for another, that ye may be
healed. The supplication of a righteous man avail-
eth much in its working. Elijah was a man of like 17
[5]passions with us, and he prayed [6]fervently that it
might not rain; and it rained not on the earth for
three years and six months. And he prayed again; 18
and the heaven gave rain, and the earth brought
forth her fruit.

My brethren, if any among you do err from the 19
truth, and one convert him; [7]let him know, that he 20
which converteth a sinner from the error of his way
shall save a soul from death, and shall cover a mul-
titude of sins.

1 Gr. *presence.*
2 Or, *endurance*
3 Or, *let yours be the yea, yea, and the nay, nay* Compare Matt. v. 37.
4 Or, *having anointed*
5 Or, *nature*
6 Gr. *with prayer.*
7 Some ancient authorities read *know ye.*

8 μακροθυμήσατε καὶ ὑμεῖς, στηρίξατε τὰς καρδίας ὑμῶν,
9 ὅτι ἡ παρουσία τοῦ κυρίου ἤγγικεν. μὴ στενάζετε,
ἀδελφοί, κατ' ἀλλήλων, ἵνα μὴ κριθῆτε· ἰδοὺ ὁ κριτὴς
10 πρὸ τῶν θυρῶν ἕστηκεν. ὑπόδειγμα λάβετε, ἀδελφοί, τῆς
κακοπαθίας καὶ τῆς μακροθυμίας τοὺς προφήτας, οἳ
11 ἐλάλησαν ἐν τῷ ὀνόματι Κυρίου. ἰδοὺ μακαρίζομεν τοὺς
ὑπομείναντας· τὴν ὑπομονὴν Ἰὼβ ἠκούσατε, καὶ τὸ τέλος
Κυρίου εἴδετε, ὅτι πολύσπλαγχνός ἐστιν ⸢ὁ κύριος⸣ καὶ Κύριος
12 οἰκτίρμων. Πρὸ πάντων δέ, ἀδελφοί μου, μὴ
ὀμνύετε, μήτε τὸν οὐρανὸν μήτε τὴν γῆν μήτε ἄλλον
τινὰ ὅρκον· ἤτω δὲ ὑμῶν τό Ναί ναὶ καὶ τό Οὔ οὔ,
13 ἵνα μὴ ὑπὸ κρίσιν πέσητε. Κακοπαθεῖ τις ἐν
14 ὑμῖν; προσευχέσθω· εὐθυμεῖ τις; ψαλλέτω. ἀσθενεῖ τις
ἐν ὑμῖν; προσκαλεσάσθω τοὺς πρεσβυτέρους τῆς ἐκκλη-
σίας, καὶ προσευξάσθωσαν ἐπ' αὐτὸν ἀλείψαντες ἐλαίῳ ἐν
15 τῷ ὀνόματι [τοῦ κυρίου]· καὶ ἡ εὐχὴ τῆς πίστεως σώσει
τὸν κάμνοντα, καὶ ἐγερεῖ αὐτὸν ὁ κύριος· κἂν ἁμαρτίας
16 ᾖ πεποιηκώς, ἀφεθήσεται αὐτῷ. ἐξομολογεῖσθε οὖν ἀλλή-
λοις τὰς ἁμαρτίας καὶ ⸢προσεύχεσθε⸣ ὑπὲρ ἀλλήλων, ὅπως εὔχεσθε
17 ἰαθῆτε. πολὺ ἰσχύει δέησις δικαίου ἐνεργουμένη. Ἠλείας
ἄνθρωπος ἦν ὁμοιοπαθὴς ἡμῖν, καὶ προσευχῇ προσηύξατο
τοῦ μὴ βρέξαι, καὶ οὐκ ἔβρεξεν ἐπὶ τῆς γῆς ἐνιαυτοὺς
18 τρεῖς καὶ μῆνας ἕξ· καὶ πάλιν προσηύξατο, καὶ ὁ οὐρανὸς
⸢ὑετὸν ἔδωκεν⸣ καὶ ἡ γῆ ἐβλάστησεν τὸν καρπὸν αὐτῆς. ἔδωκεν ὑετὸν
19 Ἀδελφοί μου, ἐάν τις ἐν ὑμῖν πλανηθῇ ἀπὸ τῆς ἀλη-
20 θείας καὶ ἐπιστρέψῃ τις αὐτόν, ⸢γινώσκετε⸣ ὅτι ὁ ἐπι- γινωσκέτω
στρέψας ἁμαρτωλὸν ἐκ πλάνης ὁδοῦ αὐτοῦ σώσει ψυχὴν
⸢αὐτοῦ ἐκ θανάτου⸣ καὶ καλύψει πλῆθος ἁμαρτιῶν. ἐκ θανάτου αὐτοῦ

ΠΕΤΡΟΥ Α

ΠΕΤΡΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ ἐκλεκτοῖς παρε- 1
πιδήμοις διασπορᾶς Πόντου, Γαλατίας, Καππαδοκίας,
Ἀσίας, καὶ Βιθυνίας, κατὰ πρόγνωσιν θεοῦ πατρός, ἐν 2
ἁγιασμῷ πνεύματος, εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος
Ἰησοῦ Χριστοῦ· χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη.
Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ 3
Χριστοῦ, ὁ κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀναγεννήσας ἡμᾶς εἰς
ἐλπίδα ζῶσαν δι' ἀναστάσεως Ἰησοῦ Χριστοῦ ἐκ νεκρῶν,
εἰς κληρονομίαν ἄφθαρτον καὶ ἀμίαντον καὶ ἀμάραντον, 4
τετηρημένην ἐν οὐρανοῖς εἰς ὑμᾶς τοὺς ἐν δυνάμει θεοῦ 5
φρουρουμένους διὰ πίστεως εἰς σωτηρίαν ἑτοίμην ἀποκα-
λυφθῆναι ἐν καιρῷ ἐσχάτῳ. ἐν ᾧ ἀγαλλιᾶσθε, ὀλίγον 6
ἄρτι εἰ δέον λυπηθέντες ἐν ποικίλοις πειρασμοῖς, ἵνα τὸ 7
Ap.† ⌜δοκίμιον⌝ ὑμῶν τῆς πίστεως πολυτιμότερον χρυσίου τοῦ
ἀπολλυμένου διὰ πυρὸς δὲ δοκιμαζομένου εὑρεθῇ εἰς ἔπαινον
καὶ δόξαν καὶ τιμὴν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ. ὃν 8
οὐκ ἰδόντες ἀγαπᾶτε, εἰς ὃν ἄρτι μὴ ὁρῶντες πιστεύοντες
δὲ ἀγαλλιᾶτε χαρᾷ ἀνεκλαλήτῳ καὶ δεδοξασμένῃ, κομι- 9
ζόμενοι τὸ τέλος τῆς πίστεως σωτηρίαν ψυχῶν. Περὶ 10
ἧς σωτηρίας ἐξεζήτησαν καὶ ἐξηραύνησαν προφῆται οἱ περὶ
τῆς εἰς ὑμᾶς χάριτος προφητεύσαντες, ἐραυνῶντες εἰς τίνα 11
ἐδηλοῦτο ἢ ποῖον καιρὸν ⌜ἐδήλου τὸ⌝ ἐν αὐτοῖς πνεῦμα Χριστοῦ προ-
μαρτυρόμενον τὰ εἰς Χριστὸν παθήματα καὶ τὰς μετὰ
ταῦτα δόξας· οἷς ἀπεκαλύφθη ὅτι οὐχ ἑαυτοῖς ὑμῖν δὲ 12
αὐτὰ ἃ διηκόνουν ⌜αὐτά, ἃ⌝ νῦν ἀνηγγέλη ὑμῖν διὰ τῶν εὐαγγε-

THE FIRST EPISTLE GENERAL OF

PETER.

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1 PETER, an apostle of Jesus Christ, to the elect who
are sojourners of the Dispersion in Pontus, Galatia,
2 Cappadocia, Asia, and Bithynia, according to the fore-
knowledge of God the Father, in sanctification of the
Spirit, unto obedience and sprinkling of the blood of
Jesus Christ: Grace to you and peace be multiplied.
3 Blessed *be* the God and Father of our Lord Jesus
Christ, who according to his great mercy begat us again
unto a living hope by the resurrection of Jesus Christ
4 from the dead, unto an inheritance incorruptible, and
undefiled, and that fadeth not away, reserved in heav-
5 en for you, who by the power of God are guarded
through faith unto a salvation ready to be revealed in
6 the last time. Wherein ye greatly rejoice, though now
for a little while, if need be, ye have been put to grief
7 in manifold [1]temptations, that the proof of your faith, 1 Or, *trials*
being more precious than gold that perisheth though
it is proved by fire, might be found unto praise and
glory and honour at the revelation of Jesus Christ:
8 whom not having seen ye love; on whom, though now
ye see him not, yet believing, ye rejoice greatly with
9 joy unspeakable and [2]full of glory: receiving the end 2 Gr. *glorified.*
10 of your faith, *even* the salvation of *your* souls. Concern-
ing which salvation the prophets sought and searched
diligently, who prophesied of the grace that *should come*
11 unto you: searching what *time* or what manner of time
the Spirit of Christ which was in them did point unto,
when it testified beforehand the sufferings [3]of Christ, 3 Gr. *unto.*
12 and the glories that should follow them. To whom it
was revealed, that not unto themselves, but unto you,
did they minister these things, which now have been
announced unto you through them that preached the

1 Gr. *in.*
2 Or, *Holy Spirit*
3 Gr. *is being brought.*
4 Or, *like the Holy One which called you*
5 Many ancient authorities read *from a clean heart.*
6 Or, *God who liveth*
7 Gr. *saying.*
8 Or, *malice*
9 Gr. *reasonable.**

gospel unto you [1]by the [2]Holy Ghost sent forth from
heaven; which things angels desire to look into.
Wherefore girding up the loins of your mind, be 13
sober and set your hope perfectly on the grace that
[3]is to be brought unto you at the revelation of Jesus
Christ; as children of obedience, not fashioning 14
yourselves according to your former lusts in *the*
time of your ignorance: but [4]like as he which called 15
you is holy, be ye yourselves also holy in all man-
ner of living; because it is written, Ye shall be holy; 16
for I am holy. And if ye call on him as Father, 17
who without respect of persons judgeth according
to each man's work, pass the time of your sojourn-
ing in fear: knowing that ye were redeemed, not 18
with corruptible things, with silver or gold, from
your vain manner of life handed down from your
fathers; but with precious blood, as of a lamb with- 19
out blemish and without spot, *even the blood* of Christ:
who was foreknown indeed before the foundation 20
of the world, but was manifested at the end of the
times for your sake, who through him are believers 21
in God, which raised him from the dead, and gave
him glory; so that your faith and hope might be in
God. Seeing ye have purified your souls in your 22
obedience to the truth unto unfeigned love of the
brethren, love one another [5]from the heart fervently:
having been begotten again, not of corruptible seed, 23
but of incorruptible, through the word of [6]God,
which liveth and abideth. For, 24

All flesh is as grass,
And all the glory thereof as the flower of grass.
The grass withereth, and the flower falleth:
But the [7]word of the Lord abideth for ever. 25

And this is the [7]word of good tidings which was
preached unto you.

2 Putting away therefore all [8]wickedness, and all
guile, and hypocrisies, and envies, and all evil speak-
ings, as newborn babes, long for the [9]spiritual milk 2
which is without guile, that ye may grow thereby unto
salvation; if ye have tasted that the Lord is gracious: 3

* In marg. 9 for "*reasonable*" read "*belonging to the reason.*"—*Am. Com.*

λισαμένων ὑμᾶς πνεύματι ἁγίῳ ἀποσταλέντι ἀπ' οὐρανοῦ,
εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι.
13 Διὸ ἀναζωσάμενοι τὰς ὀσφύας τῆς διανοίας ὑμῶν,
νήφοντες τελείως, ἐλπίσατε ἐπὶ τὴν φερομένην ὑμῖν χάριν
14 ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ. ὡς τέκνα ὑπακοῆς, μὴ
συνσχηματιζόμενοι ταῖς πρότερον ἐν τῇ ἀγνοίᾳ ὑμῶν ἐπι-
15 θυμίαις, ἀλλὰ κατὰ τὸν καλέσαντα ὑμᾶς ἅγιον καὶ αὐτοὶ
16 ἅγιοι ἐν πάσῃ ἀναστροφῇ γενήθητε, διότι γέγραπται
17 [ὅτι] Ἅγιοι ἔσεσθε, ὅτι ἐγὼ ἅγιος. καὶ εἰ πατέρα ἐπι-
καλεῖσθε τὸν ἀπροσωπολήμπτως κρίνοντα κατὰ τὸ ἑκά-
στου ἔργον, ἐν φόβῳ τὸν τῆς παροικίας ὑμῶν χρόνον ἀνα-
18 στράφητε· εἰδότες ὅτι οὐ φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ,
ἐλυτρώθητε ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς πατροπαρα-
19 δότου, ἀλλὰ τιμίῳ αἵματι ὡς ἀμνοῦ ἀμώμου καὶ ἀσπίλου
20 Χριστοῦ, προεγνωσμένου μὲν πρὸ καταβολῆς κόσμου,
21 φανερωθέντος δὲ ἐπ' ἐσχάτου τῶν χρόνων δι' ὑμᾶς τοὺς
δι' αὐτοῦ πιστοὺς εἰς θεὸν τὸν ἐγείραντα αὐτὸν ἐκ νεκρῶν
καὶ δόξαν αὐτῷ δόντα, ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα
22 εἶναι εἰς θεόν. Τὰς ψυχὰς ὑμῶν ἡγνικότες ἐν
τῇ ὑπακοῇ τῆς ἀληθείας εἰς φιλαδελφίαν ἀνυπόκριτον ἐκ
23 καρδίας ἀλλήλους ἀγαπήσατε ἐκτενῶς, ἀναγεγεννημένοι
οὐκ ἐκ σπορᾶς φθαρτῆς ἀλλὰ ἀφθάρτου, διὰ λόγου
24 ζῶντος θεοῦ καὶ μένοντος· διότι

πᾶσα σὰρξ ὡς χόρτος,
καὶ πᾶσα δόξα αὐτῆς ὡς ἄνθος χόρτου·
ἐξηράνθη ὁ χόρτος,
καὶ τὸ ἄνθος ἐξέπεσεν·
25 τὸ δὲ ῥῆμα Κυρίου μένει εἰς τὸν αἰῶνα.

τοῦτο δέ ἐστιν τὸ ῥῆμα τὸ εὐαγγελισθὲν εἰς ὑμᾶς.
1 Ἀ-
ποθέμενοι οὖν πᾶσαν κακίαν καὶ πάντα δόλον καὶ ⸀ὑπό- ὑποκρίσεις
2 κρισιν⸃ καὶ φθόνους καὶ πάσας καταλαλιάς, ὡς ἀρτιγέν-
νητα βρέφη τὸ λογικὸν ἄδολον γάλα ἐπιποθήσατε, ἵνα ἐν
3 αὐτῷ αὐξηθῆτε εἰς σωτηρίαν, εἰ ἐγεύσασθε ὅτι χρηστὸς

ὁ κύριος. πρὸς ὃν προσερχόμενοι, λίθον ζῶντα, ὑπὸ ἀν- 4
θρώπων μὲν ἀποδεδοκιμασμένον παρὰ δὲ θεῷ ἐκλεκτὸν
ἔντιμον καὶ αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομεῖσθε οἶκος 5
πνευματικὸς εἰς ἱεράτευμα ἅγιον, ἀνενέγκαι πνευματικὰς
θυσίας εὐπροσδέκτους θεῷ διὰ Ἰησοῦ Χριστοῦ· διότι 6
περιέχει ἐν γραφῇ

Ἰδοὺ τίθημι ἐν Σιὼν λίθον ἐκλεκτὸν ἀκρογωνιαῖον ἔντιμον,
καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ μὴ καταισχυνθῇ.

ὑμῖν οὖν ἡ τιμὴ τοῖς πιστεύουσιν· ἀπιστοῦσιν δὲ λίθος 7
ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες οὗτος ἐγενήθη
εἰς κεφαλὴν γωνίας καὶ λίθος προσκόμματος καὶ 8
πέτρα σκανδάλου· οἳ προσκόπτουσιν τῷ λόγῳ ἀπειθοῦν-
τες· εἰς ὃ καὶ ἐτέθησαν. ὑμεῖς δὲ γένος ἐκλεκτόν, βασί- 9
λειον ἱεράτευμα, ἔθνος ἅγιον, λαὸς εἰς περιποίησιν,
ὅπως τὰς ἀρετὰς ἐξαγγείλητε τοῦ ἐκ σκότους ὑμᾶς
καλέσαντος εἰς τὸ θαυμαστὸν αὐτοῦ φῶς· οἵ ποτε οὐ λαὸς 10
νῦν δὲ λαὸς θεοῦ, οἱ οὐκ ἠλεημένοι νῦν δὲ ἐλεηθέντες.

Ἀγαπητοί, παρακαλῶ ὡς παροίκους καὶ παρεπιδή- 11
μους ἀπέχεσθαι τῶν σαρκικῶν ἐπιθυμιῶν, αἵτινες στρα-
τεύονται κατὰ τῆς ψυχῆς· τὴν ἀναστροφὴν ὑμῶν ἐν τοῖς 12
ἔθνεσιν ἔχοντες καλήν, ἵνα, ἐν ᾧ καταλαλοῦσιν ὑμῶν ὡς
κακοποιῶν, ἐκ τῶν καλῶν ἔργων ἐποπτεύοντες δοξάσωσι
τὸν θεὸν ἐν ἡμέρᾳ ἐπισκοπῆς.

Ὑποτάγητε πάσῃ ἀνθρωπίνῃ κτίσει διὰ τὸν κύριον· 13
εἴτε βασιλεῖ ὡς ὑπερέχοντι, εἴτε ἡγεμόσιν ὡς δι' αὐτοῦ 14
πεμπομένοις εἰς ἐκδίκησιν κακοποιῶν ἔπαινον δὲ ἀγαθο-
ποιῶν· (ὅτι οὕτως ἐστὶν τὸ θέλημα τοῦ θεοῦ, ἀγαθοποι- 15
οῦντας φιμοῖν τὴν τῶν ἀφρόνων ἀνθρώπων ἀγνωσίαν·)
ὡς ἐλεύθεροι, καὶ μὴ ὡς ἐπικάλυμμα ἔχοντες τῆς κακίας 16
τὴν ἐλευθερίαν, ἀλλ' ὡς θεοῦ δοῦλοι. πάντας τιμήσατε, 17
τὴν ἀδελφότητα ἀγαπᾶτε, τὸν θεὸν φοβεῖσθε, τὸν βασιλέα

4 unto whom coming, a living stone, rejected indeed
5 of men, but with God elect, [1]precious, ye also, as
living stones, are built up [2]a spiritual house, to be
a holy priesthood, to offer up spiritual sacrifices,
6 acceptable to God through Jesus Christ. Because
it is contained in [3]scripture,

Behold, I lay in Zion a chief corner stone, elect,
[1]precious:
And he that believeth on [4]him shall not be put
to shame.

7 [5]For you therefore which believe is the [6]precious-
ness: but for such as disbelieve,

The stone which the builders rejected,
The same was made the head of the corner;

8 and,

A stone of stumbling, and a rock of offence;

[7]for they [8]stumble at the word, being disobedient:
9 whereunto also they were appointed. But ye are an
elect race, a royal priesthood, a holy nation, a peo-
ple for *God's* own possession, that ye may shew forth
the excellencies of him who called you out of dark-
10 ness into his marvellous light: which in time past
were no people, but now are the people of God:
which had not obtained mercy, but now have ob-
tained mercy.
11 Beloved, I beseech you as sojourners and pilgrims,
to abstain from fleshly lusts, which war against the
12 soul; having your behaviour seemly among the
Gentiles; that, wherein they speak against you as
evil-doers, they may by your good works, which
they behold, glorify God in the day of visitation.
13 Be subject to every [9]ordinance of man for the
Lord's sake: whether it be to the king, as supreme;
14 or unto governors, as sent [10]by him for vengeance
on evil-doers and for praise to them that do well.
15 For so is the will of God, that by well-doing ye
should put to silence the ignorance of foolish men:
16 as free, and not [11]using your freedom for a cloke of
17 [12]wickedness, but as bondservants of God. Honour
all men. Love the brotherhood. Fear God. Hon-
our the king.

1 Or, *honourable*
2 Or, *a spiritual house for a holy priesthood*
3 Or, *a scripture*
4 Or, *it*
5 Or, *In your sight*
6 Or, *honour*
7 Gr. *who.*
8 Or, *stumble, being disobedient to the word*
9 Gr. *creation.*
10 Gr. *through.*
11 Gr. *having*
12 Or, *malice*

[1]Servants, *be* in subjection to your masters with 18
all fear; not only to the good and gentle, but also
to the froward. For this is [2]acceptable, if for 19
conscience [3]toward God a man endureth griefs,
suffering wrongfully. For what glory is it, if, 20
when ye sin, and are buffeted *for it*, ye shall take it
patiently? but if, when ye do well, and suffer *for it*,
ye shall take it patiently, this is [2]acceptable with
God. For hereunto were ye called: because Christ 21
also suffered for you, leaving you an example, that
ye should follow his steps: who did no sin, neither 22
was guile found in his mouth: who, when he was 23
reviled, reviled not again; when he suffered, threat-
ened not; but committed [4]*himself* to him that judg-
eth righteously: who his own self [5]bare our sins in 24
his body upon the tree, that we, having died unto
sins, might live unto righteousness; by whose [6]stripes
ye were healed. For ye were going astray like 25
sheep; but are now returned unto the Shepherd and
[7]Bishop of your souls.

In like manner, ye wives, *be* in subjection to your **3**
own husbands; that, even if any obey not the word,
they may without the word be gained by the [8]behav-
iour of their wives; beholding your chaste [8]behav- 2
iour *coupled* with fear. Whose *adorning* let it not 3
be the outward adorning of plaiting the hair, and of
wearing jewels of gold, or of putting on apparel;
but *let it be* the hidden man of the heart, in the in- 4
corruptible *apparel* of a meek and quiet spirit, which
is in the sight of God of great price. For after this 5
manner aforetime the holy women also, who hoped
in God, adorned themselves, being in subjection to
their own [9]husbands: as Sarah obeyed Abraham, 6
calling him lord: whose children ye now are, if ye
do well, and are not [10]put in fear by any terror.

Ye husbands, in like manner, dwell with *your* 7
wives according to knowledge, giving honour [11]unto
the woman, as unto the weaker vessel, as being also
joint-heirs of the grace of life; to the end that your
prayers be not hindered.

Finally, *be* ye all likeminded, [12]compassionate, lov- 8
ing as brethren, tender-

1 Gr. *Household-servants.*
2 Gr. *grace.*
3 Gr. *of.*
4 Or, his cause
5 Or, *carried up . . . to the tree*
6 Gr. *bruise.*
7 Or, *Overseer*
8 Or, *manner of life*
9 Or, *husbands (as Sarah . . . ye are become), doing well, and not being afraid*
10 Or, *afraid with*
11 Gr. *unto the female vessel, as weaker.*
12 Gr. *sympathetic.*

18 τιμᾶτε. Οἱ οἰκέται ὑποτασσόμενοι ἐν παντὶ
φόβῳ τοῖς δεσπόταις, οὐ μόνον τοῖς ἀγαθοῖς καὶ ἐπιεικέσιν
19 ἀλλὰ καὶ τοῖς σκολιοῖς. τοῦτο γὰρ χάρις εἰ διὰ συνείδησιν
20 θεοῦ ὑποφέρει τις λύπας πάσχων ἀδίκως· ποῖον γὰρ κλέος
εἰ ἁμαρτάνοντες καὶ κολαφιζόμενοι ὑπομενεῖτε; ἀλλ' εἰ ἀγα-
θοποιοῦντες καὶ πάσχοντες ὑπομενεῖτε, τοῦτο χάρις παρὰ
21 θεῷ. εἰς τοῦτο γὰρ ἐκλήθητε, ὅτι καὶ Χριστὸς ἔπαθεν
ὑπὲρ ὑμῶν, ὑμῖν ὑπολιμπάνων ὑπογραμμὸν ἵνα ἐπακολου-
22 θήσητε τοῖς ἴχνεσιν αὐτοῦ· ὃς ἉΜΑΡΤΊΑΝ ΟΥ̓Κ ἘΠΟΊΗΣΕΝ
23 ΟΥ̓ΔῈ ΕὙΡΈΘΗ ΔΌΛΟΣ ἘΝ ΤΩ͂Ι ΣΤΌΜΑΤΙ ΑΥ̓ΤΟΥ͂· ὃς λοιδο-
ρούμενος οὐκ ἀντελοιδόρει, πάσχων οὐκ ἠπείλει, παρεδί-
24 δου δὲ τῷ κρίνοντι δικαίως· ὃς ΤᾺΣ ἉΜΑΡΤΊΑΣ ⌜ἡμῶν⌝ ΑΥ̓ΤῸΣ — ὑμῶν
ἈΝΉΝΕΓΚΕΝ ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον, ἵνα ταῖς
ἁμαρτίαις ἀπογενόμενοι τῇ δικαιοσύνῃ ζήσωμεν· οὗ ΤΩ͂Ι
25 ΜΏΛΩΠΙ ἸΆΘΗΤΕ. ἦτε γὰρ ὩΣ ΠΡΌΒΑΤΑ ΠΛΑΝΏΜΕΝΟΙ,
ἀλλὰ ἐπεστράφητε νῦν ἐπὶ τὸν ποιμένα καὶ ἐπίσκοπον τῶν
1 ψυχῶν ὑμῶν. Ὁμοίως γυναῖκες ὑποτασσόμεναι
τοῖς ἰδίοις ἀνδράσιν, ἵνα ⊤ εἴ τινες ἀπειθοῦσιν τῷ λόγῳ διὰ — καὶ
τῆς τῶν γυναικῶν ἀναστροφῆς ἄνευ λόγου κερδηθήσονται
2 ἐποπτεύσαντες τὴν ἐν φόβῳ ἁγνὴν ἀναστροφὴν ὑμῶν.
3 ὧν ἔστω οὐχ ὁ ἔξωθεν ἐμπλοκῆς τριχῶν καὶ περιθέσεως
4 χρυσίων ἢ ἐνδύσεως ἱματίων κόσμος, ἀλλ' ὁ κρυπτὸς τῆς
καρδίας ἄνθρωπος ἐν τῷ ἀφθάρτῳ τοῦ ⌜ἡσυχίου καὶ πραέως⌝ — πραέως καὶ ἡσυχίου
5 πνεύματος, ὅ ἐστιν ἐνώπιον τοῦ θεοῦ πολυτελές. οὕτως γάρ
ποτε καὶ αἱ ἅγιαι γυναῖκες αἱ ἐλπίζουσαι εἰς θεὸν ἐκόσμουν
6 ἑαυτάς, ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν, ⌜ὡς Σάρρα — (ὡς.....καλοῦσα, ἧς........τεκνα,)
ὑπήκουεν τῷ Ἀβραάμ, ΚΎΡΙΟΝ αὐτὸν καλοῦσα· ἧς ἐγενή-
θητε τέκνα⌝ ἀγαθοποιοῦσαι καὶ ΜῊ ΦΟΒΟΎΜΕΝΑΙ μηδεμίαν
7 ΠΤΌΗΣΙΝ. Οἱ ἄνδρες ὁμοίως συνοικοῦντες κατὰ
γνῶσιν, ὡς ἀσθενεστέρῳ σκεύει τῷ γυναικείῳ ἀπονέμοντες
τιμήν, ὡς καὶ ⌜συνκληρονόμοι⌝ χάριτος ζωῆς, εἰς τὸ μὴ — συνκληρονόμοις
8 ἐγκόπτεσθαι ⌜τὰς προσευχὰς⌝ ὑμῶν. Τὸ δὲ τέ- — ταῖς προσευχαῖς
λος πάντες ὁμόφρονες, συμπαθεῖς, φιλάδελφοι, εὔσπλαγ-

χνοι, ταπεινόφρονες, μὴ ἀποδιδόντες κακὸν ἀντὶ κακοῦ 9
ἢ λοιδορίαν ἀντὶ λοιδορίας τοὐναντίον δὲ εὐλογοῦντες,
ὅτι εἰς τοῦτο ἐκλήθητε ἵνα εὐλογίαν κληρονομήσητε.

ὁ γὰρ θέλων ζωὴν ἀγαπᾷν 10
καὶ ἰδεῖν ἡμέρας ἀγαθὰς
παυσάτω τὴν γλῶσσαν ἀπὸ κακοῦ
καὶ χείλη τοῦ μὴ λαλῆσαι δόλον,
ἐκκλινάτω δὲ ἀπὸ κακοῦ καὶ ποιησάτω ἀγαθόν, 11
ζητησάτω εἰρήνην καὶ διωξάτω αὐτήν.
ὅτι ὀφθαλμοὶ Κυρίου ἐπὶ δικαίους 12
καὶ ὦτα αὐτοῦ εἰς δέησιν αὐτῶν,
πρόσωπον δὲ Κυρίου ἐπὶ ποιοῦντας κακά.

Καὶ τίς ὁ κακώσων ὑμᾶς ἐὰν τοῦ ἀγαθοῦ ζηλωταὶ 13
γένησθε; ἀλλ' εἰ καὶ πάσχοιτε διὰ δικαιοσύνην, μακάριοι. 14
τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε μηδὲ ταραχθῆτε,
κύριον δὲ τὸν Χριστὸν ἁγιάσατε ἐν ταῖς καρδίαις ὑμῶν, 15
ἕτοιμοι ἀεὶ πρὸς ἀπολογίαν παντὶ τῷ αἰτοῦντι ὑμᾶς λόγον
περὶ τῆς ἐν ὑμῖν ἐλπίδος, ἀλλὰ μετὰ πραΰτητος καὶ φόβου,
συνείδησιν ἔχοντες ἀγαθήν, ἵνα ἐν ᾧ καταλαλεῖσθε καται- 16
σχυνθῶσιν οἱ ἐπηρεάζοντες ὑμῶν τὴν ἀγαθὴν ἐν Χριστῷ
ἀναστροφήν. κρεῖττον γὰρ ἀγαθοποιοῦντας, εἰ θέλοι τὸ 17
θέλημα τοῦ θεοῦ, πάσχειν ἢ κακοποιοῦντας. ὅτι καὶ Χρι- 18
ἔπαθεν στὸς ἅπαξ περὶ ἁμαρτιῶν ⌜ἀπέθανεν⌝, δίκαιος ὑπὲρ ἀδίκων,
ἵνα ὑμᾶς προσαγάγῃ τῷ θεῷ, θανατωθεὶς μὲν σαρκὶ
ζωοποιηθεὶς δὲ πνεύματι· ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύ- 19
μασιν πορευθεὶς ἐκήρυξεν, ἀπειθήσασίν ποτε ὅτε ἀπεξεδέ- 20
χετο ἡ τοῦ θεοῦ μακροθυμία ἐν ἡμέραις Νῶε κατασκευα-
ζομένης κιβωτοῦ εἰς ἣν ὀλίγοι, τοῦτ' ἔστιν ὀκτὼ ψυχαί,
Ap.† διεσώθησαν δι' ὕδατος. ⌜ὃ⌝ καὶ ὑμᾶς ἀντίτυπον νῦν σώζει 21
βάπτισμα, οὐ σαρκὸς ἀπόθεσις ῥύπου ἀλλὰ συνειδήσεως
ἀγαθῆς ἐπερώτημα εἰς θεόν, δι' ἀναστάσεως Ἰησοῦ Χριστοῦ,
ὅς ἐστιν ἐν δεξιᾷ θεοῦ πορευθεὶς εἰς οὐρανὸν ὑποταγέντων 22
Ap. αὐτῷ ἀγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων. Χρι- 1

9 hearted, humbleminded: not rendering evil for evil,
or reviling for reviling; but contrariwise blessing;
for hereunto were ye called, that ye should inherit a
10 blessing. For,

He that would love life,
And see good days,
Let him refrain his tongue from evil,
And his lips that they speak no guile:
11 And let him turn away from evil, and do good;
Let him seek peace, and pursue it.
12 For the eyes of the Lord are upon the righteous,
And his ears unto their supplication:
But the face of the Lord is upon them that do
evil.

13 And who is he that will harm you, if ye be zealous
14 of that which is good? But and if ye should suffer
for righteousness' sake, blessed *are ye*: and fear not
15 their fear, neither be troubled; but sanctify in your
hearts Christ as Lord: *being* ready always to give
answer to every man that asketh you a reason con-
cerning the hope that is in you, yet with meekness
16 and fear: having a good conscience; that, wherein
ye are spoken against, they may be put to shame
17 who revile your good manner of life in Christ. For
it is better, if the will of God should so will, that ye
18 suffer for well-doing than for evil-doing. Because
Christ also [1]suffered for sins once, the righteous for
the unrighteous, that he might bring us to God; be-
ing put to death in the flesh, but quickened in the
19 spirit; in which also he went and preached unto the
20 spirits in prison, which aforetime were disobedient,
when the longsuffering of God waited in the days
of Noah, while the ark was a preparing, [2]wherein few,
21 that is, eight souls, were saved through water: which
also [3]after a true likeness doth now save you, *even*
baptism, not the putting away of the filth of the
flesh, but the [4]interrogation of a good conscience tow-
ard God, through the resurrection of Jesus Christ;
22 who is on the right hand of God, having gone into
heaven; angels and authorities and powers being
made subject unto him.

1 Many ancient authorities read *died.*

2 Or, *into which few, that is, eight souls, were brought safely through water*

3 Or, *in the antitype*

4 Or, *inquiry* Or, *appeal*

Forasmuch then as Christ suffered in the flesh, arm **4**
ye yourselves also with the same [1]mind; for he that
hath suffered in the flesh hath ceased [2]from sin; that 2
[3]ye no longer should live the rest of your time in the
flesh to the lusts of men, but to the will of God. For 3
the time past may suffice to have wrought the desire of
the Gentiles, and to have walked in lasciviousness, lusts,
winebibbings, revellings, carousings, and abominable
idolatries: wherein they think it strange that ye run 4
not with *them* into the same [4]excess of riot, speaking
evil of *you*: who shall give account to him that is 5
ready to judge the quick and the dead. For unto this 6
end [5]was the gospel preached even to the dead, that
they might be judged according to men in the flesh,
but live according to God in the spirit.

But the end of all things is at hand: be ye therefore 7
of sound mind and be sober unto [6]prayer: above all 8
things being fervent in your love among yourselves;
for love covereth a multitude of sins: using hospitality 9
one to another without murmuring: according as each 10
hath received a gift, ministering it among yourselves,
as good stewards of the manifold grace of God; if any 11
man speaketh, *speaking* as it were oracles of God; if
any man ministereth, *ministering* as of the strength
which God supplieth: that in all things God may be
glorified through Jesus Christ, whose is the glory and
the dominion [7]for ever and ever. Amen.

Beloved, think it not strange concerning the fiery 12
trial among you, which cometh upon you to prove you,
as though a strange thing happened unto you: but in- 13
somuch as ye are partakers of Christ's sufferings, re-
joice; that at the revelation of his glory also ye may
rejoice with exceeding joy. If ye are reproached [8]for 14
the name of Christ, blessed *are ye*; because the *Spirit*
of glory and the Spirit of God resteth upon you. For 15
let none of you suffer as a murderer, or a thief, or an
evil-doer, or as a meddler in other men's matters: but 16
if *a man suffer* as a Christian, let him not be ashamed;
but let him glorify God in this name. For the time 17
is come for judgement to begin at the house of God:
and if *it begin* first at us, what *shall be* the

1 Or, *thought*
2 Some ancient authorities read *unto sins.*
3 Or, *he no longer . . . his time*
4 Or, *flood*
5 Or, *were the good tidings preached*
6 Gr. *prayers.*
7 Gr. *unto the ages of the ages.*
8 Gr. *in.*

στοῦ οὖν παθόντος σαρκὶ καὶ ὑμεῖς τὴν αὐτὴν ἔννοιαν
2 ὁπλίσασθε, ὅτι ὁ παθὼν σαρκὶ πέπαυται ⸢ἁμαρτίαις⸣, εἰς ἁμαρτίας
τὸ μηκέτι ἀνθρώπων ἐπιθυμίαις ἀλλὰ θελήματι θεοῦ τὸν
3 ἐπίλοιπον ἐν σαρκὶ βιῶσαι χρόνον. ἀρκετὸς γὰρ ὁ παρε-
ληλυθὼς χρόνος τὸ βούλημα τῶν ἐθνῶν κατειργάσθαι,
πεπορευμένους ἐν ἀσελγείαις, ἐπιθυμίαις, οἰνοφλυγίαις,
4 κώμοις, πότοις, καὶ ἀθεμίτοις εἰδωλολατρίαις. ἐν ᾧ ξενί-
ζονται μὴ συντρεχόντων ὑμῶν εἰς τὴν αὐτὴν τῆς ἀσωτίας
5 ἀνάχυσιν, βλασφημοῦντες· οἳ ἀποδώσουσιν λόγον τῷ
6 ἑτοίμως κρίνοντι ζῶντας καὶ νεκρούς· εἰς τοῦτο γὰρ καὶ
νεκροῖς εὐηγγελίσθη ἵνα κριθῶσι μὲν κατὰ ἀνθρώπους
σαρκὶ ζῶσι δὲ κατὰ θεὸν πνεύματι.

7 Πάντων δὲ τὸ τέλος ἤγγικεν. σωφρονήσατε οὖν καὶ
8 νήψατε εἰς προσευχάς· πρὸ πάντων τὴν εἰς ἑαυτοὺς ἀγάπην
ἐκτενῆ ἔχοντες, ὅτι ἀγάπη καλύπτει πλῆθος ἁμαρτιῶν·
9 10 φιλόξενοι εἰς ἀλλήλους ἄνευ γογγυσμοῦ· ἕκαστος καθὼς
ἔλαβεν χάρισμα, εἰς ἑαυτοὺς αὐτὸ διακονοῦντες ὡς καλοὶ
11 οἰκονόμοι ποικίλης χάριτος θεοῦ· εἴ τις λαλεῖ, ὡς λόγια
θεοῦ· εἴ τις διακονεῖ, ὡς ἐξ ἰσχύος ἧς χορηγεῖ ὁ θεός· ἵνα
ἐν πᾶσιν δοξάζηται ὁ θεὸς διὰ Ἰησοῦ Χριστοῦ, ᾧ ἐστὶν
ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

12 Ἀγαπητοί, μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει πρὸς
πειρασμὸν ὑμῖν γινομένῃ ὡς ξένου ὑμῖν συμβαίνοντος,
13 ἀλλὰ καθὸ κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασιν χαί-
ρετε, ἵνα καὶ ἐν τῇ ἀποκαλύψει τῆς δόξης αὐτοῦ χαρῆτε
14 ἀγαλλιώμενοι. εἰ ὀνειδίζεσθε ἐν ὀνόματι Χριστοῦ, μακά-
ριοι, ὅτι τὸ τῆς δόξης καὶ τὸ τοῦ θεοῦ πνεῦμα ἐφ' ὑμᾶς Αρ.
15 ἀναπαύεται. μὴ γάρ τις ὑμῶν πασχέτω ὡς φονεὺς ἢ
16 κλέπτης ἢ κακοποιὸς ἢ ὡς ἀλλοτριεπίσκοπος· εἰ δὲ ὡς
Χριστιανός, μὴ αἰσχυνέσθω, δοξαζέτω δὲ τὸν θεὸν ἐν τῷ
17 ὀνόματι τούτῳ. ὅτι [ὁ] καιρὸς τοῦ ἄρξασθαι τὸ κρίμα
ἀπὸ τοῦ οἴκου τοῦ θεοῦ· εἰ δὲ πρῶτον ἀφ' ἡμῶν, τί τὸ

τέλος τῶν ἀπειθούντων τῷ τοῦ θεοῦ εὐαγγελίῳ; καὶ εἰ ὁ 18
ὁ δίκαιος μόλις σώζεται, ὁ [δὲ] ἀσεβὴς καὶ ⸆ ἁμαρτωλὸς
ποῦ φανεῖται; ὥστε καὶ οἱ πάσχοντες κατὰ τὸ θέλημα 19
αὐτῶν τοῦ θεοῦ πιστῷ κτίστῃ παρατιθέσθωσαν τὰς ψυχὰς ⸆ ἐν
ἀγαθοποιίᾳ.

Πρεσβυτέρους οὖν ἐν ὑμῖν παρακαλῶ ὁ συνπρεσβύτε- 1
ρος καὶ μάρτυς τῶν τοῦ Χριστοῦ παθημάτων, ὁ καὶ τῆς
μελλούσης ἀποκαλύπτεσθαι δόξης κοινωνός, ποιμάνατε 2
Ap. τὸ ἐν ὑμῖν ποίμνιον τοῦ θεοῦ, μὴ ἀναγκαστῶς ἀλλὰ ἑκου-
σίως, μηδὲ αἰσχροκερδῶς ἀλλὰ προθύμως, μηδ᾽ ὡς κατακυ- 3
ριεύοντες τῶν κλήρων ἀλλὰ τύποι γινόμενοι τοῦ ποιμνίου·
καὶ φανερωθέντος τοῦ ἀρχιποίμενος κομιεῖσθε τὸν ἀμαράν- 4
τινον τῆς δόξης στέφανον. Ὁμοίως, νεώτεροι, ὑποτάγητε 5
πρεσβυτέροις. Πάντες δὲ ἀλλήλοις τὴν ταπεινοφροσύνην
ἐγκομβώσασθε, ὅτι [ὁ] θεὸς ὑπερηφάνοις ἀντιτάσσεται
ταπεινοῖς δὲ δίδωσιν χάριν.

Ταπεινώθητε οὖν ὑπὸ τὴν κραταιὰν χεῖρα τοῦ θεοῦ, ἵνα 6
ὑμᾶς ὑψώσῃ ἐν καιρῷ, πᾶσαν τὴν μέριμναν ὑμῶν ἐπιρί- 7
ψαντες ἐπ᾽ αὐτόν, ὅτι αὐτῷ μέλει περὶ ὑμῶν. Νήψατε, 8
γρηγορήσατε. ὁ ἀντίδικος ὑμῶν διάβολος ὡς λέων ὠρυό-
τινά μενος περιπατεῖ ζητῶν ⸆ καταπιεῖν· ᾧ ἀντίστητε στερεοὶ 9
τῇ πίστει, εἰδότες τὰ αὐτὰ τῶν παθημάτων τῇ ἐν τῷ κόσμῳ
ὑμῶν ἀδελφότητι ἐπιτελεῖσθαι. Ὁ δὲ θεὸς πάσης χάριτος, 10
τῷ ὁ καλέσας ὑμᾶς εἰς τὴν αἰώνιον αὐτοῦ δόξαν ἐν ⸆ Χριστῷ,
ὀλίγον παθόντας αὐτὸς καταρτίσει, στηρίξει, σθενώσει.
αὐτῷ τὸ κράτος εἰς τοὺς αἰῶνας· ἀμήν. 11

Διὰ Σιλουανοῦ ὑμῖν τοῦ πιστοῦ ἀδελφοῦ, ὡς λογίζομαι, 12
δι᾽ ὀλίγων ἔγραψα, παρακαλῶν καὶ ἐπιμαρτυρῶν ταύτην
εἶναι ἀληθῆ χάριν τοῦ θεοῦ· εἰς ἣν στῆτε. Ἀσπάζεται 13
ὑμᾶς ἡ ἐν Βαβυλῶνι συνεκλεκτὴ καὶ Μάρκος ὁ υἱός
μου. Ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἀγάπης. 14

Εἰρήνη ὑμῖν πᾶσιν τοῖς ἐν Χριστῷ.

18 end of them that obey not the gospel of God? And
if the righteous is scarcely saved, where shall the
19 ungodly and sinner appear? Wherefore let them
also that suffer according to the will of God commit
their souls in well-doing unto a faithful Creator.

5 The elders therefore among you I exhort, who am
a fellow-elder, and a witness of the sufferings of
Christ, who am also a partaker of the glory that
2 shall be revealed: Tend the flock of God which is
among you, [1]exercising the oversight, not of con-
straint, but willingly, [2]according unto God*; nor yet
3 for filthy lucre, but of a ready mind; neither as lord-
ing it over the charge allotted to you, but making
4 yourselves ensamples to the flock. And when the
chief Shepherd shall be manifested, ye shall receive
5 the crown of glory that fadeth not away. [3]Like-
wise, ye younger, be subject unto the elder. Yea,
all of you gird yourselves with humility, to serve
one another: for God resisteth the proud, but giveth
6 grace to the humble. Humble yourselves therefore
under the mighty hand of God, that he may exalt you
7 in due time; casting all your anxiety upon him, be-
8 cause he careth for you. Be sober, be watchful:
your adversary the devil, as a roaring lion, walketh
9 about, seeking whom he may devour: whom with-
stand stedfast in [4]your faith, knowing that the same
sufferings are [5]accomplished in your [6]brethren who
10 are in the world. And the God of all grace, who
called you unto his eternal glory in Christ, after that
ye have suffered a little while, shall himself [7]perfect,
11 stablish, strengthen[8] you. To him *be* the dominion
[9]for ever and ever. Amen.
12 By Silvanus, [10]our faithful brother, as I account
him, I have written unto you briefly, exhorting, and
testifying that this is the true grace of God: stand
13 ye fast therein. [11]She that is in Babylon, elect to-
gether with *you*, saluteth you; and *so doth* Mark my
14 son. Salute one another with a kiss of love.
Peace be unto you all that are in Christ.

1 Some ancient authorities omit *exercising the oversight*.
2 Some ancient authorities omit *according unto God*.
3 Or, *Likewise . . . elder; yea, all of you one to another. Gird yourselves with humility*
4 Or, *the*
5 Gr. *being accomplished.*
6 Gr. *brotherhood.*
7 Or, *restore*
8 Many ancient authorities add *settle.*
9 Gr. *unto the ages of the ages.*
10 Gr. *the.*
11 That is, The church, or, The sister.

* For "according unto God" read "according to *the will of* God" (and so in marg. 2). Comp. Rom. viii. 27.—*Am. Com.*

THE SECOND EPISTLE GENERAL OF

PETER.

[1]SIMON PETER, a [2]servant and apostle of Jesus 1
Christ, to them that have obtained [3]a like precious
faith with us in the righteousness of [4]our God and
Saviour Jesus Christ: Grace to you and peace be 2
multiplied in the knowledge of God and of Jesus
our Lord; seeing that his divine power hath granted 3
unto us all things that pertain unto life and godli-
ness, through the knowledge of him that called us
[5]by his own glory and virtue; whereby he hath 4
granted unto us his precious and exceeding great
promises; that through these ye may become par-
takers of [6]the divine nature, having escaped from
the corruption that is in the world by lust. Yea, 5
and for this very cause adding on your part all dili-
gence, in your faith supply virtue; and in *your* vir-
tue knowledge; and in *your* knowledge [7]temper- 6
ance; and in *your* [7]temperance patience; and in *your*
patience godliness; and in *your* godliness love of 7
the brethren†; and in *your* love of the brethren love.
For if these things are yours and abound, they make 8
you to be not idle nor unfruitful unto the knowl-
edge of our Lord Jesus Christ. For he that lacketh 9
these things is blind, [8]seeing only what is near,
having forgotten the cleansing from his old sins.
Wherefore, brethren, give the more diligence to 10
make your calling and election sure: for if ye do
these things, ye shall never stumble: for thus shall 11
be richly supplied unto you the entrance into the
eternal kingdom of our Lord and Saviour Jesus
Christ.

1 Many ancient authorities read *Symeon*.
2 Gr. *bondservant*.
3 Gr. *an equally precious*.
4 Or, *our God and the Saviour* *
5 Some ancient authorities read *through glory and virtue*.
6 Or, *a*
7 Or, *self-control*
8 Or, *closing his eyes*

* Let marg. [4] and the text exchange places.—*Am. Com.*

† For "love of the brethren" read "brotherly kindness" (twice) with marg. Gr. *love of the brethren*.—*Am. Com.*

ΠΕΤΡΟΥ Β

1 ⸀ΣΙΜΩΝ⸀ ΠΕΤΡΟΣ δοῦλος καὶ ἀπόστολος Ἰησοῦ ΣΥΜΕΩΝ
Χριστοῦ τοῖς ἰσότιμον ἡμῖν λαχοῦσιν πίστιν ἐν δικαιοσύνῃ
2 τοῦ θεοῦ ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ· χάρις
ὑμῖν καὶ εἰρήνη πληθυνθείη ἐν ἐπιγνώσει τοῦ θεοῦ καὶ
3 Ἰησοῦ τοῦ κυρίου ἡμῶν, ὡς πάντα ἡμῖν τῆς θείας
δυνάμεως αὐτοῦ τὰ πρὸς ζωὴν καὶ εὐσέβειαν δεδωρημένης
διὰ τῆς ἐπιγνώσεως τοῦ καλέσαντος ἡμᾶς ⸀διὰ δόξης καὶ ἰδίᾳ δόξῃ και αρετῇ
4 ἀρετῆς⸀, δι' ὧν τὰ τίμια ⸀καὶ μέγιστα ἡμῖν⸀ ἐπαγγέλματα ἡμῖν καὶ μέγιστα
δεδώρηται, ἵνα διὰ τούτων γένησθε θείας κοινωνοὶ φύ-
σεως, ἀποφυγόντες τῆς ἐν τῷ κόσμῳ ἐν ἐπιθυμίᾳ
5 φθορᾶς. καὶ αὐτὸ τοῦτο δὲ σπουδὴν πᾶσαν παρεισενέγ-
καντες ἐπιχορηγήσατε ἐν τῇ πίστει ὑμῶν τὴν ἀρετήν, ἐν
6 δὲ τῇ ἀρετῇ τὴν γνῶσιν, ἐν δὲ τῇ γνώσει τὴν ἐγκρά-
τειαν, ἐν δὲ τῇ ἐγκρατείᾳ τὴν ὑπομονήν, ἐν δὲ τῇ
7 ὑπομονῇ τὴν εὐσέβειαν, ἐν δὲ τῇ εὐσεβείᾳ τὴν φιλαδελ-
8 φίαν, ἐν δὲ τῇ φιλαδελφίᾳ τὴν ἀγάπην· ταῦτα γὰρ ὑμῖν
ὑπάρχοντα καὶ πλεονάζοντα οὐκ ἀργοὺς οὐδὲ ἀκάρπους
καθίστησιν εἰς τὴν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπί-
9 γνωσιν· ᾧ γὰρ μὴ πάρεστιν ταῦτα, τυφλός ἐστιν μυωπάζων,
λήθην λαβὼν τοῦ καθαρισμοῦ τῶν πάλαι αὐτοῦ ⸀ἁμαρτιῶν⸀. ἁμαρτημάτων
10 διὸ μᾶλλον, ἀδελφοί, σπουδάσατε βεβαίαν ὑμῶν τὴν *Ap.*
κλῆσιν καὶ ἐκλογὴν ποιεῖσθαι· ταῦτα γὰρ ποιοῦντες οὐ μὴ
11 πταίσητέ ποτε· οὕτως γὰρ πλουσίως ἐπιχορηγηθήσεται
ὑμῖν ἡ εἴσοδος εἰς τὴν αἰώνιον βασιλείαν τοῦ κυρίου ἡμῶν
καὶ σωτῆρος Ἰησοῦ Χριστοῦ.

Διὸ μελλήσω ἀεὶ ὑμᾶς ὑπομιμνήσκειν περὶ τούτων, 12
καίπερ εἰδότας καὶ ἐστηριγμένους ἐν τῇ παρούσῃ ἀληθείᾳ.
δίκαιον δὲ ἡγοῦμαι, ἐφ᾽ ὅσον εἰμὶ ἐν τούτῳ τῷ σκηνώματι, 13
διεγείρειν ὑμᾶς ἐν ὑπομνήσει, εἰδὼς ὅτι ταχινή ἐστιν ἡ 14
ἀπόθεσις τοῦ σκηνώματός μου, καθὼς καὶ ὁ κύριος ἡμῶν
Ἰησοῦς Χριστὸς ἐδήλωσέν μοι· σπουδάσω δὲ καὶ ἑκάστοτε 15
ἔχειν ὑμᾶς μετὰ τὴν ἐμὴν ἔξοδον τὴν τούτων μνήμην ποιεῖ-
σθαι. οὐ γὰρ σεσοφισμένοις μύθοις ἐξακολουθήσαντες 16
ἐγνωρίσαμεν ὑμῖν τὴν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ δύ-
ναμιν καὶ παρουσίαν, ἀλλ᾽ ἐπόπται γενηθέντες τῆς ἐκείνου
μεγαλειότητος. λαβὼν γὰρ παρὰ θεοῦ πατρὸς τιμὴν καὶ 17
δόξαν φωνῆς ἐνεχθείσης αὐτῷ τοιᾶσδε ὑπὸ τῆς μεγαλοπρε-
ποῦς δόξης Ὁ υἱός μου ὁ ἀγαπητός μου οὗτός ἐστιν, εἰς
ὃν ἐγὼ εὐδόκησα,— καὶ ταύτην τὴν φωνὴν ἡμεῖς ἠκούσαμεν 18
ἐξ οὐρανοῦ ἐνεχθεῖσαν σὺν αὐτῷ ὄντες ἐν τῷ ἁγίῳ ὄρει.
καὶ ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον, ᾧ καλῶς 19
ποιεῖτε προσέχοντες ὡς λύχνῳ φαίνοντι ἐν αὐχμηρῷ τόπῳ,
ἕως οὗ ἡμέρα διαυγάσῃ καὶ φωσφόρος ἀνατείλῃ ἐν ταῖς
καρδίαις ὑμῶν· τοῦτο πρῶτον γινώσκοντες ὅτι πᾶσα 20
προφητεία γραφῆς ἰδίας ἐπιλύσεως οὐ γίνεται, οὐ γὰρ 21
θελήματι ἀνθρώπου ἠνέχθη προφητεία ποτέ, ἀλλὰ ὑπὸ
πνεύματος ἁγίου φερόμενοι ἐλάλησαν ἀπὸ θεοῦ ἄνθρωποι.

Ἐγένοντο δὲ καὶ ψευδοπροφῆται ἐν τῷ λαῷ, ὡς καὶ 1
ἐν ὑμῖν ἔσονται ψευδοδιδάσκαλοι, οἵτινες παρεισάξουσιν
αἱρέσεις ἀπωλείας, καὶ τὸν ἀγοράσαντα αὐτοὺς δεσπότην
ἀρνούμενοι, ἐπάγοντες ἑαυτοῖς ταχινὴν ἀπώλειαν· καὶ 2
πολλοὶ ἐξακολουθήσουσιν αὐτῶν ταῖς ἀσελγείαις, δι᾽ οὓς
ἡ ὁδὸς τῆς ἀληθείας βλασφημηθήσεται· καὶ ἐν πλεονεξίᾳ 3
πλαστοῖς λόγοις ὑμᾶς ἐμπορεύσονται· οἷς τὸ κρίμα ἔκπα-
λαι οὐκ ἀργεῖ, καὶ ἡ ἀπώλεια αὐτῶν οὐ νυστάζει. εἰ γὰρ 4
ὁ θεὸς ἀγγέλων ἁμαρτησάντων οὐκ ἐφείσατο, ἀλλὰ σειροῖς
ζόφου ταρταρώσας παρέδωκεν εἰς κρίσιν τηρουμένους, καὶ 5

12 Wherefore I shall be ready always to put you in re-
membrance of these things, though ye know them, and
13 are established in the truth which is with *you*. And
I think it right, as long as I am in this tabernacle, to
14 stir you up by putting you in remembrance; knowing
that the putting off of my tabernacle cometh swiftly,
15 even as our Lord Jesus Christ signified unto me. Yea,
I will give diligence that at every time ye may be able
after my [1]decease to call these things to remembrance.
16 For we did not follow cunningly devised fables, when
we made known unto you the power and [2]coming of
our Lord Jesus Christ, but we were eyewitnesses of
17 his majesty. For he [3]received from God the Father
honour and glory, when there [4]came such a voice to
him from the excellent glory*, This is my beloved Son,
18 in whom I am well pleased: and this voice we *ourselves*
heard [5]come† out of heaven, when we were with him
19 in the holy mount. And we have the word of prophecy
made more sure; whereunto ye do well that ye take
heed, as unto a lamp shining in a [6]dark place, until the
day dawn, and the day-star arise in your hearts:
20 knowing this first, that no prophecy of scripture is of
21 [7]private interpretation. For no prophecy ever [8]came
by the will of man: but men spake from God, being
moved by the [9]Holy Ghost.

2 But there arose false prophets also among the peo-
ple, as among you also there shall be false teachers,
who shall privily bring in [10]destructive heresies, deny-
ing even the Master that bought them, bringing upon
2 themselves swift destruction. And many shall follow
their lascivious doings; by reason of whom the way
3 of the truth shall be evil spoken of. And in covet-
ousness shall they with feigned words make merchan-
dise of you: whose sentence now from of old lingereth
4 not, and their destruction slumbereth not. For if God
spared not angels when they sinned, but [11]cast them
down to [12]hell, and committed them to [13]pits of dark-
5 ness, to be reserved unto judgement; and

1 Or, *departure*
2 Gr. *presence*.
3 Gr. *having received*.
4 Gr. *was brought . . . by the majestic glory*.
5 Gr. *brought*.
6 Gr. *squalid*.
7 Or, *special*
8 Gr. *was brought*.
9 Or, *Holy Spirit*
10 Or, *sects of perdition*
11 Or, *cast them into dungeons*
12 Gr. *Tartarus*.
13 Some ancient authorities read *chains*.

* For "came such a voice to him from the excellent glory" read "was borne such a voice to him by the Majestic Glory" and omit marg. 4—*Am. Com.*

† For "come" read "borne" and omit marg. 5—*Am. Com.*

spared not the ancient world, but preserved Noah with
seven others, [1]a preacher of righteousness, when he
brought a flood upon the world of the ungodly; and 6
turning the cities of Sodom and Gomorrah into ashes
condemned them with an overthrow, having made
them an example unto those that should live ungodly;
and delivered righteous Lot, sore distressed by the las- 7
civious life of the wicked (for that righteous man dwell- 8
ing among them, in seeing and hearing, [2]vexed *his*
righteous soul from day to day with *their* lawless
deeds): the Lord knoweth how to deliver the godly 9
out of temptation, and to keep the unrighteous under
punishment unto the day of judgement; but chiefly 10
them that walk after the flesh in the lust of defilement,
and despise dominion. Daring, selfwilled, they trem-
ble not to rail at [3]dignities: whereas angels, though 11
greater in might and power, bring not a railing judge-
ment against them before the Lord. But these, as 12
creatures without reason, born [4]mere animals [5]to be
taken and destroyed, railing in matters whereof they
are ignorant, shall in their [6]destroying surely be de-
stroyed, suffering wrong as the hire of wrong-doing; 13
men that count it pleasure to revel in the day-time,
spots and blemishes, revelling in their [7]love-feasts*
while they feast with you; having eyes full of [8]adul- 14
tery, and that cannot cease from sin; enticing unsted-
fast souls; having a heart exercised in covetousness;
children of cursing; forsaking the right way, they went 15
astray, having followed the way of Balaam the *son* of
[9]Beor, who loved the hire of wrong-doing; but he was 16
rebuked for his own transgression: a dumb ass spake
with man's voice and stayed the madness of the proph-
et. These are springs without water, and mists driven 17
by a storm; for whom the blackness of darkness hath
been reserved. For, uttering great swelling *words* of 18
vanity, they entice in the lusts of the flesh, by lascivious-
ness, those who are just escaping from them that live in
error; promising them liberty, while they themselves 19
are bondservants of corruption; for of [10]whom a man
is overcome, of the same is he also brought into bond-
age. For if, after they have escaped the defilements 20

1 Gr. *a herald.*
2 Gr. *tormented.*
3 Gr. *glories.*
4 Gr. *natural.*
5 Or, *to take and to destroy*
6 Or, *corruption*
7 Many ancient authorities read *deceivings.*
8 Gr. *an adulteress.*
9 Many ancient authorities read *Bosor.*
10 Or, *what*

* For "love-feasts" read "deceivings" and in marg.[7] read Some ancient authorities read *love-feasts.—Am. Com.*

ἀρχαίου κόσμου οὐκ ἐφείσατο, ἀλλὰ ὄγδοον Νῶε δικαιοσύ-
νης κήρυκα ἐφύλαξεν, κατακλυσμὸν κόσμῳ ἀσεβῶν ἐπάξας,
6 καὶ πόλεις Σοδόμων καὶ Γομόρρας τεφρώσας κατέκρινεν,
7 ὑπόδειγμα μελλόντων ἀσεβέσιν τεθεικώς, καὶ δίκαιον Λὼτ
καταπονούμενον ὑπὸ τῆς τῶν ἀθέσμων ἐν ἀσελγείᾳ ἀνα-
8 στροφῆς ἐρύσατο,— βλέμματι γὰρ καὶ ἀκοῇ ⸆ δίκαιος ἐνκα- ὁ
τοικῶν ἐν αὐτοῖς ἡμέραν ἐξ ἡμέρας ψυχὴν δικαίαν ἀνό-
9 μοις ἔργοις ἐβασάνιζεν,— οἶδεν Κύριος εὐσεβεῖς ἐκ πειρα-
σμοῦ ῥύεσθαι, ἀδίκους δὲ εἰς ἡμέραν κρίσεως κολαζομένους
10 τηρεῖν, μάλιστα δὲ τοὺς ὀπίσω σαρκὸς ἐν ἐπιθυμίᾳ μιασμοῦ
πορευομένους καὶ κυριότητος καταφρονοῦντας. τολμηταί,
11 αὐθάδεις, δόξας οὐ τρέμουσιν, βλασφημοῦντες, ὅπου ἄγγε-
λοι ἰσχύϊ καὶ δυνάμει μείζονες ὄντες οὐ φέρουσιν κατ᾽ αὐτῶν
12 [παρὰ Κυρίῳ] βλάσφημον κρίσιν. οὗτοι δέ, ὡς ἄλογα ζῷα
γεγεννημένα φυσικὰ εἰς ἅλωσιν καὶ φθοράν, ἐν οἷς ἀγνοοῦ-
σιν βλασφημοῦντες, ἐν τῇ φθορᾷ αὐτῶν καὶ φθαρήσονται,
13 ἀδικούμενοι μισθὸν ἀδικίας· ἡδονὴν ἡγούμενοι τὴν ἐν
ἡμέρᾳ τρυφήν, σπίλοι καὶ μῶμοι ἐντρυφῶντες ἐν ταῖς
14 ⸢ἀπάταις⸣ αὐτῶν συνευωχούμενοι ὑμῖν, ὀφθαλμοὺς ἔχοντες ἀγάπαις
μεστοὺς μοιχαλίδος καὶ ἀκαταπάστους ἁμαρτίας, δελεά-
ζοντες ψυχὰς ἀστηρίκτους, καρδίαν γεγυμνασμένην πλεονε-
15 ξίας ἔχοντες, κατάρας τέκνα, ⸢καταλείποντες⸣ εὐθεῖαν ὁδὸν καταλιπόντες
ἐπλανήθησαν, ἐξακολουθήσαντες τῇ ὁδῷ τοῦ Βαλαὰμ τοῦ
16 ⸢Βεὼρ⸣ ⸢ὃς μισθὸν ἀδικίας ἠγάπησεν⸣ ἔλεγξιν δὲ ἔσχεν Βοσὸρ | μισθὸν ἀδικίας ἠγάπησαν
ἰδίας παρανομίας· ὑποζύγιον ἄφωνον ἐν ἀνθρώπου φωνῇ
φθεγξάμενον ἐκώλυσεν τὴν τοῦ προφήτου παραφρονίαν.
17 οὗτοί εἰσιν πηγαὶ ἄνυδροι καὶ ὁμίχλαι ὑπὸ λαίλαπος ἐλαυ-
18 νόμεναι, οἷς ὁ ζόφος τοῦ σκότους τετήρηται. ὑπέρογκα
γὰρ ματαιότητος φθεγγόμενοι δελεάζουσιν ἐν ἐπιθυμίαις
σαρκὸς ἀσελγείαις τοὺς ὀλίγως ἀποφεύγοντας τοὺς ἐν
19 πλάνῃ ἀναστρεφομένους, ἐλευθερίαν αὐτοῖς ἐπαγγελλόμε-
νοι, αὐτοὶ δοῦλοι ὑπάρχοντες τῆς φθορᾶς· ᾧ γάρ τις ἥττη-
20 ται, τούτῳ δεδούλωται. εἰ γὰρ ἀποφυγόντες τὰ μιάσματα

ἡμῶν τοῦ κόσμου ἐν ἐπιγνώσει τοῦ κυρίου ⸆ καὶ σωτῆρος Ἰησοῦ
Χριστοῦ τούτοις δὲ πάλιν ἐμπλακέντες ἡττῶνται, γέγο-
νεν αὐτοῖς τὰ ἔσχατα χείρονα τῶν πρώτων. κρεῖττον γὰρ 21
ἦν αὐτοῖς μὴ ἐπεγνωκέναι τὴν ὁδὸν τῆς δικαιοσύνης ἢ
ἐπιγνοῦσιν ὑποστρέψαι ἐκ τῆς παραδοθείσης αὐτοῖς ἁγίας
ἐντολῆς· συμβέβηκεν αὐτοῖς τὸ τῆς ἀληθοῦς παροιμίας 22
Κύων ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέραμα, καί Ὗς λου-
σαμένη εἰς κυλισμὸν βορβόρου.

Ταύτην ἤδη, ἀγαπητοί, δευτέραν ὑμῖν γράφω ἐπιστολήν, 1
ἐν αἷς διεγείρω ὑμῶν ἐν ὑπομνήσει τὴν εἰλικρινῆ διάνοιαν,
μνησθῆναι τῶν προειρημένων ῥημάτων ὑπὸ τῶν ἁγίων 2
προφητῶν καὶ τῆς τῶν ἀποστόλων ὑμῶν ἐντολῆς τοῦ κυ-
ρίου καὶ σωτῆρος, τοῦτο πρῶτον γινώσκοντες ὅτι ἐλεύ- 3
σονται ἐπ' ἐσχάτων τῶν ἡμερῶν ἐν ἐμπαιγμονῇ ἐμπαῖκται
κατὰ τὰς ἰδίας ἐπιθυμίας αὐτῶν πορευόμενοι καὶ λέγον- 4
τες Ποῦ ἐστὶν ἡ ἐπαγγελία τῆς παρουσίας αὐτοῦ; ἀφ' ἧς
γὰρ οἱ πατέρες ἐκοιμήθησαν, πάντα οὕτως διαμένει ἀπ' ἀρ-
χῆς κτίσεως. λανθάνει γὰρ αὐτοὺς τοῦτο θέλοντας ὅτι 5
οὐρανοὶ ἦσαν ἔκπαλαι καὶ γῆ ἐξ ὕδατος καὶ δι' ὕδατος
συνεστῶτα ⸀συνεστῶσα⸁ τῷ τοῦ θεοῦ λόγῳ, δι' ὧν ὁ τότε κόσμος 6
ὕδατι κατακλυσθεὶς ἀπώλετο· οἱ δὲ νῦν οὐρανοὶ καὶ ἡ 7
γῆ τῷ αὐτῷ λόγῳ τεθησαυρισμένοι εἰσὶν πυρὶ τηρού-
μενοι εἰς ἡμέραν κρίσεως καὶ ἀπωλείας τῶν ἀσεβῶν ἀν-
θρώπων. Ἓν δὲ τοῦτο μὴ λανθανέτω ὑμᾶς, 8
ἀγαπητοί, ὅτι μία ἡμέρα παρὰ Κυρίῳ ὡς χίλια ἔτη καὶ
χίλια ἔτη ὡς ἡμέρα μία. οὐ βραδύνει Κύριος τῆς 9
ἐπαγγελίας, ὥς τινες βραδυτῆτα ἡγοῦνται, ἀλλὰ μα-
κροθυμεῖ εἰς ὑμᾶς, μὴ βουλόμενός τινας ἀπολέσθαι ἀλλὰ
πάντας εἰς μετάνοιαν χωρῆσαι. Ἥξει δὲ ἡμέρα Κυρίου 10
ὡς κλέπτης, ἐν ᾗ οἱ οὐρανοὶ ῥοιζηδὸν παρελεύσονται,
στοιχεῖα δὲ καυσούμενα λυθήσεται, καὶ γῆ καὶ τὰ ἐν
Ap.† αὐτῇ ἔργα ⸀εὑρεθήσεται⸁. Τούτων οὕτως πάντων λυομένων 11

of the world through the knowledge of [1]the Lord
and Saviour Jesus Christ, they are again entangled
therein and overcome, the last state is become
21 worse with them than the first. For it were better
for them not to have known the way of righteous-
ness, than, after knowing it, to turn back from the
22 holy commandment delivered unto them. It has
happened unto them according to the true proverb,
The dog turning to his own vomit again, and the
sow that had washed to wallowing in the mire.

3 This is now, beloved, the second epistle that I write
unto you; and in both of them I stir up your sincere
2 mind by putting you in remembrance; that ye should
remember the words which were spoken before by
the holy prophets, and the commandment of the
3 Lord and Saviour through your apostles: knowing
this first, that [2]in the last days mockers shall come
4 with mockery, walking after their own lusts, and
saying, Where is the promise of his [3]coming? for,
from the day that the fathers fell asleep, all things
continue as they were from the beginning of the
5 creation. For this they wilfully forget, that there
were heavens from of old, and an earth compacted
out of water and [4]amidst water, by the word of God;
6 by which means the world that then was, being over-
7 flowed with water, perished: but the heavens that
now are, and the earth, by the same word have been
[5]stored up for fire, being reserved against the day of
judgement and destruction of ungodly men.
8 But forget not this one thing, beloved, that one
day is with the Lord as a thousand years, and a
9 thousand years as one day. The Lord is not slack
concerning his promise, as some count slackness;
but is longsuffering to you-ward, not wishing that
any should perish, but that all should come to re-
10 pentance. But the day of the Lord will come as a
thief; in the which the heavens shall pass away with
a great noise, and the [6]elements shall be dissolved
with fervent heat, and the earth and the works that
11 are therein shall be [7]burned up. Seeing that these
things are thus all to be dissolved,

[1] Many ancient authorities read *our*.
[2] Gr. *in the last of the days*.
[3] Gr. *presence*.
[4] Or, *through*
[5] Or, *stored with fire*
[6] Or, *heavenly bodies*
[7] The most ancient manuscripts read *discovered*.

what manner of persons ought ye to be in *all* holy
1 Or, *hastening* living and godliness, looking for and [1]earnestly de- 12
2 Gr. *presence.* siring the [2]coming of the day of God, by reason of
which the heavens being on fire shall be dissolved,
3 Or, *heavenly bodies* and the [3]elements shall melt with fervent heat?
But, according to his promise, we look for new 13
heavens and a new earth, wherein dwelleth righteousness.

Wherefore, beloved, seeing that ye look for these 14
things, give diligence that ye may be found in peace,
without spot and blameless in his sight. And ac- 15
count that the longsuffering of our Lord is salvation; even as our beloved brother Paul also, according to the wisdom given to him, wrote unto
you; as also in all *his* epistles, speaking in them of 16
these things; wherein are some things hard to be understood, which the ignorant and unstedfast wrest, as *they do* also the other scriptures, unto their own
destruction. Ye therefore, beloved, knowing *these* 17
things beforehand, beware lest, being carried away with the error of the wicked, ye fall from your own
stedfastness. But grow in the grace and knowl- 18
edge of our Lord and Saviour Jesus Christ. To
4 Gr. *unto the day of eternity.* him *be* the glory both now and [4]for ever. Amen.

ποταποὺς δεῖ ὑπάρχειν [ὑμᾶς] ἐν ἁγίαις ἀναστροφαῖς
12 καὶ εὐσεβείαις, προσδοκῶντας καὶ σπεύδοντας τὴν παρου-
σίαν τῆς τοῦ θεοῦ ἡμέρας, δι' ἣν ΟΥ̓ΡΑΝΟῚ πυρούμενοι
13 λυθήσονται καὶ στοιχεῖα καυσούμενα ⸂ΤΉΚΕΤΑΙ⸃· ΚΑΙΝΟΥ̓Σ *Ap.*†
δὲ ΟΥ̓ΡΑΝΟΥ̓Σ ΚΑῚ ΓΗ͂Ν ΚΑΙΝἨΝ κατὰ τὸ ἐπάγγελμα αὐτοῦ
14 προσδοκῶμεν, ἐν οἷς δικαιοσύνη κατοικεῖ. Διό,
ἀγαπητοί, ταῦτα προσδοκῶντες σπουδάσατε ἄσπιλοι καὶ
15 ἀμώμητοι αὐτῷ εὑρεθῆναι ἐν εἰρήνῃ, καὶ τὴν τοῦ κυρίου
ἡμῶν μακροθυμίαν σωτηρίαν ἡγεῖσθε, καθὼς καὶ ὁ ἀγα-
πητὸς ἡμῶν ἀδελφὸς Παῦλος κατὰ τὴν δοθεῖσαν αὐτῷ
16 σοφίαν ἔγραψεν ὑμῖν, ὡς καὶ ἐν πάσαις ἐπιστολαῖς λαλῶν
ἐν αὐταῖς περὶ τούτων, ἐν αἷς ἐστὶν δυσνόητά τινα,
ἃ οἱ ἀμαθεῖς καὶ ἀστήρικτοι στρεβλοῦσιν ὡς καὶ τὰς
17 λοιπὰς γραφὰς πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν. Ὑμεῖς
οὖν, ἀγαπητοί, προγινώσκοντες φυλάσσεσθε ἵνα μὴ τῇ
τῶν ἀθέσμων πλάνῃ συναπαχθέντες ἐκπέσητε τοῦ ἰδίου
18 στηριγμοῦ, αὐξάνετε δὲ ἐν χάριτι καὶ γνώσει τοῦ κυρίου
ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ. αὐτῷ ἡ δόξα καὶ
νῦν καὶ εἰς ἡμέραν αἰῶνος.

ΙΩΑΝΟΥ Α

Ο ΗΝ ΑΠ' ΑΡΧΗΣ, ὃ ἀκηκόαμεν, ὃ ἑωράκαμεν τοῖς 1
ὀφθαλμοῖς ἡμῶν, ὃ ἐθεασάμεθα καὶ αἱ χεῖρες ἡμῶν ἐψη-
λάφησαν, περὶ τοῦ λόγου τῆς ζωῆς,– καὶ ἡ ζωὴ ἐφανε- 2
ρώθη, καὶ ἑωράκαμεν καὶ μαρτυροῦμεν καὶ ἀπαγγέλλομεν
ὑμῖν τὴν ζωὴν τὴν αἰώνιον ἥτις ἦν πρὸς τὸν πατέρα καὶ
ἐφανερώθη ἡμῖν,– ὃ ἑωράκαμεν καὶ ἀκηκόαμεν ἀπαγ- 3
γέλλομεν καὶ ὑμῖν, ἵνα καὶ ὑμεῖς κοινωνίαν ἔχητε μεθ' ἡ-
μῶν· καὶ ἡ κοινωνία δὲ ἡ ἡμετέρα μετὰ τοῦ πατρὸς
καὶ μετὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ· καὶ ταῦτα 4
ὑμῶν γράφομεν ἡμεῖς ἵνα ἡ χαρὰ ⌜ἡμῶν⌝ ᾖ πεπληρωμένη.
Καὶ ἔστιν αὕτη ἡ ἀγγελία ἣν ἀκηκόαμεν ἀπ' αὐτοῦ 5
καὶ ἀναγγέλλομεν ὑμῖν, ὅτι ὁ θεὸς φῶς ἐστὶν καὶ σκοτία
οὐκ ἔστιν ἐν αὐτῷ οὐδεμία. Ἐὰν εἴπωμεν ὅτι 6
κοινωνίαν ἔχομεν μετ' αὐτοῦ καὶ ἐν τῷ σκότει περιπατῶ-
μεν, ψευδόμεθα καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν· ἐὰν δὲ ἐν 7
τῷ φωτὶ περιπατῶμεν ὡς αὐτός ἐστιν ἐν τῷ φωτί, κοινω-
νίαν ἔχομεν μετ' ἀλλήλων καὶ τὸ αἷμα Ἰησοῦ τοῦ υἱοῦ
αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας. Ἐὰν εἴπωμεν 8
ὅτι ἁμαρτίαν οὐκ ἔχομεν, ἑαυτοὺς πλανῶμεν καὶ ἡ ἀλή-
θεια οὐκ ἔστιν ἐν ἡμῖν. ἐὰν ὁμολογῶμεν τὰς ἁμαρτίας 9
ἡμῶν, πιστός ἐστιν καὶ δίκαιος ἵνα ἀφῇ ἡμῖν τὰς ἁμαρ-
τίας καὶ καθαρίσῃ ἡμᾶς ἀπὸ πάσης ἀδικίας. Ἐὰν εἴπω- 10
μεν ὅτι οὐχ ἡμαρτήκαμεν, ψεύστην ποιοῦμεν αὐτὸν καὶ ὁ
λόγος αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν. Τεκνία μου, 1
ταῦτα γράφω ὑμῖν ἵνα μὴ ἁμάρτητε. καὶ ἐάν τις ἁμάρτῃ,

THE FIRST EPISTLE GENERAL OF

JOHN.

1 THAT which was from the beginning, that which
we have heard, that which we have seen with our
eyes, that which we beheld, and our hands handled,
2 concerning the [1]Word of life (and the life was mani-
fested, and we have seen, and bear witness, and de-
clare unto you the life, the eternal *life*, which was
3 with the Father, and was manifested unto us); that
which we have seen and heard declare we unto you
also, that ye also may have fellowship with us: yea,
and our fellowship is with the Father, and with his
4 Son Jesus Christ: and these things we write, that
[2]our joy may be fulfilled.
5 And this is the message which we have heard
from him, and announce unto you, that God is light,
6 and in him is no darkness at all. If we say that we
have fellowship with him, and walk in the darkness,
7 we lie, and do not the truth: but if we walk in the
light, as he is in the light, we have fellowship one
with another, and the blood of Jesus his Son cleans-
8 eth us from all sin. If we say that we have no sin,
9 we deceive ourselves, and the truth is not in us. If
we confess our sins, he is faithful and righteous to
forgive us our sins, and to cleanse us from all un-
10 righteousness. If we say that we have not sinned,
we make him a liar, and his word is not in us.

2 My little children, these things write I unto you,
that ye may not sin. And if any man sin,

1 Or, *word*

2 Many ancient authorities read *your*.

1 Or, *Comforter* Or, *Helper* Gr. *Paraclete.*

we have an [1]Advocate with the Father, Jesus Christ
the righteous: and he is the propitiation for our sins; 2
and not for ours only, but also for the whole world.
And hereby know we that we know him, if we keep 3
his commandments. He that saith, I know him, 4
and keepeth not his commandments, is a liar, and
the truth is not in him: but whoso keepeth his word, 5
in him verily hath the love of God been perfected.
Hereby know we that we are in him: he that saith 6
he abideth in him ought himself also to walk even
as he walked.

Beloved, no new commandment write I unto you, 7
but an old commandment which ye had from the
beginning: the old commandment is the word which
ye heard. Again, a new commandment write I unto 8
you, which thing is true in him and in you; because
the darkness is passing away, and the true light al-
ready shineth. He that saith he is in the light, and 9
hateth his brother, is in the darkness even until now.
He that loveth his brother abideth in the light, and 10
there is none occasion of stumbling in him. But he 11
that hateth his brother is in the darkness, and walk-
eth in the darkness, and knoweth not whither he
goeth, because the darkness hath blinded his eyes.

I write unto you, *my* little children, because your 12
sins are forgiven you for his name's sake. I write 13
unto you, fathers, because ye know him which is
from the beginning. I write unto you, young men,
because ye have overcome the evil one. [2]I have
written unto you, little children, because ye know
the Father. [2]I have written unto you, fathers, be- 14
cause ye know him which is from the beginning.
[2]I have written unto you, young men, because ye
are strong, and the word of God abideth in you,
and ye have overcome the evil one. Love not the 15
world, neither the things that are in the world. If
any man love the world, the love of the Father is not
in him. For all that is in the world, the lust of the 16

2 Or, *I wrote*

παράκλητον ἔχομεν πρὸς τὸν πατέρα Ἰησοῦν Χριστὸν
2 δίκαιον, καὶ αὐτὸς ἱλασμός ἐστιν περὶ τῶν ἁμαρτιῶν
ἡμῶν, οὐ περὶ τῶν ἡμετέρων δὲ ⌈μόνον⌉ ἀλλὰ καὶ περὶ ὅλου μόνων
3 τοῦ κόσμου. Καὶ ἐν τούτῳ γινώσκομεν ὅτι ἐγνώκαμεν
4 αὐτόν, ἐὰν τὰς ἐντολὰς αὐτοῦ τηρῶμεν. ὁ λέγων ὅτι
Ἔγνωκα αὐτόν καὶ τὰς ἐντολὰς αὐτοῦ μὴ τηρῶν ψεύστης
5 ἐστίν, καὶ ἐν τούτῳ ἡ ἀλήθεια οὐκ ἔστιν· ὃς δ' ἂν
τηρῇ αὐτοῦ τὸν λόγον, ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ
θεοῦ τετελείωται. Ἐν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ
6 ἐσμέν· ὁ λέγων ἐν αὐτῷ μένειν ὀφείλει καθὼς ἐκεῖνος
περιεπάτησεν καὶ αὐτὸς περιπατεῖν.
7 Ἀγαπητοί, οὐκ ἐντολὴν καινὴν γράφω ὑμῖν, ἀλλ' ἐντο-
λὴν παλαιὰν ἣν εἴχετε ἀπ' ἀρχῆς· ἡ ἐντολὴ ἡ παλαιά
8 ἐστιν ὁ λόγος ὃν ἠκούσατε. πάλιν ἐντολὴν καινὴν
γράφω ὑμῖν, ὅ ἐστιν ἀληθὲς ἐν αὐτῷ καὶ ἐν ὑμῖν,
ὅτι ἡ σκοτία παράγεται καὶ τὸ φῶς τὸ ἀληθινὸν ἤδη
9 φαίνει. Ὁ λέγων ἐν τῷ φωτὶ εἶναι καὶ τὸν
ἀδελφὸν αὐτοῦ μισῶν ἐν τῇ σκοτίᾳ ἐστὶν ἕως ἄρτι.
10 ὁ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῷ φωτὶ μένει, καὶ σκάν-
11 δαλον ⌈ἐν αὐτῷ οὐκ ἔστιν⌉· ὁ δὲ μισῶν τὸν ἀδελφὸν οὐκ ἔστιν ἐν αὐτῷ
αὐτοῦ ἐν τῇ σκοτίᾳ ἐστὶν καὶ ἐν τῇ σκοτίᾳ περιπατεῖ,
καὶ οὐκ οἶδεν ποῦ ὑπάγει, ὅτι ἡ σκοτία ἐτύφλωσεν
12 τοὺς ὀφθαλμοὺς αὐτοῦ. Γράφω ὑμῖν, τεκνία,
ὅτι ἀφέωνται ὑμῖν αἱ ἁμαρτίαι διὰ τὸ ὄνομα αὐτοῦ·
13 γράφω ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς·
γράφω ὑμῖν, νεανίσκοι, ὅτι νενικήκατε τὸν πονηρόν.
14 ἔγραψα ὑμῖν, παιδία, ὅτι ἐγνώκατε τὸν πατέρα·
ἔγραψα ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς·
ἔγραψα ὑμῖν, νεανίσκοι, ὅτι ἰσχυροί ἐστε καὶ ὁ λόγος
[τοῦ θεοῦ] ἐν ὑμῖν μένει καὶ νενικήκατε τὸν πονηρόν.
15 Μὴ ἀγαπᾶτε τὸν κόσμον μηδὲ τὰ ἐν τῷ κόσμῳ. ἐάν τις
ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ ἀγάπη τοῦ πατρὸς
16 ἐν αὐτῷ· ὅτι πᾶν τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς

σαρκὸς καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν καὶ ἡ ἀλα-
ζονία τοῦ βίου, οὐκ ἔστιν ἐκ τοῦ πατρός, ἀλλὰ ἐκ τοῦ
κόσμου ἐστίν· καὶ ὁ κόσμος παράγεται καὶ ἡ ἐπιθυμία 17
[αὐτοῦ], ὁ δὲ ποιῶν τὸ θέλημα τοῦ θεοῦ μένει εἰς τὸν
Ap. αἰῶνα.

Παιδία, ἐσχάτη ὥρα ἐστίν, καὶ καθὼς ἠκούσατε ὅτι 18
ἀντίχριστος ἔρχεται, καὶ νῦν ἀντίχριστοι πολλοὶ γεγόνα-
σιν· ὅθεν γινώσκομεν ὅτι ἐσχάτη ὥρα ἐστίν. ἐξ ἡμῶν 19
ἐξῆλθαν, ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν· εἰ γὰρ ἐξ ἡμῶν ἦσαν,
μεμενήκεισαν ἂν μεθ' ἡμῶν· ἀλλ' ἵνα φανερωθῶσιν ὅτι
οὐκ εἰσὶν πάντες ἐξ ἡμῶν. καὶ ὑμεῖς χρίσμα ἔχετε ἀπὸ 20
καὶ οἴδατε πάντα. τοῦ ἁγίου· ⸀οἴδατε πάντες—⸀ οὐκ ἔγραψα ὑμῖν ὅτι οὐκ οἴ- 21
δατε τὴν ἀλήθειαν, ἀλλ' ὅτι οἴδατε αὐτήν, καὶ ὅτι πᾶν
ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἔστιν. Τίς ἐστιν 22
ὁ ψεύστης εἰ μὴ ὁ ἀρνούμενος ὅτι Ἰησοῦς οὐκ ἔστιν
ὁ χριστός; οὗτός ἐστιν ὁ ἀντίχριστος, ὁ ἀρνούμενος τὸν
πατέρα καὶ τὸν υἱόν. πᾶς ὁ ἀρνούμενος τὸν υἱὸν οὐδὲ τὸν 23
πατέρα ἔχει· ὁ ὁμολογῶν τὸν υἱὸν καὶ τὸν πατέρα ἔχει.
Ὑμεῖς ὃ ἠκούσατε ἀπ' ἀρχῆς, ἐν ὑμῖν μενέτω· ἐὰν ἐν 24
ὑμῖν μείνῃ ὃ ἀπ' ἀρχῆς ἠκούσατε, καὶ ὑμεῖς ἐν τῷ υἱῷ
καὶ [ἐν] τῷ πατρὶ μενεῖτε. καὶ αὕτη ἐστὶν ἡ ἐπαγ- 25
γελία ἣν αὐτὸς ἐπηγγείλατο ἡμῖν, τὴν ζωὴν τὴν αἰώνι-
ον. Ταῦτα ἔγραψα ὑμῖν περὶ τῶν πλανώντων 26
ὑμᾶς. καὶ ὑμεῖς τὸ χρίσμα ὃ ἐλάβετε ἀπ' αὐτοῦ μένει 27
ὑμᾶς, ἀλλὰ τὸ . . . ἐν ὑμῖν, καὶ οὐ χρείαν ἔχετε ἵνα τις διδάσκῃ ⸀ὑμᾶς· ἀλλ' ὡς
/ . . . . ψεῦδος· τὸ αὐτοῦ χρίσμα διδάσκει ὑμᾶς περὶ πάντων, καὶ ἀληθές
ἐστιν καὶ οὐκ ἔστιν ψεῦδος,⸀ καὶ καθὼς ἐδίδαξεν ὑμᾶς,
μένετε ἐν αὐτῷ. Καὶ νῦν, τεκνία, μένετε ἐν αὐτῷ, ἵνα 28
ἐὰν φανερωθῇ σχῶμεν παρρησίαν καὶ μὴ αἰσχυνθῶμεν
ἀπ' αὐτοῦ ἐν τῇ παρουσίᾳ αὐτοῦ. ἐὰν εἰδῆτε ὅτι δίκαιός 29
καὶ ἐστιν, γινώσκετε ὅτι ⸆ πᾶς ὁ ποιῶν τὴν δικαιοσύνην ἐξ
αὐτοῦ γεγέννηται.

flesh, and the lust of the eyes, and the vainglory
of life, is not of the Father, but is of the world.
17 And the world passeth away, and the lust thereof:
but he that doeth the will of God abideth for ever.
18 Little children, it is the last hour: and as ye heard
that antichrist cometh, even now have there arisen
many antichrists; whereby we know that it is the
19 last hour. They went out from us, but they were
not of us; for if they had been of us, they would
have continued with us: but *they went out*, that they
might be made manifest [1]how that they all are not of
20 us. And ye have an anointing from the Holy One,
21 [2]and ye know all things. I have not written unto
you because ye know not the truth, but because ye
22 know it, and [3]because no lie is of the truth. Who is
the liar but he that denieth that Jesus is the Christ?
This is the antichrist, *even* he that denieth the Fa-
23 ther and the Son. Whosoever denieth the Son, the
same hath not the Father: he that confesseth the
24 Son hath the Father also. As for you, let that abide
in you which ye heard from the beginning. If that
which ye heard from the beginning abide in you,
ye also shall abide in the Son, and in the Father.
25 And this is the promise which he promised [4]us, *even*
26 the life eternal. These things have I written unto
you concerning them that would lead you astray.
27 And as for you, the anointing which ye received of
him abideth in you, and ye need not that any one
teach you; but as his anointing teacheth you con-
cerning all things, [5]and is true, and is no lie, and
28 even as it taught you, [6]ye abide in him. And now,
my little children, abide in him; that, if he shall
be manifested, we may have boldness, and not be
29 ashamed [7]before him at his [8]coming. If ye know
that he is righteous, [9]ye know that every one also
that doeth righteousness is begotten of him.

1 Or, *that not all are of us*
2 Some very ancient authorities read *and ye all know.*
3 Or, *that*
4 Some ancient authorities read *you.*
5 Or, *so it is true, and is no lie; and even as* &c.
6 Or, *abide ye*
7 Gr. *from him.*
8 Gr. *presence.*
9 Or, *know ye*

Behold what manner of love the Father hath be- **3**
stowed upon us, that we should be called children
of God: and *such* we are. For this cause the world
knoweth us not, because it knew him not. Beloved, 2
now are we children of God, and it is not yet made
1 Or, *it* manifest what we shall be. We know that, if [1]he
shall be manifested, we shall be like him; for we
shall see him even as he is. And every one that 3
hath this hope *set* on him purifieth himself, even as
he is pure. Every one that doeth sin doeth also 4
lawlessness: and sin is lawlessness. And ye know 5
2 Or, *bear sins* that he was manifested to [2]take away sins; and in
him is no sin. Whosoever abideth in him sinneth 6
not: whosoever sinneth hath not seen him, neither
3 Or, *hath known* [3]knoweth him. *My* little children, let no man lead 7
you astray: he that doeth righteousness is righteous,
even as he is righteous: he that doeth sin is of the 8
devil; for the devil sinneth from the beginning. To
this end was the son of God manifested, that he
might destroy the works of the devil. Whosoever 9
is begotten of God doeth no sin, because his seed
abideth in him: and he cannot sin, because he is be-
gotten of God. In this the children of God are 10
manifest, and the children of the devil: whosoever
doeth not righteousness is not of God, neither he
that loveth not his brother. For this is the message 11
which ye heard from the beginning, that we should
love one another: not as Cain was of the evil one, 12
and slew his brother. And wherefore slew he him?
Because his works were evil, and his brother's right-
eous.

Marvel not, brethren, if the world hateth you. 13
We know that we have passed out of death into 14
life, because we love the brethren. He that loveth
not abideth in death. Whosoever hateth his broth- 15
er is a murderer: and ye know that no murderer
hath eternal life abiding in him. Here- 16

1 Ἴδετε ποταπὴν ἀγάπην δέδωκεν ἡμῖν ὁ πατὴρ ἵνα
τέκνα θεοῦ κληθῶμεν, καί ἐσμεν. διὰ τοῦτο ὁ κόσμος
2 οὐ γινώσκει ἡμᾶς ὅτι οὐκ ἔγνω αὐτόν. Ἀγαπητοί, νῦν
τέκνα θεοῦ ἐσμέν, καὶ οὔπω ἐφανερώθη τί ἐσόμεθα. οἴδα-
μεν ὅτι ἐὰν φανερωθῇ ὅμοιοι αὐτῷ ἐσόμεθα, ὅτι ὀψό-
3 μεθα αὐτὸν καθώς ἐστιν. καὶ πᾶς ὁ ἔχων τὴν ἐλπίδα
ταύτην ἐπ' αὐτῷ ἁγνίζει ἑαυτὸν καθὼς ἐκεῖνος ἁγνός
4 ἐστιν. Πᾶς ὁ ποιῶν τὴν ἁμαρτίαν καὶ τὴν ἀνο-
5 μίαν ποιεῖ, καὶ ἡ ἁμαρτία ἐστὶν ἡ ἀνομία. καὶ οἴδατε ὅτι
ἐκεῖνος ἐφανερώθη ἵνα τὰς ἁμαρτίας ἄρῃ, καὶ ἁμαρτία ἐν
6 αὐτῷ οὐκ ἔστιν. πᾶς ὁ ἐν αὐτῷ μένων οὐχ ἁμαρτάνει·
πᾶς ὁ ἁμαρτάνων οὐχ ἑώρακεν αὐτὸν οὐδὲ ἔγνωκεν αὐτόν.
7 ⸂Τεκνία⸃, μηδεὶς πλανάτω ὑμᾶς· ὁ ποιῶν τὴν δικαιοσύνην Παιδία
8 δίκαιός ἐστιν, καθὼς ἐκεῖνος δίκαιός ἐστιν· ὁ ποιῶν τὴν
ἁμαρτίαν ἐκ τοῦ διαβόλου ἐστίν, ὅτι ἀπ' ἀρχῆς ὁ διάβολος
ἁμαρτάνει. εἰς τοῦτο ἐφανερώθη ὁ υἱὸς τοῦ θεοῦ ἵνα λύσῃ
9 τὰ ἔργα τοῦ διαβόλου. Πᾶς ὁ γεγεννημένος
ἐκ τοῦ θεοῦ ἁμαρτίαν οὐ ποιεῖ, ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ
μένει, καὶ οὐ δύναται ἁμαρτάνειν, ὅτι ἐκ τοῦ θεοῦ γεγέν-
10 νηται. ἐν τούτῳ φανερά ἐστιν τὰ τέκνα τοῦ θεοῦ καὶ
τὰ τέκνα τοῦ διαβόλου· πᾶς ὁ μὴ ποιῶν δικαιοσύνην
οὐκ ἔστιν ἐκ τοῦ θεοῦ, καὶ ὁ μὴ ἀγαπῶν τὸν ἀδελφὸν
11 αὐτοῦ. ὅτι αὕτη ἐστὶν ἡ ἀγγελία ἣν ἠκούσατε ἀπ' ἀρχῆς,
12 ἵνα ἀγαπῶμεν ἀλλήλους· οὐ καθὼς Καὶν ἐκ τοῦ πονηροῦ
ἦν καὶ ἔσφαξεν τὸν ἀδελφὸν αὐτοῦ· καὶ χάριν τίνος
ἔσφαξεν αὐτόν; ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἦν, τὰ δὲ
τοῦ ἀδελφοῦ αὐτοῦ δίκαια.

13 Μὴ θαυμάζετε, ἀδελφοί, εἰ μισεῖ ὑμᾶς ὁ κόσμος.
14 ἡμεῖς οἴδαμεν ὅτι μεταβεβήκαμεν ἐκ τοῦ θανάτου εἰς τὴν
ζωήν, ὅτι ἀγαπῶμεν τοὺς ἀδελφούς· ὁ μὴ ἀγαπῶν μένει
15 ἐν τῷ θανάτῳ. πᾶς ὁ μισῶν τὸν ἀδελφὸν ⸂αὐτοῦ⸃ ἀν- ἑαυτοῦ
θρωποκτόνος ἐστίν, καὶ οἴδατε ὅτι πᾶς ἀνθρωποκτόνος
16 οὐκ ἔχει ζωὴν αἰώνιον ἐν ⸂αὐτῷ⸃ μένουσαν. Ἐν ἑαυτῷ

τούτῳ ἐγνώκαμεν τὴν ἀγάπην, ὅτι ἐκεῖνος ὑπὲρ ἡμῶν
τὴν ψυχὴν αὐτοῦ ἔθηκεν· καὶ ἡμεῖς ὀφείλομεν ὑπὲρ τῶν
ἀδελφῶν τὰς ψυχὰς θεῖναι. ὃς δ' ἂν ἔχῃ τὸν βίον τοῦ 17
κόσμου καὶ θεωρῇ τὸν ἀδελφὸν αὐτοῦ χρείαν ἔχοντα καὶ
κλείσῃ τὰ σπλάγχνα αὐτοῦ ἀπ' αὐτοῦ, πῶς ἡ ἀγάπη τοῦ
θεοῦ μένει ἐν αὐτῷ; Τεκνία, μὴ ἀγαπῶμεν λόγῳ μηδὲ 18
τῇ γλώσσῃ ἀλλὰ ἐν ἔργῳ καὶ ἀληθείᾳ. Ἐν 19
τούτῳ γνωσόμεθα ὅτι ἐκ τῆς ἀληθείας ἐσμέν, καὶ ἔμ-
προσθεν αὐτοῦ πείσομεν τὴν καρδίαν ἡμῶν ὅτι ἐὰν κατα- 20
γινώσκῃ ἡμῶν ἡ καρδία, ὅτι μείζων ἐστὶν ὁ θεὸς τῆς καρ-
δίας ἡμῶν καὶ γινώσκει πάντα. Ἀγαπητοί, ἐὰν ἡ καρδία 21
μὴ καταγινώσκῃ, παρρησίαν ἔχομεν πρὸς τὸν θεόν, καὶ 22
ὃ ἂν αἰτῶμεν λαμβάνομεν ἀπ' αὐτοῦ, ὅτι τὰς ἐντολὰς
αὐτοῦ τηροῦμεν καὶ τὰ ἀρεστὰ ἐνώπιον αὐτοῦ ποιοῦμεν.
πιστεύωμεν καὶ αὕτη ἐστὶν ἡ ἐντολὴ αὐτοῦ, ἵνα ⌜πιστεύσωμεν⌝ τῷ 23
ὀνόματι τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ καὶ ἀγαπῶμεν
ἀλλήλους, καθὼς ἔδωκεν ἐντολὴν ἡμῖν. καὶ ὁ τηρῶν τὰς 24
ἐντολὰς αὐτοῦ ἐν αὐτῷ μένει καὶ αὐτὸς ἐν αὐτῷ· καὶ ἐν
τούτῳ γινώσκομεν ὅτι μένει ἐν ἡμῖν, ἐκ τοῦ πνεύματος
οὗ ἡμῖν ἔδωκεν.

Ἀγαπητοί, μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκι- 1
μάζετε τὰ πνεύματα εἰ ἐκ τοῦ θεοῦ ἐστίν, ὅτι πολλοὶ ψευ-
δοπροφῆται ἐξεληλύθασιν εἰς τὸν κόσμον. Ἐν 2
τούτῳ γινώσκετε τὸ πνεῦμα τοῦ θεοῦ· πᾶν πνεῦμα ὃ ὁμο-
ἐληλυθέναι λογεῖ Ἰησοῦν Χριστὸν ἐν σαρκὶ ⌜ἐληλυθότα⌝ ἐκ τοῦ θεοῦ
λύει ἐστίν, καὶ πᾶν πνεῦμα ὃ ⌜μὴ ὁμολογεῖ⌝ τὸν Ἰησοῦν ἐκ 3
τοῦ θεοῦ οὐκ ἔστιν· καὶ τοῦτό ἐστιν τὸ τοῦ ἀντιχρίστου,
ὃ ἀκηκόατε ὅτι ἔρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν
ἤδη. Ὑμεῖς ἐκ τοῦ θεοῦ ἐστέ, τεκνία, καὶ νε- 4
νικήκατε αὐτούς, ὅτι μείζων ἐστὶν ὁ ἐν ὑμῖν ἢ ὁ ἐν τῷ
κόσμῳ· αὐτοὶ ἐκ τοῦ κόσμου εἰσίν· διὰ τοῦτο ἐκ τοῦ 5
κόσμου λαλοῦσιν καὶ ὁ κόσμος αὐτῶν ἀκούει. ἡμεῖς ἐκ 6

by know we love, because he laid down his life
for us: and we ought to lay down our lives for the
17 brethren. But whoso hath the world's goods, and
beholdeth his brother in need, and shutteth up his
compassion from him, how doth the love of God
18 abide in him? *My* little children, let us not love in
word, neither with the tongue; but in deed and truth.
19 Hereby shall we know that we are of the truth, and
20 shall [1]assure our heart before him, whereinsoever our
heart condemn us; because God* is greater than
21 our heart, and knoweth all things. Beloved, if our
heart condemn us not, we have boldness toward
22 God; and whatsoever we ask, we receive of him,
because we keep his commandments, and do the
23 things that are pleasing in his sight. And this is
his commandment, that we should [2]believe in the
name of his Son Jesus Christ, and love one another,
24 even as he gave us commandment. And he that
keepeth his commandments abideth in him, and he
in him. And hereby we know that he abideth in
us, by the Spirit which he gave us.

4 Beloved, believe not every spirit, but prove the
spirits, whether they are of God: because many
2 false prophets are gone out into the world. Here-
by know ye the Spirit of God: every spirit which
confesseth that Jesus Christ is come in the flesh is
3 of God: and every spirit which [3]confesseth not
Jesus is not of God: and this is the *spirit* of the
antichrist, whereof ye have heard that it cometh;
4 and now it is in the world already. Ye are of God,
my little children, and have overcome them: be-
cause greater is he that is in you than he that is in
5 the world. They are of the world: therefore speak
6 they *as* of the world, and the world heareth them. We

1 Gr. *persuade.*

2 Gr. *believe the name.*

3 Some ancient authorities read *annulleth Jesus.*

* For "him, whereinsoever . . . because God" etc. read "him: because if our heart condemn us, God" etc. (with the present text in the marg.)—*Am. Com.*

are of God: he that knoweth God heareth us; he
who is not of God heareth us not. By this we
know the spirit of truth, and the spirit of error.
Beloved, let us love one another: for love is of 7
God; and every one that loveth is begotten of God,
and knoweth God. He that loveth not knoweth 8
not God; for God is love. Herein was the love of 9
God manifested [1]in us, that God hath sent his only
begotten Son into the world, that we might live
through him. Herein is love, not that we loved 10
God, but that he loved us, and sent his Son *to be* the
propitiation for our sins. Beloved, if God so loved 11
us, we also ought to love one another. No man 12
hath beheld God at any time: if we love one an-
other, God abideth in us, and his love is perfected
in us: hereby know we that we abide in him, and 13
he in us, because he hath given us of his Spirit.
And we have beheld and bear witness that the Fa- 14
ther hath sent the Son *to be* the Saviour of the
world. Whosoever shall confess that Jesus is the 15
Son of God, God abideth in him, and he in God.
And we know and have believed the love which 16
God hath [1]in us. God is love; and he that abideth
in love abideth in God, and God abideth in him.
Herein is love made perfect with us, that we may 17
have boldness in the day of judgement; because as
he is, even so are we in this world. There is no 18
fear in love: but perfect love casteth out fear, be-
cause fear hath punishment; and he that feareth is
not made perfect in love. We love, because he 19
first loved us. If a man say, I love God, and 20

[1] Or, *in our case*

τοῦ θεοῦ ἐσμέν· ὁ γινώσκων τὸν θεὸν ἀκούει ἡμῶν, ὃς
οὐκ ἔστιν ἐκ τοῦ θεοῦ οὐκ ἀκούει ἡμῶν. ἐκ τούτου
γινώσκομεν τὸ πνεῦμα τῆς ἀληθείας καὶ τὸ πνεῦμα τῆς
πλάνης.

7 Ἀγαπητοί, ἀγαπῶμεν ἀλλήλους, ὅτι ἡ ἀγάπη ἐκ τοῦ
θεοῦ ἐστίν, καὶ πᾶς ὁ ἀγαπῶν ἐκ τοῦ θεοῦ γεγέννηται καὶ
8 γινώσκει τὸν θεόν. ὁ μὴ ἀγαπῶν οὐκ ἔγνω τὸν θεόν, ὅτι
9 ὁ θεὸς ἀγάπη ἐστίν. ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ
θεοῦ ἐν ἡμῖν, ὅτι τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἀπέσταλκεν
10 ὁ θεὸς εἰς τὸν κόσμον ἵνα ζήσωμεν δι' αὐτοῦ. ἐν τούτῳ
ἐστὶν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς ⸢ἠγαπήκαμεν⸣ τὸν θεόν, ἠγαπήσαμεν
ἀλλ' ὅτι αὐτὸς ἠγάπησεν ἡμᾶς καὶ ἀπέστειλεν τὸν υἱὸν αὐ-
11 τοῦ ἱλασμὸν περὶ τῶν ἁμαρτιῶν ἡμῶν. Ἀγα-
πητοί, εἰ οὕτως ὁ θεὸς ἠγάπησεν ἡμᾶς, καὶ ἡμεῖς ὀφείλο-
12 μεν ἀλλήλους ἀγαπᾷν. θεὸν οὐδεὶς πώποτε τεθέαται·
ἐὰν ἀγαπῶμεν ἀλλήλους, ὁ θεὸς ἐν ἡμῖν μένει καὶ ἡ
13 ἀγάπη αὐτοῦ τετελειωμένη ἐν ἡμῖν ἐστίν. ἐν τούτῳ γινώ-
σκομεν ὅτι ἐν αὐτῷ μένομεν καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ
14 πνεύματος αὐτοῦ δέδωκεν ἡμῖν. Καὶ ἡμεῖς τεθεάμεθα
καὶ μαρτυροῦμεν ὅτι ὁ πατὴρ ἀπέσταλκεν τὸν υἱὸν σωτῆρα
15 τοῦ κόσμου. ὃς ἐὰν ὁμολογήσῃ ὅτι Ἰησοῦς [Χριστός]
ἐστιν ὁ υἱὸς τοῦ θεοῦ, ὁ θεὸς ἐν αὐτῷ μένει καὶ αὐτὸς
16 ἐν τῷ θεῷ. Καὶ ἡμεῖς ἐγνώκαμεν καὶ πεπιστεύκαμεν
τὴν ἀγάπην ἣν ἔχει ὁ θεὸς ἐν ἡμῖν. Ὁ θεὸς
ἀγάπη ἐστίν, καὶ ὁ μένων ἐν τῇ ἀγάπῃ ἐν τῷ θεῷ μένει
17 καὶ ὁ θεὸς ἐν αὐτῷ [μένει]. Ἐν τούτῳ τετελείωται ἡ
ἀγάπη μεθ' ἡμῶν, ἵνα παρρησίαν ἔχωμεν ἐν τῇ ἡμέρᾳ
τῆς κρίσεως, ὅτι καθὼς ἐκεῖνός ἐστιν καὶ ἡμεῖς ἐσμὲν
18 ἐν τῷ κόσμῳ τούτῳ. φόβος οὐκ ἔστιν ἐν τῇ ἀγάπῃ,
ἀλλ' ἡ τελεία ἀγάπη ἔξω βάλλει τὸν φόβον, ὅτι ὁ
φόβος κόλασιν ἔχει, ὁ δὲ φοβούμενος οὐ τετελείωται
19 ἐν τῇ ἀγάπῃ. Ἡμεῖς ἀγαπῶμεν, ὅτι αὐτὸς πρῶτος ἠγά-
20 πησεν ἡμᾶς. ἐάν τις εἴπῃ ὅτι Ἀγαπῶ τὸν θεόν, καὶ

τὸν ἀδελφὸν αὐτοῦ μισῇ, ψεύστης ἐστίν· ὁ γὰρ μὴ
ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ὃν ἑώρακεν, τὸν θεὸν ὃν
οὐχ ἑώρακεν οὐ δύναται ἀγαπᾶν. καὶ ταύτην τὴν 21
ἐντολὴν ἔχομεν ἀπ' αὐτοῦ, ἵνα ὁ ἀγαπῶν τὸν θεὸν
ἀγαπᾷ καὶ τὸν ἀδελφὸν αὐτοῦ.

Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ χριστὸς ἐκ τοῦ 1
θεοῦ γεγέννηται, καὶ πᾶς ὁ ἀγαπῶν τὸν γεννήσαντα
ἀγαπᾷ τὸν γεγεννημένον ἐξ αὐτοῦ. ἐν τούτῳ γινώ- 2
σκομεν ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ θεοῦ, ὅταν τὸν θεὸν
ἀγαπῶμεν καὶ τὰς ἐντολὰς αὐτοῦ ποιῶμεν· αὕτη γάρ 3
ἐστιν ἡ ἀγάπη τοῦ θεοῦ ἵνα τὰς ἐντολὰς αὐτοῦ τηρῶμεν,
καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι οὐκ εἰσίν, ὅτι πᾶν τὸ 4
γεγεννημένον ἐκ τοῦ θεοῦ νικᾷ τὸν κόσμον. καὶ αὕτη
ἐστὶν ἡ νίκη ἡ νικήσασα τὸν κόσμον, ἡ πίστις ἡμῶν·
τίς ἐστιν [δὲ] ὁ νικῶν τὸν κόσμον εἰ μὴ ὁ πιστεύων ὅτι 5
Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ θεοῦ; Οὗτός ἐστιν ὁ ἐλθὼν 6
Ἀρ. δι' ὕδατος καὶ αἵματος, Ἰησοῦς Χριστός· οὐκ ἐν τῷ ὕδατι
μόνῳ ⌜μόνον⌝ ἀλλ' ἐν τῷ ὕδατι καὶ ἐν τῷ αἵματι· καὶ τὸ
Ἀρ. πνεῦμά ἐστιν τὸ μαρτυροῦν, ὅτι τὸ πνεῦμά ἐστιν ἡ
Ἀρ. ἀλήθεια. ὅτι τρεῖς εἰσὶν οἱ μαρτυροῦντες, τὸ πνεῦμα 7 8
καὶ τὸ ὕδωρ καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἕν εἰσιν.
εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, ἡ 9
μαρτυρία τοῦ θεοῦ μείζων ἐστίν, ὅτι αὕτη ἐστὶν ἡ
μαρτυρία τοῦ θεοῦ ὅτι μεμαρτύρηκεν περὶ τοῦ υἱοῦ αὐτοῦ.
ὁ πιστεύων εἰς τὸν υἱὸν τοῦ θεοῦ ἔχει τὴν μαρτυρίαν 10
αὐτῷ | Ἀρ.† ἐν ⌜αὑτῷ⌝· ὁ μὴ πιστεύων ⌜τῷ θεῷ⌝ ψεύστην πεποίηκεν
αὐτόν, ὅτι οὐ πεπίστευκεν εἰς τὴν μαρτυρίαν ἣν
μεμαρτύρηκεν ὁ θεὸς περὶ τοῦ υἱοῦ αὐτοῦ. καὶ αὕτη 11
ἐστὶν ἡ μαρτυρία, ὅτι ζωὴν αἰώνιον ἔδωκεν ὁ θεὸς
ἡμῖν, καὶ αὕτη ἡ ζωὴ ἐν τῷ υἱῷ αὐτοῦ ἐστίν. ὁ ἔχων 12
τὸν υἱὸν ἔχει τὴν ζωήν· ὁ μὴ ἔχων τὸν υἱὸν τοῦ θεοῦ
τὴν ζωὴν οὐκ ἔχει. Ταῦτα ἔγραψα ὑμῖν 13
ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον, τοῖς πιστεύουσιν εἰς

hateth his brother, he is a liar: for he that loveth
not his brother whom he hath seen, [1]cannot love
21 God whom he hath not seen. And this command-
ment have we from him, that he who loveth God
love his brother also.

5 Whosoever believeth that Jesus is the Christ is
begotten of God: and whosoever loveth him that
2 begat loveth him also that is begotten of him. Here-
by we know that we love the children of God, when
3 we love God, and do his commandments. For this
is the love of God, that we keep his commandments:
4 and his commandments are not grievous. For what-
soever is begotten of God overcometh the world:
and this is the victory that hath overcome the world,
5 *even* our faith. And who is he that overcometh the
world, but he that believeth that Jesus is the Son of
6 God? This is he that came by water and blood,
even Jesus Christ; not [2]with the water only, but
[2]with the water and [2]with the blood. And it is the
Spirit that beareth witness, because the Spirit is the
8 truth. For there are three who bear witness, the
Spirit, and the water, and the blood: and the three
9 agree in one. If we receive the witness of men, the
witness of God is greater: for the witness of God is
this, that he hath borne witness concerning his Son.
10 He that believeth on the Son of God hath the wit-
ness in him: he that believeth not God hath made
him a liar; because he hath not believed in the wit-
11 ness that God hath borne concerning his Son. And
the witness is this, that God gave unto us eternal
12 life, and this life is in his Son. He that hath the
Son hath the life; he that hath not the Son of God
hath not the life.

13 These things have I written unto you, that ye may
know that ye have eternal life, *even* unto you that
believe on

[1] Many ancient authorities read *how can he love God whom he hath not seen?*

[2] Gr. *in.*

the name of the Son of God. And this is the 14
boldness which we have toward him, that, if we
ask any thing according to his will, he heareth us:
and if we know that he heareth us whatsoever we 15
ask, we know that we have the petitions which we
have asked of him. If any man see his brother 16
sinning a sin not unto death, [1]he shall ask, and *God*
will give him life for them that sin not unto death.
There is [2]a sin unto death: not concerning this do I
say that he should make request. All unrighteous- 17
ness is sin: and there is [2]a sin not unto death.

We know that whosoever is begotten of God sin- 18
neth not; but he that was begotten of God keepeth
[3]him*, and the evil one toucheth him not. We know 19
that we are of God, and the whole world lieth in the
evil one. And we know that the Son of God is 20
come, and hath given us an understanding, that we
know him that is true, and we are in him that is
true, *even* in his Son Jesus Christ. This is the true
God, and eternal life. *My* little children, guard 21
yourselves from idols.

1 Or, *he shall ask and shall give him life*, even to *them* &c.

2 Or, *sin*

3 Or, *himself*

* Substitute marg. 3 for the text, and add marg. 3 Some ancient manuscripts read *him.—Am. Com.*

14 τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ. καὶ αὕτη ἐστὶν ἡ παρρησία
ἣν ἔχομεν πρὸς αὐτόν, ὅτι ἐάν τι αἰτώμεθα κατὰ τὸ
15 θέλημα αὐτοῦ ἀκούει ἡμῶν. καὶ ἐὰν οἴδαμεν ὅτι ἀκούει
ἡμῶν ὃ ἐὰν αἰτώμεθα, οἴδαμεν ὅτι ἔχομεν τὰ αἰτήματα ἃ
16 ἠτήκαμεν ἀπ᾽ αὐτοῦ. Ἐάν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ
ἁμαρτάνοντα ἁμαρτίαν μὴ πρὸς θάνατον, αἰτήσει, καὶ
δώσει αὐτῷ ζωήν, τοῖς ἁμαρτάνουσιν μὴ πρὸς θάνατον.
ἔστιν ἁμαρτία πρὸς θάνατον· οὐ περὶ ἐκείνης λέγω ἵνα
17 ἐρωτήσῃ. πᾶσα ἀδικία ἁμαρτία ἐστίν, καὶ ἔστιν ἁμαρτία
18 οὐ πρὸς θάνατον. Οἴδαμεν ὅτι πᾶς ὁ γεγεν-
νημένος ἐκ τοῦ θεοῦ οὐχ ἁμαρτάνει, ἀλλ᾽ ὁ γεννηθεὶς ἐκ
τοῦ θεοῦ τηρεῖ αὐτόν, καὶ ὁ πονηρὸς οὐχ ἅπτεται αὐτοῦ.
19 οἴδαμεν ὅτι ἐκ τοῦ θεοῦ ἐσμέν, καὶ ὁ κόσμος ὅλος ἐν τῷ
20 πονηρῷ κεῖται. οἴδαμεν δὲ ὅτι ὁ υἱὸς τοῦ θεοῦ ἥκει, καὶ
δέδωκεν ἡμῖν διάνοιαν ἵνα γινώσκομεν τὸν ⌜ἀληθινόν⌝ καί ἀληθινόν,
ἐσμὲν ἐν τῷ ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ.
21 οὗτός ἐστιν ὁ ἀληθινὸς θεὸς καὶ ζωὴ αἰώνιος. Τεκνία,
φυλάξατε ἑαυτὰ ἀπὸ τῶν εἰδώλων.

ΙΩΑΝΟΥ Β

Ἐκλέκτῃ Κυρίᾳ Ο ΠΡΕΣΒΥΤΕΡΟΣ ⌜ἐκλεκτῇ κυρίᾳ⌝ καὶ τοῖς τέκνοις 1
αὐτῆς, οὓς ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ, καὶ οὐκ ἐγὼ μόνος
ἀλλὰ καὶ πάντες οἱ ἐγνωκότες τὴν ἀλήθειαν, διὰ τὴν 2
ἀλήθειαν τὴν μένουσαν ἐν ἡμῖν, καὶ μεθ' ἡμῶν ἔσται εἰς
τὸν αἰῶνα· ἔσται μεθ' ἡμῶν χάρις ἔλεος εἰρήνη παρὰ 3
θεοῦ πατρός, καὶ παρὰ Ἰησοῦ Χριστοῦ τοῦ υἱοῦ τοῦ πατρός,
ἐν ἀληθείᾳ καὶ ἀγάπῃ.

Ἐχάρην λίαν ὅτι εὕρηκα ἐκ τῶν τέκνων σου περιπα- 4
τοῦντας ἐν ἀληθείᾳ, καθὼς ἐντολὴν ἐλάβομεν παρὰ τοῦ
πατρός. καὶ νῦν ἐρωτῶ σε, κυρία, οὐχ ὡς ἐντολὴν 5
γράφων σοι καινὴν ἀλλὰ ἣν εἴχαμεν ἀπ' ἀρχῆς, ἵνα ἀγα-
πῶμεν ἀλλήλους. καὶ αὕτη ἐστὶν ἡ ἀγάπη, ἵνα περι- 6
πατῶμεν κατὰ τὰς ἐντολὰς αὐτοῦ· αὕτη ἡ ἐντολή ἐστιν,
καθὼς ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἐν αὐτῇ περιπατῆτε. ὅτι 7
πολλοὶ πλάνοι ἐξῆλθαν εἰς τὸν κόσμον, οἱ μὴ ὁμολο-
γοῦντες Ἰησοῦν Χριστὸν ἐρχόμενον ἐν σαρκί· οὗτός ἐστιν
ὁ πλάνος καὶ ὁ ἀντίχριστος. βλέπετε ἑαυτούς, ἵνα μὴ 8
ἀπολέσητε ἃ ἠργασάμεθα, ἀλλὰ μισθὸν πλήρη ἀπολά-
βητε. πᾶς ὁ προάγων καὶ μὴ μένων ἐν τῇ διδαχῇ τοῦ 9
χριστοῦ θεὸν οὐκ ἔχει· ὁ μένων ἐν τῇ διδαχῇ, οὗτος καὶ
τὸν πατέρα καὶ τὸν υἱὸν ἔχει. εἴ τις ἔρχεται πρὸς ὑμᾶς 10
καὶ ταύτην τὴν διδαχὴν οὐ φέρει, μὴ λαμβάνετε αὐτὸν
εἰς οἰκίαν καὶ χαίρειν αὐτῷ μὴ λέγετε· ὁ λέγων γὰρ αὐτῷ 11
Ap. χαίρειν κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς πονηροῖς.

Πολλὰ ἔχων ὑμῖν γράφειν οὐκ ἐβουλήθην διὰ 12
χάρτου καὶ μέλανος, ἀλλὰ ἐλπίζω γενέσθαι πρὸς ὑμᾶς
ἡμῶν καὶ στόμα πρὸς στόμα λαλῆσαι, ἵνα ἡ χαρὰ ⌜ὑμῶν⌝
πεπληρωμένη ᾖ. Ἀσπάζεταί σε τὰ τέκνα τῆς ἀδελφῆς 13
σου τῆς ἐκλεκτῆς.

THE SECOND EPISTLE OF

JOHN.

1 The elder unto the elect lady* and her children,
whom I love in truth; and not I only, but also all
2 they that know the truth; for the truth's sake which
3 abideth in us, and it shall be with us for ever: Grace,
mercy, peace shall be with us, from God the Father,
and from Jesus Christ, the Son of the Father, in truth
and love.
4 I rejoice greatly that I have found *certain* of thy
children walking in truth, even as we received com-
5 mandment from the Father. And now I beseech
thee, lady*, not as though I wrote to thee a new com-
mandment, but that which we had from the begin-
6 ning, that we love one another. And this is love,
that we should walk after his commandments. This
is the commandment, even as ye heard from the be-
7 ginning, that ye should walk in it. For many de-
ceivers are gone forth into the world, *even* they that
confess not that Jesus Christ cometh in the flesh.
8 This is the deceiver and the antichrist. Look to
yourselves, that ye [1]lose not the things which [2]we
have wrought, but that ye receive a full reward.
9 Whosoever [3]goeth onward and abideth not in the
teaching of Christ, hath not God: he that abideth in
the teaching, the same hath both the Father and the
10 Son. If any one cometh unto you, and bringeth
not this teaching, receive him not into *your* house,
11 and give him no greeting: for he that giveth him
greeting partaketh in his evil works.
12 Having many things to write unto you, I would
not *write them* with paper and ink: but I hope to
come unto you, and to speak face to face that your
13 joy may be fulfilled. The children of thine elect
sister salute thee.

1 Or, *destroy*
2 Many ancient authorities read *ye*.
3 Or, *taketh the lead*

* "lady" add marg. Or, *Cyria—Am. Com.*

THE THIRD EPISTLE OF

JOHN.

The elder unto Gaius the beloved, whom I love in 1
truth.
Beloved, I pray that in all things thou mayest 2
prosper and be in health, even as thy soul prosper-
eth. For I [1]rejoiced greatly, when brethren came 3
and bare witness unto thy truth, even as thou walk-
est in truth. Greater [2]joy have I none than [3]this, to 4
hear of my children walking in the truth.
Beloved, thou doest a faithful work in whatsoever 5
thou doest toward them that are brethren and stran-
gers withal; who bare witness to thy love before the 6
church: whom thou wilt do well to set forward on
their journey worthily of God: because that for the 7
sake of the Name they went forth, taking nothing
of the Gentiles. We therefore ought to welcome 8
such, that we may be fellow-workers with the truth†.
I wrote somewhat unto the church: but Diotre- 9
phes, who loveth to have the preeminence among
them, receiveth us not. Therefore, if I come, I will 10
bring to remembrance his works which he doeth,
prating against us with wicked words: and not con-
tent therewith, neither doth he himself receive the
brethren, and them that would he forbiddeth, and
casteth *them* out of the church. Beloved, imitate 11
not that which is evil, but that which is good. He
that doeth good is of God: he that doeth evil hath
not seen God. Demetrius hath the witness of all 12
men, and of the truth itself: yea, we also bear wit-
ness; and thou knowest that our witness is true.
I had many things to write unto thee, but I am 13
unwilling to write *them* to thee with ink and pen:
but I hope shortly to see thee, and we shall speak 14
face to face. Peace *be* unto thee. The friends sa-
lute thee. Salute the friends by name.

1 Or, *rejoice greatly, when brethren come and bear witness*
2 Some ancient authorities read *grace.**
3 Or, *these* things, *that I may hear*

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* Dele marg. 2.—*Am. Com.*

† For "with the truth" read "for the truth"—*Am. Com.*

ΙΩΑΝΟΥ Γ

1 Ο ΠΡΕΣΒΥΤΕΡΟΣ Γαίῳ τῷ ἀγαπητῷ, ὃν ἐγὼ ἀγαπῶ
ἐν ἀληθείᾳ.
2 Ἀγαπητέ, περὶ πάντων εὔχομαί σε εὐοδοῦσθαι καὶ
3 ὑγιαίνειν, καθὼς εὐοδοῦταί σου ἡ ψυχή. ἐχάρην γὰρ λίαν
ἐρχομένων ἀδελφῶν καὶ μαρτυρούντων σου τῇ ἀληθείᾳ,
4 καθὼς σὺ ἐν ἀληθείᾳ περιπατεῖς. μειζοτέραν τούτων
οὐκ ἔχω ⌜χάριν⌝, ἵνα ἀκούω τὰ ἐμὰ τέκνα ἐν τῇ ἀληθείᾳ χαράν
5 περιπατοῦντα. Ἀγαπητέ, πιστὸν ποιεῖς ὃ ἐὰν
6 ἐργάσῃ εἰς τοὺς ἀδελφοὺς καὶ τοῦτο ξένους, οἳ ἐμαρτύρη-
σάν σου τῇ ἀγάπῃ ἐνώπιον ἐκκλησίας, οὓς καλῶς ποιή-
7 σεις προπέμψας ἀξίως τοῦ θεοῦ· ὑπὲρ γὰρ τοῦ ὀνόματος
8 ἐξῆλθαν μηδὲν λαμβάνοντες ἀπὸ τῶν ἐθνικῶν. ἡμεῖς
οὖν ὀφείλομεν ὑπολαμβάνειν τοὺς τοιούτους, ἵνα συνεργοὶ
γινώμεθα τῇ ἀληθείᾳ.
9 Ἔγραψά τι τῇ ἐκκλησίᾳ· ἀλλ' ὁ φιλοπρωτεύων αὐτῶν
10 Διοτρέφης οὐκ ἐπιδέχεται ἡμᾶς. διὰ τοῦτο, ἐὰν ἔλθω,
ὑπομνήσω αὐτοῦ τὰ ἔργα ἃ ποιεῖ, λόγοις πονηροῖς φλυα-
ρῶν ἡμᾶς, καὶ μὴ ἀρκούμενος ἐπὶ τούτοις οὔτε αὐτὸς
ἐπιδέχεται τοὺς ἀδελφοὺς καὶ τοὺς βουλομένους κωλύει
καὶ ἐκ τῆς ἐκκλησίας ἐκβάλλει.
11 Ἀγαπητέ, μὴ μιμοῦ τὸ κακὸν ἀλλὰ τὸ ἀγαθόν. ὁ ἀγα-
θοποιῶν ἐκ τοῦ θεοῦ ἐστίν· ὁ κακοποιῶν οὐχ ἑώρακεν τὸν
12 θεόν. Δημητρίῳ μεμαρτύρηται ὑπὸ πάντων καὶ ὑπὸ αὐτῆς
τῆς ἀληθείας· καὶ ἡμεῖς δὲ μαρτυροῦμεν, καὶ οἶδας ὅτι
ἡ μαρτυρία ἡμῶν ἀληθής ἐστιν.
13 Πολλὰ εἶχον γράψαι σοι, ἀλλ' οὐ θέλω διὰ μέλανος
14 καὶ καλάμου σοι γράφειν· ἐλπίζω δὲ εὐθέως σε ἰδεῖν,
15 καὶ στόμα πρὸς στόμα λαλήσομεν. Εἰρήνη σοι. ἀσπά-
ζονταί σε οἱ φίλοι. ἀσπάζου τοὺς φίλους κατ' ὄνομα.

ΙΟΥΔΑ

ΙΟΥΔΑΣ Ἰησοῦ Χριστοῦ δοῦλος, ἀδελφὸς δὲ Ἰακώ- 1
Ap.† βου, τοῖς ⌜ἐν θεῷ πατρὶ ἠγαπημένοις καὶ⌝ Ἰησοῦ Χριστῷ
τετηρημένοις κλητοῖς· ἔλεος ὑμῖν καὶ εἰρήνη καὶ ἀγάπη 2
πληθυνθείη.
Ἀγαπητοί, πᾶσαν σπουδὴν ποιούμενος γράφειν ὑμῖν 3
περὶ τῆς κοινῆς ἡμῶν σωτηρίας ἀνάγκην ἔσχον γράψαι
ὑμῖν παρακαλῶν ἐπαγωνίζεσθαι τῇ ἅπαξ παραδοθείσῃ
τοῖς ἁγίοις πίστει. παρεισεδύησαν γάρ τινες ἄνθρωποι, οἱ 4
πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρίμα, ἀσεβεῖς, τὴν
τοῦ θεοῦ ἡμῶν χάριτα μετατιθέντες εἰς ἀσέλγειαν καὶ τὸν
μόνον δεσπότην καὶ κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνού-
μενοι. Ὑπομνῆσαι δὲ ὑμᾶς βούλομαι, εἰδότας 5
Ap.† | Ἰησοῦς Ap.† ἅπαξ ⌜πάντα⌝, ὅτι ⌜Κύριος⌝ λαὸν ἐκ γῆς Αἰγύπτου σώσας
τὸ δεύτερον τοὺς μὴ πιστεύσαντας ἀπώλεσεν, ἀγγέλους 6
τε τοὺς μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχὴν ἀλλὰ ἀπολι-
πόντας τὸ ἴδιον οἰκητήριον εἰς κρίσιν μεγάλης ἡμέρας
Ap. δεσμοῖς ἀϊδίοις ὑπὸ ζόφον τετήρηκεν· ὡς Σόδομα καὶ 7
Γόμορρα καὶ αἱ περὶ αὐτὰς πόλεις, τὸν ὅμοιον τρόπον
τούτοις ἐκπορνεύσασαι καὶ ἀπελθοῦσαι ὀπίσω σαρκὸς
ἑτέρας, πρόκεινται δεῖγμα πυρὸς αἰωνίου δίκην ὑπέχου-
σαι. Ὁμοίως μέντοι καὶ οὗτοι ἐνυπνιαζόμενοι 8
σάρκα μὲν μιαίνουσιν, κυριότητα δὲ ἀθετοῦσιν, δόξας δὲ
βλασφημοῦσιν. Ὁ δὲ ΜΙΧΑΗΛ ὁ ἈΡΧΆΓΓΕΛΟΣ, ὅτε τῷ 9
διαβόλῳ διακρινόμενος διελέγετο περὶ τοῦ Μωυσέως σώ-
ματος, οὐκ ἐτόλμησεν κρίσιν ἐπενεγκεῖν βλασφημίας,

THE GENERAL EPISTLE OF

JUDE.

1 JUDAS*, a [1]servant of Jesus Christ, and brother of
James, [2]to them that are called, beloved in God the
2 Father, and kept for Jesus Christ: Mercy unto you
and peace and love be multiplied.
3 Beloved, while I was giving all diligence to write
unto you of our common salvation, I was constrain-
ed to write unto you exhorting you to contend ear-
nestly for the faith which was once for all delivered
4 unto the saints. For there are certain men crept in
privily, *even* they who were of old set forth† unto this
condemnation, ungodly men, turning the grace of
our God into lasciviousness, and denying [3]our only
Master and Lord, Jesus Christ.
5 Now I desire to put you in remembrance, though
ye know all things once for all, how that [4]the Lord,
having saved a people out of the land of Egypt,
6 [5]afterward destroyed them that believed not. And
angels which kept not their own principality, but
left their proper habitation, he hath kept in ever-
lasting bonds under darkness unto the judgement
7 of the great day. Even as Sodom and Gomorrah,
and the cities about them, having in like manner
with these given themselves over to fornication, and
gone after strange flesh, are set forth [6]as an example,
8 suffering the punishment of eternal fire. Yet in
like manner these also in their dreamings defile the
flesh, and set at nought dominion, and rail at [7]digni-
9 ties. But Michael the archangel, when contending
with the devil he disputed about the body of Moses,
durst not bring against him a railing judgement,

1 Gr. *bondservant.*
2 Or, *to them that are beloved in God the Father, and kept for Jesus Christ,* being *called*
3 Or, *the only Master, and our Lord Jesus Christ*
4 Many very ancient authorities read *Jesus.*
5 Gr. *the second time.*
6 Or, *as an example of eternal fire, suffering punishment.*
7 Gr. *glories.*

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* For "Judas" read "Jude" and add marg. Gr. *Judas.—Am. Com.*
† For "set forth" read "written of beforehand" putting the present text into the marg.—*Am. Com.*

but said, The Lord rebuke thee. But these rail at 10
whatsoever things they know not: and what they
understand naturally, like the creatures without rea-
son, in these things are they [1]destroyed. Woe unto 11
them! for they went in the way of Cain, and [2]ran
riotously in the error of Balaam for hire, and per-
ished in the gainsaying of Korah. These are they 12
who are [3]hidden rocks in your love-feasts when
they feast with you, shepherds that without fear
feed themselves; clouds without water, carried along
by winds; autumn trees without fruit, twice dead,
plucked up by the roots; wild waves of the sea, 13
foaming out their own [4]shame; wandering stars, for
whom the blackness of darkness hath been reserved
for ever. And to these also Enoch, the seventh 14
from Adam, prophesied, saying, Behold, the Lord
came with [5]ten thousands of his holy ones, to exe- 15
cute judgement upon all, and to convict all the un-
godly of all their works of ungodliness which they
have ungodly wrought, and of all the hard things
which ungodly sinners have spoken against him.
These are murmurers, complainers, walking after 16
their lusts (and their mouth speaketh great swelling
words), shewing respect of persons for the sake of
advantage.

But ye, beloved, remember ye the words which 17
have been spoken before by the apostles of our Lord
Jesus Christ; how that they said to you, In the last 18
time there shall be mockers, walking after [6]their
own ungodly lusts. These are they who make 19
separations, [7]sensual, having not the Spirit. But 20
ye, beloved, building up yourselves on your most
holy faith, praying in the Holy Spirit, keep your- 21
selves in the love of God, looking for the mercy of
our Lord Jesus Christ unto eternal life. [8]And on 22
some* have mercy, [9]who are in doubt; and some save, 23
snatching them out of the fire; and on some have
mercy with fear; hating even the garment spotted
by the flesh.

1 Or, *corrupted*
2 Or, *cast themselves away through*
3 Or, *spots*
4 Gr. *shames.*
5 Gr. *his holy myriads.*
6 Gr. *their own lusts of ungodlinesses.*
7 Or, *natural* Or, *animal*
8 The Greek text in this passage (*And . . . fire*) is somewhat uncertain.
9 Or, *while they dispute with you*

* Against "And on some" etc. add the marg. Some ancient authorities read *And some refute while they dispute with you.—Am. Com.*

10 ἀλλὰ εἶπεν Ἐπιτιμήσαι σοι Κύριος. Οὗτοι δὲ ὅσα
μὲν οὐκ οἴδασιν βλασφημοῦσιν, ὅσα δὲ φυσικῶς ὡς
11 τὰ ἄλογα ζῷα ἐπίστανται, ἐν τούτοις φθείρονται. οὐαὶ
αὐτοῖς, ὅτι τῇ ὁδῷ τοῦ Καὶν ἐπορεύθησαν, καὶ τῇ πλάνῃ
τοῦ Βαλαὰμ μισθοῦ ἐξεχύθησαν, καὶ τῇ ἀντιλογίᾳ τοῦ
12 Κορὲ ἀπώλοντο. οὗτοί εἰσιν οἱ ἐν ταῖς ἀγάπαις ὑμῶν σπι-
λάδες συνευωχούμενοι, ἀφόβως ἑαυτοὺς ποιμαίνοντες,
νεφέλαι ἄνυδροι ὑπὸ ἀνέμων παραφερόμεναι, δένδρα
13 φθινοπωρινὰ ἄκαρπα δὶς ἀποθανόντα ἐκριζωθέντα, κύματα
ἄγρια θαλάσσης ἐπαφρίζοντα τὰς ἑαυτῶν αἰσχύνας, ἀστέ-
ρες ⸢πλανῆται οἷς ὁ ζόφος τοῦ⸣ σκότους εἰς αἰῶνα τετήρη- πλάνητες οἷς ζο
14 ται. Ἐπροφήτευσεν δὲ καὶ τούτοις ἕβδομος φος
ἀπὸ Ἀδὰμ Ἑνὼχ λέγων Ἰδοὺ ἦλθεν Κύριος ἐν ἁγίαις
15 μυριάσιν αὐτοῦ, ποιῆσαι κρίσιν κατὰ πάντων καὶ ἐλέγξαι
πάντας τοὺς ἀσεβεῖς περὶ πάντων τῶν ἔργων ἀσεβείας
αὐτῶν ὧν ἠσέβησαν καὶ περὶ πάντων τῶν σκληρῶν ὧν
16 ἐλάλησαν κατ᾽ αὐτοῦ ἁμαρτωλοὶ ἀσεβεῖς. Οὗ-
τοί εἰσιν γογγυσταί, μεμψίμοιροι, κατὰ τὰς ἐπιθυμίας
αὐτῶν πορευόμενοι, καὶ τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα,
θαυμάζοντες πρόσωπα ὠφελίας χάριν.

17 Ὑμεῖς δέ, ἀγαπητοί, μνήσθητε τῶν ῥημάτων τῶν προει-
ρημένων ὑπὸ τῶν ἀποστόλων τοῦ κυρίου ἡμῶν Ἰησοῦ
18 Χριστοῦ· ὅτι ἔλεγον ὑμῖν Ἐπ᾽ ἐσχάτου χρόνου ἔσονται
ἐμπαῖκται κατὰ τὰς ἑαυτῶν ἐπιθυμίας πορευόμενοι τῶν
19 ἀσεβειῶν. Οὗτοί εἰσιν οἱ ἀποδιορίζοντες, ψυχικοί, πνεῦ-
20 μα μὴ ἔχοντες. Ὑμεῖς δέ, ἀγαπητοί, ἐποικοδομοῦντες
ἑαυτοὺς τῇ ἁγιωτάτῃ ὑμῶν πίστει, ἐν πνεύματι ἁγίῳ
21 προσευχόμενοι, ἑαυτοὺς ἐν ἀγάπῃ θεοῦ τηρήσατε προσ-
δεχόμενοι τὸ ἔλεος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
22 εἰς ζωὴν αἰώνιον. Καὶ οὓς μὲν ⸢ἐλεᾶτε διακρινομένους Ap.+
23 σώζετε ἐκ πυρὸς ἁρπάζοντες, οὓς δὲ ἐλεᾶτε⸣ ἐν φόβῳ,
μισοῦντες καὶ τὸν ἀπὸ τῆς σαρκὸς ἐσπιλωμένον
χιτῶνα.

Τῷ δὲ δυναμένῳ φυλάξαι ὑμᾶς ἀπταίστους καὶ 24
στῆσαι κατενώπιον τῆς δόξης αὐτοῦ ἀμώμους ἐν ἀγαλ-
λιάσει μόνῳ θεῷ σωτῆρι ἡμῶν διὰ Ἰησοῦ Χριστοῦ 25
τοῦ κυρίου ἡμῶν δόξα μεγαλωσύνη κράτος καὶ ἐξουσία
πρὸ παντὸς τοῦ αἰῶνος καὶ νῦν καὶ εἰς πάντας τοὺς
αἰῶνας· ἀμήν.

24 Now unto him that is able to guard you from
stumbling, and to set you before the presence of his
25 glory without blemish in exceeding joy, to the only
God our Saviour, through Jesus Christ our Lord, *be*
glory, majesty, dominion and power, before all time,
and now, and [1]for evermore. Amen.

1 Gr. *unto all the ages.*

ΕΠΙΣΤΟΛΑΙ ΠΑΥΛΟΥ

THE EPISTLE OF PAUL THE APOSTLE

TO THE

ROMANS.

PAUL, a [1]servant of Jesus Christ, called *to be* an **1**
apostle, separated unto the gospel of God, which he 2
promised afore [2]by his prophets in the holy script-
ures, concerning his Son, who was born of the seed 3
of David according to the flesh, who was [3]declared 4
to be the Son of God [4]with power, according to the
spirit of holiness, by the resurrection of the dead;
even Jesus Christ our Lord, through whom we re- 5
ceived grace and apostleship, unto obedience [5]of
faith among all the nations, for his name's sake:
among whom are ye also, called *to be* Jesus Christ's: 6
to all that are in Rome, beloved of God, called *to be* 7
saints: Grace to you and peace from God our Fa-
ther and the Lord Jesus Christ.

First, I thank my God through Jesus Christ for 8
you all, [6]that your faith is proclaimed throughout
the whole world. For God is my witness, whom I 9
serve in my spirit in the gospel of his Son, how un-
ceasingly I make mention of you, always in my
prayers making request, if by any means now at 10
length I may be prospered [7]by the will of God to
come unto you. For I long to see you, that I may 11
impart unto you some spiritual gift, to the end ye
may be established; that is, that I with you may be 12
comforted in you, each of us by the other's faith,

1 Gr. *bondservant.*
2 Or, *through*
3 Gr. *determined.*
4 Or, *in*
5 Or, *to the faith*
6 Or, *because*
7 Gr. *in.*

ΠΡΟΣ ΡΩΜΑΙΟΥΣ

1 ΠΑΥΛΟΣ δοῦλος ⌜Ἰησοῦ Χριστοῦ⌝, κλητὸς ἀπόστολος, Χριστοῦ Ἰησο
2 ἀφωρισμένος εἰς εὐαγγέλιον θεοῦ ὃ προεπηγγείλατο διὰ
3 τῶν προφητῶν αὐτοῦ ἐν γραφαῖς ἁγίαις περὶ τοῦ υἱοῦ
αὐτοῦ, τοῦ γενομένου ἐκ σπέρματος Δαυεὶδ κατὰ σάρκα,
4 τοῦ ὁρισθέντος υἱοῦ θεοῦ ἐν δυνάμει κατὰ πνεῦμα ἁγιωσύ-
νης ἐξ ἀναστάσεως νεκρῶν, Ἰησοῦ Χριστοῦ τοῦ κυρίου
5 ἡμῶν, δι' οὗ ἐλάβομεν χάριν καὶ ἀποστολὴν εἰς ὑπα-
κοὴν πίστεως ἐν πᾶσιν τοῖς ἔθνεσιν ὑπὲρ τοῦ ὀνόματος
6 αὐτοῦ, ἐν οἷς ἐστὲ καὶ ὑμεῖς κλητοὶ Ἰησοῦ Χριστοῦ,
7 πᾶσιν τοῖς οὖσιν ἐν Ῥώμῃ ἀγαπητοῖς θεοῦ, κλητοῖς ἁγίοις· Ἀρ.
χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου
Ἰησοῦ Χριστοῦ.

8 Πρῶτον μὲν εὐχαριστῶ τῷ θεῷ μου διὰ Ἰησοῦ
Χριστοῦ περὶ πάντων ὑμῶν, ὅτι ἡ πίστις ὑμῶν καταγγέλ-
9 λεται ἐν ὅλῳ τῷ κόσμῳ. μάρτυς γάρ μού ἐστιν ὁ θεός,
ᾧ λατρεύω ἐν τῷ πνεύματί μου ἐν τῷ εὐαγγελίῳ τοῦ
10 υἱοῦ αὐτοῦ, ὡς ἀδιαλείπτως μνείαν ὑμῶν ποιοῦμαι πάν-
τοτε ἐπὶ τῶν προσευχῶν μου, δεόμενος εἴ πως ἤδη ποτὲ
εὐοδωθήσομαι ἐν τῷ θελήματι τοῦ θεοῦ ἐλθεῖν πρὸς ὑμᾶς.
11 ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς, ἵνα τι μεταδῶ χάρισμα ὑμῖν
12 πνευματικὸν εἰς τὸ στηριχθῆναι ὑμᾶς, τοῦτο δέ ἐστιν
συνπαρακληθῆναι ἐν ὑμῖν διὰ τῆς ἐν ἀλλήλοις πίστεως

ὑμῶν τε καὶ ἐμοῦ. οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι 13
πολλάκις προεθέμην ἐλθεῖν πρὸς ὑμᾶς, καὶ ἐκωλύθην ἄχρι
τοῦ δεῦρο, ἵνα τινὰ καρπὸν σχῶ καὶ ἐν ὑμῖν καθὼς
καὶ ἐν τοῖς λοιποῖς ἔθνεσιν. Ἕλλησίν 14
τε καὶ βαρβάροις, σοφοῖς τε καὶ ἀνοήτοις ὀφειλέτης εἰμί·
Ap. οὕτω τὸ κατ᾽ ἐμὲ πρόθυμον καὶ ὑμῖν τοῖς ἐν Ῥώμῃ εὐαγ- 15
γελίσασθαι. οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον, δύναμις 16
γὰρ θεοῦ ἐστὶν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, Ἰουδαίῳ
τε [πρῶτον] καὶ Ἕλληνι· δικαιοσύνη γὰρ θεοῦ ἐν αὐτῷ 17
ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν, καθὼς γέγραπται
Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται.

Ἀποκαλύπτεται γὰρ ὀργὴ θεοῦ ἀπ᾽ οὐρανοῦ ἐπὶ 18
πᾶσαν ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων τῶν τὴν ἀλήθειαν
ἐν ἀδικίᾳ κατεχόντων, διότι τὸ γνωστὸν τοῦ θεοῦ φανερόν 19
ἐστιν ἐν αὐτοῖς, ὁ θεὸς γὰρ αὐτοῖς ἐφανέρωσεν. τὰ 20
γὰρ ἀόρατα αὐτοῦ ἀπὸ κτίσεως κόσμου τοῖς ποιήμασιν
νοούμενα καθορᾶται, ἥ τε ἀΐδιος αὐτοῦ δύναμις καὶ
θειότης, εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους, διότι γνόντες 21
τὸν θεὸν οὐχ ὡς θεὸν ἐδόξασαν ἢ ηὐχαρίστησαν, ἀλλὰ
ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν καὶ ἐσκοτίσθη
ἡ ἀσύνετος αὐτῶν καρδία· φάσκοντες εἶναι σοφοὶ ἐμω- 22
ράνθησαν, καὶ ἤλλαξαν τὴν δόξαν τοῦ ἀφθάρτου θεοῦ 23
ἐν ὁμοιώματι εἰκόνος φθαρτοῦ ἀνθρώπου καὶ πετεινῶν
καὶ τετραπόδων καὶ ἑρπετῶν. Διὸ παρέδωκεν 24
αὐτοὺς ὁ θεὸς ἐν ταῖς ἐπιθυμίαις τῶν καρδιῶν αὐτῶν
εἰς ἀκαθαρσίαν τοῦ ἀτιμάζεσθαι τὰ σώματα αὐτῶν ἐν
αὐτοῖς, οἵτινες μετήλλαξαν τὴν ἀλήθειαν τοῦ θεοῦ ἐν τῷ 25
ψεύδει, καὶ ἐσεβάσθησαν καὶ ἐλάτρευσαν τῇ κτίσει παρὰ
τὸν κτίσαντα, ὅς ἐστιν εὐλογητὸς εἰς τοὺς αἰῶνας· ἀμήν.
Διὰ τοῦτο παρέδωκεν αὐτοὺς ὁ θεὸς εἰς πάθη ἀτιμίας· 26
αἵ τε γὰρ θήλειαι αὐτῶν μετήλλαξαν τὴν φυσικὴν χρῆσιν
εἰς τὴν παρὰ φύσιν, ὁμοίως τε καὶ οἱ ἄρσενες ἀφέντες τὴν 27
φυσικὴν χρῆσιν τῆς θηλείας ἐξεκαύθησαν ἐν τῇ ὀρέξει

13 both yours and mine. And I would not have you
ignorant, brethren, that oftentimes I purposed to
come unto you (and was hindered hitherto), that I
might have some fruit in you also, even as in the
14 rest of the Gentiles. I am debtor both to Greeks
and to Barbarians, both to the wise and to the fool-
15 ish. So, as much as in me is, I am ready to preach
16 the gospel to you also that are in Rome. For I am
not ashamed of the gospel: for it is the power of
God unto salvation to every one that believeth; to
17 the Jew first, and also to the Greek. For therein is
revealed a righteousness of God [1]by faith* unto faith: as it is written, But the righteous shall live [1]by faith*. — [1] Gr. *from.*

18 For [2]the wrath of God is revealed from heaven — [2] Or, *a wrath*
against all ungodliness and unrighteousness of men,
19 who [3]hold down† the truth in unrighteousness; be- — [3] Or, *hold the truth*
cause that which may be known of God is manifest
20 in them; for God manifested it unto them. For
the invisible things of him since the creation of the
world are clearly seen, being perceived through the
things that are made, *even* his everlasting power
and divinity; [4]that they may be without excuse: — [4] Or, *so that they are*
21 because that, knowing God, they glorified him not
as God, neither gave thanks; but became vain in
their reasonings, and their senseless heart was dark-
22 ened. Professing themselves to be wise, they be-
23 came fools, and changed the glory of the incorrup-
tible God for the likeness of an image of corruptible
man, and of birds, and fourfooted beasts, and creep-
ing things.

24 Wherefore God gave them up in the lusts of their
hearts unto uncleanness, that their bodies should be
25 dishonoured among themselves: for that they ex-
changed the truth of God for a lie, and worshipped
and served the creature rather than the Creator, who
is blessed [5]for ever. Amen. — [5] Gr. *unto the ages.*

26 For this cause God gave them up unto [6]vile pas- — [6] Gr. *passions of dishonour.*
sions: for their women changed the natural use
27 into that which is against nature: and likewise also
the men, leaving the natural use of the woman, burn-
ed in their lust

* For "by faith" read "from faith" and omit the marg.—*Am. Com.*

† For "hold down" read "hinder"—*Am Com.*

one toward another, men with men working un-
seemliness, and receiving in themselves that recom-
pense of their error which was due.
And even as they [1]refused to have God in *their* 28
knowledge, God gave them up unto a reprobate
mind, to do those things which are not fitting; being 29
filled with all unrighteousness, wickedness, covet-
ousness, maliciousness; full of envy, murder, strife,
deceit, malignity; whisperers, backbiters, [2]hateful to 30
God, insolent, haughty, boastful, inventors of evil
things, disobedient to parents, without understand- 31
ing, covenant-breakers, without natural affection,
unmerciful: who, knowing the ordinance of God, 32
that they which practise such things are worthy of
death, not only do the same, but also consent with
them that practise them.

2
Wherefore thou art without excuse, O man, whoso-
ever thou art that judgest: for wherein thou judgest
[3]another, thou condemnest thyself; for thou that
judgest dost practise the same things. [4]And we 2
know that the judgement of God is according to truth
against them that practise such things. And reckon- 3
est thou this, O man, who judgest them that practise
such things, and doest the same, that thou shalt es-
cape the judgement of God? Or despisest thou the 4
riches of his goodness and forbearance and longsuf-
fering, not knowing that the goodness of God leadeth
thee to repentance? but after thy hardness and im- 5
penitent heart treasurest up for thyself wrath in the
day of wrath and revelation of the righteous judge-
ment of God; who will render to every man accord- 6
ing to his works: to them that by patience in well- 7
doing seek for glory and honour and incorruption,
eternal life: but unto them that are factious, and 8
obey not the truth, but obey unrighteousness, *shall be*
wrath and indignation, tribulation and anguish, upon 9
every soul of man that worketh evil, of the Jew first,
and also of the Greek; but glory and honour and 10
peace to every man that worketh good, to the Jew
first, and also to the Greek: for there is no respect of 11
persons with God. For as many as 12

1 Gr. *did not approve.*
2 Or, *haters of God*
3 Gr. *the other.*
4 Many ancient authorities read *For.*

αὐτῶν εἰς ἀλλήλους ἄρσενες ἐν ἄρσεσιν, τὴν ἀσχημο-
σύνην κατεργαζόμενοι καὶ τὴν ἀντιμισθίαν ἣν ἔδει τῆς
28 πλάνης αὐτῶν ἐν αὐτοῖς ἀπολαμβάνοντες. Καὶ καθὼς
οὐκ ἐδοκίμασαν τὸν θεὸν ἔχειν ἐν ἐπιγνώσει, παρέδω-
κεν αὐτοὺς ὁ θεὸς εἰς ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ καθή-
29 κοντα, πεπληρωμένους πάσῃ ἀδικίᾳ ⸀πονηρίᾳ πλεονεξίᾳ κακίᾳ πονηρίᾳ πλε-
κακίᾳ⸃, μεστοὺς φθόνου φόνου ἔριδος δόλου κακοηθίας, ονεξίᾳ τ'. πονηρίᾳ
30 ψιθυριστάς, καταλάλους, θεοστυγεῖς, ὑβριστάς, ὑπερηφά- κακίᾳ πλεονεξίᾳ
νους, ἀλαζόνας, ἐφευρετὰς κακῶν, γονεῦσιν ἀπειθεῖς,
31 ἀσυνέτους, ἀσυνθέτους, ἀστόργους, ἀνελεήμονας· οἵτινες
32 τὸ δικαίωμα τοῦ θεοῦ ⸀ἐπιγνόντες⸃, ⸀ὅτι οἱ τὰ τοιαῦτα ἐπιγινώσκοντες |
πράσσοντες ἄξιοι θανάτου εἰσίν, οὐ μόνον αὐτὰ ποιοῦσιν *Ap.*†
ἀλλὰ καὶ συνευδοκοῦσιν τοῖς⸃ πράσσουσιν.

1 Διὸ ἀναπολόγητος εἶ, ὦ ἄνθρωπε πᾶς ὁ κρίνων· ἐν ᾧ
γὰρ κρίνεις τὸν ἕτερον, σεαυτὸν κατακρίνεις, τὰ γὰρ αὐτὰ
2 πράσσεις ὁ κρίνων· οἴδαμεν ⸀δὲ⸃ ὅτι τὸ κρίμα τοῦ θεοῦ γάρ
ἐστὶν κατὰ ἀλήθειαν ἐπὶ τοὺς τὰ τοιαῦτα πράσσοντας.
3 λογίζῃ δὲ τοῦτο, ὦ ἄνθρωπε ὁ κρίνων τοὺς τὰ τοιαῦτα
πράσσοντας καὶ ποιῶν αὐτά, ὅτι σὺ ἐκφεύξῃ τὸ κρίμα τοῦ
4 θεοῦ; ἢ τοῦ πλούτου τῆς χρηστότητος αὐτοῦ καὶ τῆς ἀνο-
χῆς καὶ τῆς μακροθυμίας καταφρονεῖς, ἀγνοῶν ὅτι τὸ
5 χρηστὸν τοῦ θεοῦ εἰς μετάνοιάν σε ἄγει; κατὰ δὲ τὴν
σκληρότητά σου καὶ ἀμετανόητον καρδίαν θησαυρίζεις
σεαυτῷ ὀργὴν ἐν ἡμέρᾳ ὀργῆς καὶ ἀποκαλύψεως δικαιο-
6 κρισίας τοῦ θεοῦ, ὃς ἀποδώσει ἑκάστῳ κατὰ τὰ ἔργα
7 αὐτοῦ· τοῖς μὲν καθ' ὑπομονὴν ἔργου ἀγαθοῦ δόξαν καὶ
8 τιμὴν καὶ ἀφθαρσίαν ζητοῦσιν ζωὴν αἰώνιον· τοῖς δὲ ἐξ
ἐριθίας καὶ ἀπειθοῦσι τῇ ἀληθείᾳ πειθομένοις δὲ τῇ ἀδικίᾳ
9 ὀργὴ καὶ θυμός, θλίψις καὶ στενοχωρία, ἐπὶ πᾶσαν ψυχὴν
ἀνθρώπου τοῦ κατεργαζομένου τὸ κακόν, Ἰουδαίου τε πρῶ-
10 τον καὶ Ἕλληνος· δόξα δὲ καὶ τιμὴ καὶ εἰρήνη παντὶ τῷ
11 ἐργαζομένῳ τὸ ἀγαθόν, Ἰουδαίῳ τε πρῶτον καὶ Ἕλληνι· οὐ
12 γάρ ἐστιν προσωποληψία παρὰ τῷ θεῷ. Ὅσοι

γὰρ ἀνόμως ἥμαρτον, ἀνόμως καὶ ἀπολοῦνται· καὶ ὅσοι ἐν
νόμῳ ἥμαρτον, διὰ νόμου κριθήσονται· οὐ γὰρ οἱ ἀκροαταὶ 13
νόμου δίκαιοι παρὰ [τῷ] θεῷ, ἀλλ᾽ οἱ ποιηταὶ νόμου δικαιω-
θήσονται. ὅταν γὰρ ἔθνη τὰ μὴ νόμον ἔχοντα φύσει τὰ 14
τοῦ νόμου ποιῶσιν, οὗτοι νόμον μὴ ἔχοντες ἑαυτοῖς εἰσὶν
νόμος· οἵτινες ἐνδείκνυνται τὸ ἔργον τοῦ νόμου γραπτὸν ἐν 15
ταῖς καρδίαις αὐτῶν, συνμαρτυρούσης αὐτῶν τῆς συνειδή-
σεως καὶ μεταξὺ ἀλλήλων τῶν λογισμῶν κατηγορούντων ἢ
ιέρᾳ ᾗ ν. ἡμέρᾳ καὶ ἀπολογουμένων, ἐν ⸀ᾗ. ἡμέρᾳ⸃ ⸀κρίνει⸃ ὁ θεὸς τὰ κρυπτὰ 16
ε | κρινεῖ
Ἰησοῦ Χριστοῦ τῶν ἀνθρώπων κατὰ τὸ εὐαγγέλιόν μου διὰ ⸀Χριστοῦ Ἰησοῦ⸃.

Εἰ δὲ σὺ Ἰουδαῖος ἐπονομάζῃ καὶ ἐπαναπαύῃ νόμῳ καὶ 17
καυχᾶσαι ἐν θεῷ καὶ γινώσκεις τὸ θέλημα καὶ δοκιμάζεις 18
τὰ διαφέροντα κατηχούμενος ἐκ τοῦ νόμου, πέποιθάς τε 19
σεαυτὸν ὁδηγὸν εἶναι τυφλῶν, φῶς τῶν ἐν σκότει, παιδευ- 20
τὴν ἀφρόνων, διδάσκαλον νηπίων, ἔχοντα τὴν μόρφωσιν
τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ νόμῳ,— ὁ οὖν διδάσκων 21
ἕτερον σεαυτὸν οὐ διδάσκεις; ὁ κηρύσσων μὴ κλέπτειν
κλέπτεις; ὁ λέγων μὴ μοιχεύειν μοιχεύεις; ὁ βδελυσσό- 22
μενος τὰ εἴδωλα ἱεροσυλεῖς; ὃς ἐν νόμῳ καυχᾶσαι, διὰ τῆς 23
παραβάσεως τοῦ νόμου τὸν θεὸν ἀτιμάζεις; τὸ γὰρ ὌΝΟΜΑ 24
ΤΟΥ͂ ΘΕΟΥ͂ ΔΙ᾽ ὙΜΑ͂C ΒΛΑCΦΗΜΕΙ͂ΤΑΙ ἘΝ ΤΟΙ͂C ἜΘΝΕCΙΝ,
καθὼς γέγραπται. περιτομὴ μὲν γὰρ ὠφελεῖ ἐὰν νόμον 25
πράσσῃς· ἐὰν δὲ παραβάτης νόμου ᾖς, ἡ περιτομή σου
ἀκροβυστία γέγονεν. ἐὰν οὖν ἡ ἀκροβυστία τὰ δικαιώ- 26
ματα τοῦ νόμου φυλάσσῃ, οὐχ ἡ ἀκροβυστία αὐτοῦ εἰς
περιτομὴν λογισθήσεται; καὶ κρινεῖ ἡ ἐκ φύσεως ἀκρο- 27
βυστία τὸν νόμον τελοῦσα σὲ τὸν διὰ γράμματος καὶ
περιτομῆς παραβάτην νόμου. οὐ γὰρ ὁ ἐν τῷ φανερῷ 28
Ἰουδαῖός ἐστιν, οὐδὲ ἡ ἐν τῷ φανερῷ ἐν σαρκὶ περιτομή·
ἀλλ᾽ ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος, καὶ περιτομὴ καρδίας ἐν 29
πνεύματι οὐ γράμματι, οὗ ὁ ἔπαινος οὐκ ἐξ ἀνθρώπων
ἀλλ᾽ ἐκ τοῦ θεοῦ. Τί οὖν τὸ περισσὸν τοῦ Ἰου- 1
δαίου, ἢ τίς ἡ ὠφελία τῆς περιτομῆς; πολὺ κατὰ πάντα 2

have sinned* without law shall also perish without law: and
as many as have sinned* under law shall be judged by law;
13 for not the hearers of a law† are [1]just before God, but the [1] Or, *righteous*
14 doers of a law† shall be [2]justified: ‡for when Gentiles which [2] Or, *accounted righteous*
have no§ law do by nature the things of the law, these, hav-
15 ing no‖ law, are a law unto themselves; in that they shew the
work of the law written in their hearts, their conscience bear-
ing witness therewith, and their [3]thoughts¶ one with another [3] Or, *reasonings*
16 accusing or else excusing *them*; in the day when God [4]shall [4] Or, *judgeth*
judge the secrets of men, according to my gospel, by Jesus
Christ.
17 But if thou bearest the name of a Jew, and restest upon [5] Or, *a law*
18 [5]the law, and gloriest in God, and knowest [6]his will, and [7]ap- [6] Or, *the Will* [7] Or, *provest*** *the things that differ*
provest the things that are excellent, being instructed out of
19 the law, and art confident that thou thyself art a guide of the
20 blind, a light of them that are in darkness, [8]a corrector of the [8] Or, *an instructor*
foolish, a teacher of babes, having in the law the form of
21 knowledge and of the truth; thou therefore that teachest
another, teachest thou not thyself? thou that preachest a
22 man should not steal, dost thou steal? thou that sayest a
man should not commit adultery, dost thou commit adulte-
23 ry? thou that abhorrest idols, dost thou [9]rob temples? thou [9] Or, *commit sacrilege*††
who gloriest in [5]the law, through thy transgression of the law
24 dishonourest thou God? For the name of God is blasphemed
25 among the Gentiles because of you, even as it is written. For
circumcision indeed profiteth, if thou be a doer of the law:
but if thou be a transgressor of the law, thy circumcision is
26 become uncircumcision. If therefore the uncircumcision
keep the ordinances of the law, shall not his uncircumcision
27 be reckoned for circumcision? and shall not the uncircum-
cision which is by nature, if it fulfil the law, judge thee,
who with the letter and circumcision art a transgressor of
28 the law? For he is not a Jew, which is one outwardly;
neither is that circumcision, which is outward in the flesh:
29 but he is a Jew, which is one inwardly; and circumcision
is that of the heart, in the spirit, not in the letter; whose
praise is not of men, but of God.
3 What advantage then hath the Jew? or what is the profit
2 of circumcision? Much every

* "have sinned" add marg. Gr. *sinned.—Am. Com.* † For "a law" read "the law"—*Am. Com.* ‡ Enclose ver. 14 and 15 in a parenthesis.—*Am. Com.* § For "which have no" read "that have not the"—*Am. Com.* ‖ For "having no" read "not having the"—*Am. Com.* ¶ "their thoughts" etc. add marg. Or, *their thoughts accusing or else excusing* them *one with another—Am. Com.* ** In marg. [7] for "*provest*" read "*dost distinguish*"—*Am. Com.* †† Omit the marg.—*Am. Com.*

way: first of all, that they were intrusted with the or-
acles of God. For what if some were without faith? 3
shall their want of faith make of none effect the
1 Gr. *Be it not so*: and so elsewhere. faithfulness of God? [1]God forbid: yea, let God be 4
found true, but every man a liar; as it is written,

That thou mightest be justified in thy words,
And mightest prevail when thou comest into
judgement.

But if our unrighteousness commendeth the right- 5
eousness of God, what shall we say? Is God un-
righteous who visiteth with wrath? (I speak after
the manner of men.) God forbid: for then how 6
2 Many ancient authorities read *For*. shall God judge the world? [2]But if the truth of 7
God through my lie abounded unto his glory, why
am I also still judged as a sinner? and why not (as 8
we be slanderously reported, and as some affirm
that we say), Let us do evil, that good may come?
whose condemnation is just.

3 Or, *do we excuse ourselves?* What then? [3]are we in worse case* than they? 9
No, in no wise: for we before laid to the charge
both of Jews and Greeks, that they are all under
sin; as it is written, 10

There is none righteous, no, not one;
There is none that understandeth, 11
There is none that seeketh after God;
They have all turned aside, they are together 12
become unprofitable;
There is none that doeth good, no, not so much
as one:
Their throat is an open sepulchre; 13
With their tongues they have used deceit:
The poison of asps is under their lips:
Whose mouth is full of cursing and bitterness: 14
Their feet are swift to shed blood; 15
Destruction and misery are in their ways; 16
And the way of peace have they not known: 17
There is no fear of God before their eyes. 18

* For "in worse case" read "better" and omit the marg.—*Am. Com.*

τρόπον. πρῶτον μὲν [γὰρ] ὅτι ἐπιστεύθησαν τὰ λόγια
3 τοῦ θεοῦ. τί γάρ; εἰ ἠπίστησάν τινες, μὴ ἡ ἀπιστία
4 αὐτῶν τὴν πίστιν τοῦ θεοῦ καταργήσει; μὴ γένοιτο· γινέ-
σθω δὲ ὁ θεὸς ἀληθής, πᾶς δὲ ἄνθρωπος ψεύστης,
καθάπερ γέγραπται

Ὅπως ἂν δικαιωθῇς ἐν τοῖς λόγοις σου
καὶ νικήσεις ἐν τῷ κρίνεσθαί σε.

5 εἰ δὲ ἡ ἀδικία ἡμῶν θεοῦ δικαιοσύνην συνίστησιν, τί
ἐροῦμεν; μὴ ἄδικος ὁ θεὸς ὁ ἐπιφέρων τὴν ὀργήν; κατὰ
6 ἄνθρωπον λέγω. μὴ γένοιτο· ἐπεὶ πῶς κρινεῖ ὁ θεὸς τὸν
7 κόσμον; εἰ ⌜δὲ⌝ ἡ ἀλήθεια τοῦ θεοῦ ἐν τῷ ἐμῷ ψεύσματι — γὰρ
ἐπερίσσευσεν εἰς τὴν δόξαν αὐτοῦ, τί ἔτι κἀγὼ ὡς ἁμαρ-
8 τωλὸς κρίνομαι, καὶ μὴ καθὼς βλασφημούμεθα [καὶ] καθώς
φασίν τινες ἡμᾶς λέγειν ὅτι Ποιήσωμεν τὰ κακὰ ἵνα ἔλθῃ
τὰ ἀγαθά; ὧν τὸ κρίμα ἔνδικόν ἐστιν.

9 Τί οὖν; προεχόμεθα; οὐ πάντως, προῃτιασάμεθα γὰρ
Ἰουδαίους τε καὶ Ἕλληνας πάντας ὑφ' ἁμαρτίαν εἶναι,
10 καθὼς γέγραπται ὅτι

Οὐκ ἔστιν δίκαιος οὐδὲ εἷς,
11 οὐκ ἔστιν ⌜συνίων, οὐκ ἔστιν⌝ ⌜ἐκζητῶν⌝ τὸν θεόν· — ὁ συνίων, οὐκ ἔστιν ὁ | ζητῶν
12 πάντες ἐξέκλιναν, ἅμα ἠχρεώθησαν·
οὐκ ἔστιν ⸆ ποιῶν ⌜χρηστότητα, οὐκ ἔστιν ἕως⌝ ἑνός. — ὁ | χρηστότητα ἕως
13 τάφος ἀνεῳγμένος ὁ λάρυγξ αὐτῶν,
ταῖς γλώσσαις αὐτῶν ἐδολιοῦσαν,
ἰὸς ἀσπίδων ὑπὸ τὰ χείλη αὐτῶν,
14 ὧν τὸ στόμα ⸆ ἀρᾶς καὶ πικρίας γέμει· — αὐτῶν
15 ὀξεῖς οἱ πόδες αὐτῶν ἐκχέαι αἷμα,
16 σύντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν,
17 καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν.
18 οὐκ ἔστιν φόβος θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν.

Οἴδαμεν δὲ ὅτι ὅσα ὁ νόμος λέγει τοῖς ἐν τῷ νόμῳ λαλεῖ, 19
ἵνα πᾶν στόμα φραγῇ καὶ ὑπόδικος γένηται πᾶς ὁ κόσμος
τῷ θεῷ· διότι ἐξ ἔργων νόμου ΟΥ̓ ΔΙΚΑΙΩΘΉCΕΤΑΙ ΠᾶCΑ 20
CἈΡΞ ἘΝΏΠΙΟΝ ΑΥ̓ΤΟΥ͂, διὰ γὰρ νόμου ἐπίγνωσις ἁμαρτίας.
νυνὶ δὲ χωρὶς νόμου δικαιοσύνη θεοῦ πεφανέρωται, μαρτυ- 21
ρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν, δικαιοσύνη δὲ 22
Ap. θεοῦ διὰ πίστεως [Ἰησοῦ] Χριστοῦ, εἰς πάντας τοὺς πιστεύ-
οντας, οὐ γάρ ἐστιν διαστολή. πάντες γὰρ ἥμαρτον καὶ 23
ὑστεροῦνται τῆς δόξης τοῦ θεοῦ, δικαιούμενοι δωρεὰν τῇ 24
αὐτοῦ χάριτι διὰ τῆς ἀπολυτρώσεως τῆς ἐν Χριστῷ Ἰησοῦ·
τῆς ὃν προέθετο ὁ θεὸς ἱλαστήριον διὰ ᵀ πίστεως ἐν τῷ 25
αὐτοῦ αἵματι εἰς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ διὰ τὴν
πάρεσιν τῶν προγεγονότων ἁμαρτημάτων ἐν τῇ ἀνοχῇ τοῦ 26
θεοῦ, πρὸς τὴν ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν
καιρῷ, εἰς τὸ εἶναι αὐτὸν δίκαιον καὶ δικαιοῦντα τὸν ἐκ
Ap. πίστεως Ἰησοῦ. Ποῦ οὖν ἡ καύχησις; ἐξε- 27
κλείσθη. διὰ ποίου νόμου; τῶν ἔργων; οὐχί, ἀλλὰ διὰ
οὖν νόμου πίστεως. λογιζόμεθα ⌜γὰρ⌝ δικαιοῦσθαι πίστει ἄν- 28
μόνων θρωπον χωρὶς ἔργων νόμου. ἢ Ἰουδαίων ὁ θεὸς ⌜μόνον⌝; 29
οὐχὶ καὶ ἐθνῶν; ναὶ καὶ ἐθνῶν, εἴπερ εἷς ὁ θεός, ὃς δικαιώσει 30
περιτομὴν ἐκ πίστεως καὶ ἀκροβυστίαν διὰ τῆς πίστεως.
νόμον οὖν καταργοῦμεν διὰ τῆς πίστεως; μὴ γένοιτο, ἀλλὰ 31
νόμον ἱστάνομεν.

εὑρηκέναι Τί οὖν ἐροῦμεν ᵀ Ἀβραὰμ τὸν προπάτορα ἡμῶν κατὰ 1
σάρκα; εἰ γὰρ Ἀβραὰμ ἐξ ἔργων ἐδικαιώθη, ἔχει καύχημα· 2
ἀλλ' οὐ πρὸς θεόν, τί γὰρ ἡ γραφὴ λέγει; ἘΠΊCΤΕΥ- 3
CΕΝ ΔῈ ἈΒΡΑᾺΜ ΤΩ͂Ι ΘΕΩ͂Ι, ΚΑῚ ἘΛΟΓΊCΘΗ ΑΥ̓ΤΩ͂Ι ΕἸC
ΔΙΚΑΙΟCΎΝΗΝ. τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται 4
κατὰ χάριν ἀλλὰ κατὰ ὀφείλημα· τῷ δὲ μὴ ἐργαζομένῳ, 5
πιστεύοντι δὲ ἐπὶ τὸν δικαιοῦντα τὸν ἀσεβῆ, λογίζεται ἡ
πίστις αὐτοῦ εἰς δικαιοσύνην, καθάπερ καὶ Δαυεὶδ λέγει 6
τὸν μακαρισμὸν τοῦ ἀνθρώπου ᾧ ὁ θεὸς λογίζεται δικαι-
οσύνην χωρὶς ἔργων

19 Now we know that what things soever the law saith, it
speaketh to them that are under the law; that every mouth
may be stopped, and all the world may be brought under the
20 judgement of God: because [1]by [2]the works of the law shall
no flesh be [3]justified in his sight: for [4]through the law *cometh*
21 the knowledge of sin. *But now apart from the law a
righteousness of God hath been manifested, being witnessed
22 by the law and the prophets; even the righteousness of God
through faith [5]in Jesus Christ unto all[6] them that believe;
23 for there is no distinction; for all have sinned†, and fall
24 short of the glory of God; being justified freely by his grace
25 through the redemption that is in Christ Jesus: whom God
[7]set forth‡ [8]*to be* a propitiation, through [9]faith, by his blood§,
to shew his righteousness, because of the passing over of the
26 sins done aforetime, in the forbearance of God; for the shew-
ing, *I say*, of his righteousness at this present season: that he
might himself be [10]just, and the [10]justifier of him that [11]hath
27 faith [5]in Jesus. Where then is the glorying? It is excluded.
By what manner of law? of works? Nay: but by a law of
28 faith. [12]We reckon therefore that a man is justified by faith
29 apart from [2]the works of the law. Or is God *the God* of
Jews only? is he not *the God* of Gentiles also? Yea, of Gen-
30 tiles also: if so be that God is one, and he shall justify the
circumcision [1]by faith, and the uncircumcision [13]through
31 faith. ‖Do we then make [14]the law of none effect [13]through
faith? God forbid: nay, we establish [14]the law.
4 What then shall we say [15]that Abraham, our forefather
2 according to the flesh, hath found¶? For if Abraham was
justified [1]by works, he hath whereof to glory; but not toward
3 God. For what saith the scripture? And Abraham believed
4 God, and it was reckoned unto him for righteousness. Now
to him that worketh, the reward is not reckoned as of grace,
5 but as of debt. But to him that worketh not, but believeth
on him that justifieth the ungodly, his faith is reckoned for
6 righteousness. Even as David also pronounceth blessing
upon the man, unto whom God reckoneth righteousness
7 apart from works, *saying*,

1 Gr. *out of.*
2 Or, *works of law*
3 Or, *accounted righteous*
4 Or, *through law*
5 Or, *of*
6 Some ancient authorities add *and upon all.*
7 Or, *purposed*
8 Or, *to be propitiatory*
9 Or, *faith in his blood*
10 See ch. ii. 13, margin.
11 Gr. *is of faith.*
12 Many ancient authorities read *For we reckon.*
13 Or, *through the faith*
14 Or, *law*
15 Some ancient authorities read *of Abraham, our forefather according to the flesh?*

* Begin a paragraph.—*Am. Com.* † "have sinned" add marg. Gr. *sinned.*—*Am. Com.* ‡ "set forth" omit marg. [7] ("*purposed*")—*Am. Com.* § For "by his blood" read "in his blood" (retaining the comma after "faith") and omit marg. [9]—*Am. Com.* ‖ Make a paragraph of verse 31.—*Am. Com.* ¶ For "according to the flesh, hath found" read "hath found according to the flesh" and put the present text into the margin.—*Am. Com.*

Blessed are they whose iniquities are forgiven,
And whose sins are covered.
Blessed is the man to whom the Lord will not 8
reckon sin.

Is this blessing then pronounced upon the circum- 9
cision, or upon the uncircumcision also? for we say,
To Abraham his faith was reckoned for righteous-
ness. How then was it reckoned? when he was in 10
circumcision, or in uncircumcision? Not in circum-
cision, but in uncircumcision: and he received the 11
sign of circumcision, a seal of the righteousness of
the faith which he had while he was in uncircum-
cision: that he might be the father of all them that
believe, though they be in uncircumcision, that right-
eousness might be reckoned unto them; and the fa- 12
ther of circumcision to them who not only are of
the circumcision, but who also walk in the steps of
that faith of our father Abraham which he had in
uncircumcision. For not [1]through the law was the 13
promise to Abraham or to his seed, that he should
be heir of the world, but through the righteousness
of faith. For if they which are of the law be heirs, 14
faith is made void, and the promise is made of none
effect: for the law worketh wrath; but where there 15
is no law, neither is there transgression. For this 16
cause *it is* of faith, that *it may be* according to grace;
to the end that the promise may be sure to all the
seed; not to that only which is of the law, but to
that also which is of the faith of Abraham, who is
the father of us all (as it is written, A father of 17
many nations have I made thee) before him whom
he believed, *even* God, who quickeneth the dead, and
calleth the things that are not, as though they were.
Who in hope believed against hope, to the end that 18
he might become a father of many nations, accord-
ing to that which had been spoken, So shall thy seed
be. And without being weakened in faith he con- 19
sidered his own body [2]now as good as dead (he be-
ing about a hundred years old), and the deadness of
Sarah's womb: yea, looking unto the promise of God, 20
he wavered not through unbelief, but waxed strong
through faith, giving glory to God, and being fully 21
assured

1 Or, *through law*

2 Many ancient authorities omit *now*.

7 Μακάριοι ὧν ἀφέθησαν αἱ ἀνομίαι καὶ ὧν ἐπεκα-
λύφθησαν αἱ ἁμαρτίαι,
8 μακάριος ἀνὴρ ⌜οὗ⌝ οὐ μὴ λογίσηται Κύριος ἁμαρ- ᾧ
τίαν.
9 ὁ μακαρισμὸς οὖν οὗτος ἐπὶ τὴν περιτομὴν ἢ καὶ ἐπὶ τὴν
ἀκροβυστίαν; λέγομεν γάρ Ἐλογίσθη τῷ Ἀβραὰμ ἡ
10 πίστις εἰς δικαιοσύνην. πῶς οὖν ἐλογίσθη; ἐν περιτομῇ
ὄντι ἢ ἐν ἀκροβυστίᾳ; οὐκ ἐν περιτομῇ ἀλλ' ἐν ἀκρο-
11 βυστίᾳ· καὶ σημεῖον ἔλαβεν ⌜περιτομῆς⌝, σφραγῖδα τῆς περιτομήν
δικαιοσύνης τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ, εἰς τὸ εἶναι
αὐτὸν πατέρα πάντων τῶν πιστευόντων δι' ἀκροβυστίας,
12 εἰς τὸ λογισθῆναι αὐτοῖς [τὴν] δικαιοσύνην, καὶ πατέρα
περιτομῆς τοῖς οὐκ ἐκ περιτομῆς μόνον ἀλλὰ ⌜καὶ τοῖς⌝ Αρ.†
στοιχοῦσιν τοῖς ἴχνεσιν τῆς ἐν ἀκροβυστίᾳ πίστεως τοῦ
13 πατρὸς ἡμῶν Ἀβραάμ. Οὐ γὰρ διὰ νόμου ἡ
ἐπαγγελία τῷ Ἀβραὰμ ἢ τῷ σπέρματι αὐτοῦ, τὸ κληρο-
νόμον αὐτὸν εἶναι κόσμου, ἀλλὰ διὰ δικαιοσύνης πίστεως·
14 εἰ γὰρ οἱ ἐκ νόμου κληρονόμοι, κεκένωται ἡ πίστις καὶ
15 κατήργηται ἡ ἐπαγγελία. ὁ γὰρ νόμος ὀργὴν κατεργάζεται,
16 οὗ δὲ οὐκ ἔστιν νόμος, οὐδὲ παράβασις. Διὰ
τοῦτο ἐκ πίστεως, ἵνα κατὰ χάριν, εἰς τὸ εἶναι βεβαίαν τὴν
ἐπαγγελίαν παντὶ τῷ σπέρματι, οὐ τῷ ἐκ τοῦ νόμου μόνον
ἀλλὰ καὶ τῷ ἐκ πίστεως Ἀβραάμ, (ὅς ἐστιν πατὴρ πάντων
17 ἡμῶν, καθὼς γέγραπται ὅτι Πατέρα πολλῶν ἐθνῶν
τέθεικά σε,) κατέναντι οὗ ἐπίστευσεν θεοῦ τοῦ ζωοποι-
18 οῦντος τοὺς νεκροὺς καὶ καλοῦντος τὰ μὴ ὄντα ὡς ὄντα· ὃς
παρ' ἐλπίδα ἐπ' ἐλπίδι ἐπίστευσεν εἰς τὸ γενέσθαι αὐτὸν
πατέρα πολλῶν ἐθνῶν κατὰ τὸ εἰρημένον Οὕτως ἔσται
19 τὸ σπέρμα σου· καὶ μὴ ἀσθενήσας τῇ πίστει κατενόησεν Αρ.
τὸ ἑαυτοῦ σῶμα [ἤδη] νενεκρωμένον, ἑκατονταετής που
20 ὑπάρχων, καὶ τὴν νέκρωσιν τῆς μήτρας Σάρρας. εἰς δὲ τὴν
ἐπαγγελίαν τοῦ θεοῦ οὐ διεκρίθη τῇ ἀπιστίᾳ ἀλλὰ ἐνεδυ-
21 ναμώθη τῇ πίστει, δοὺς δόξαν τῷ θεῷ καὶ πληροφορηθεὶς

ὅτι ὃ ἐπήγγελται δυνατός ἐστιν καὶ ποιῆσαι. διὸ [καὶ] 22
ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. Οὐκ ἐγράφη 23
δὲ δι' αὐτὸν μόνον ὅτι ἐλογίσθη αὐτῷ, ἀλλὰ καὶ δι' ἡμᾶς 24
οἷς μέλλει λογίζεσθαι, τοῖς πιστεύουσιν ἐπὶ τὸν ἐγείραντα
Ἰησοῦν τὸν κύριον ἡμῶν ἐκ νεκρῶν, ὃς παρεδόθη διὰ τὰ 25
παραπτώματα ἡμῶν καὶ ἠγέρθη διὰ τὴν δικαίωσιν ἡμῶν.

Δικαιωθέντες οὖν ἐκ πίστεως εἰρήνην ἔχωμεν πρὸς τὸν 1
θεὸν διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ καὶ τὴν 2
προσαγωγὴν ἐσχήκαμεν [τῇ πίστει] εἰς τὴν χάριν ταύτην
ἐν ᾗ ἑστήκαμεν, καὶ καυχώμεθα ἐπ' ἐλπίδι τῆς δόξης τοῦ
καυχώμενοι θεοῦ· οὐ μόνον δέ, ἀλλὰ καὶ ⸀καυχώμεθα⸁ ἐν ταῖς θλίψε- 3
σιν, εἰδότες ὅτι ἡ θλίψις ὑπομονὴν κατεργάζεται, ἡ δὲ 4
ὑπομονὴ δοκιμήν, ἡ δὲ δοκιμὴ ἐλπίδα, ἡ δὲ ἐλπὶς οὐ κα- 5
ταισχύνει. ὅτι ἡ ἀγάπη τοῦ θεοῦ ἐκκέχυται ἐν ταῖς καρδί-
Ap.† αις ἡμῶν διὰ πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν· ⸀εἴ γε⸁ 6
Χριστὸς ὄντων ἡμῶν ἀσθενῶν ἔτι κατὰ καιρὸν ὑπὲρ ἀσε-
βῶν ἀπέθανεν. μόλις γὰρ ὑπὲρ δικαίου τις ἀποθανεῖται· 7
ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τις καὶ τολμᾷ ἀποθανεῖν·
συνίστησιν δὲ τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ θεὸς ὅτι 8
ἔτι ἁμαρτωλῶν ὄντων ἡμῶν Χριστὸς ὑπὲρ ἡμῶν ἀπέθανεν.
πολλῷ οὖν μᾶλλον δικαιωθέντες νῦν ἐν τῷ αἵματι αὐ- 9
τοῦ σωθησόμεθα δι' αὐτοῦ ἀπὸ τῆς ὀργῆς. εἰ γὰρ ἐχθροὶ 10
ὄντες κατηλλάγημεν τῷ θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ
αὐτοῦ, πολλῷ μᾶλλον καταλλαγέντες σωθησόμεθα ἐν τῇ
ζωῇ αὐτοῦ· οὐ μόνον δέ, ἀλλὰ καὶ καυχώμενοι ἐν τῷ 11
θεῷ διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ [Χριστοῦ], δι' οὗ νῦν
τὴν καταλλαγὴν ἐλάβομεν.

Διὰ τοῦτο ὥσπερ δι' ἑνὸς ἀνθρώπου ἡ ἁμαρτία εἰς 12
τὸν κόσμον εἰσῆλθεν καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, καὶ
οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος διῆλθεν ἐφ' ᾧ πάν-
τες ἥμαρτον–. ἄχρι γὰρ νόμου ἁμαρτία ἦν ἐν κόσμῳ, 13
ἁμαρτία δὲ οὐκ ἐλλογᾶται μὴ ὄντος νόμου, ἀλλὰ ἐβασί- 14

that, what he had promised, he was able also
22 to perform. Wherefore also it was reckoned unto
23 him for righteousness. Now it was not written for
24 his sake alone, that it was reckoned unto him; but
for our sake also, unto whom it shall be reckoned,
who believe on him that raised Jesus our Lord from
25 the dead, who was delivered up for our trespasses,
and was raised for our justification.
5 Being therefore justified [1]by faith, [2]let us have*
peace with God through our Lord Jesus Christ;
2 through whom also we have had our access [3]by
faith into this grace wherein we stand; and [4]let
3 us* [5]rejoice in hope of the glory of God. And not
only so, but [6]let us* also [5]rejoice in our tribulations:
4 knowing that tribulation worketh patience; and pa-
5 tience, probation; and probation, hope: and hope
putteth not to shame; because the love of God hath
been shed abroad in our hearts through the [7]Holy
6 Ghost which was given unto us. For while we
were yet weak, in due season Christ died for the
7 ungodly. For scarcely for a righteous man will one
die: for peradventure for [8]the good man some one
8 would even dare to die. But God commendeth his
own love toward us, in that, while we were yet sin-
9 ners, Christ died for us. Much more then, being
now justified [9]by his blood, shall we be saved from
10 the wrath *of God* through him. For if, while we
were enemies, we were reconciled to God through
the death of his Son, much more, being reconciled,
11 shall we be saved [9]by his life; and not only so,
[10]but we also rejoice in God through our Lord Jesus
Christ, through whom we have now received the
reconciliation.
12 Therefore, as through one man sin entered into the
world, and death through sin; and so death passed
13 unto all men, for that all sinned:—for until the law
sin was in the world: but sin is not imputed when
14 there is no law. Nevertheless

[1] Gr. *out of.*
[2] Some authorities read *we have.*
[3] Some ancient authorities omit *by faith.*
[4] Or, *we rejoice*
[5] Gr. *glory.*
[6] Or, *we also rejoice*
[7] Or, *Holy Spirit*: and so throughout this book.
[8] Or, *that which is good*†
[9] Gr. *in.*
[10] Gr. *but also glorying.*

* For "let us have" read "we have" and in marg. [2] read Many ancient authorities read *let us have.* So in verses 2, 3 for "let us" read "we" (twice).—*Am. Com.*

† Omit marg. [8] ("*that which is good*")—*Am. Com.*

death reigned from Adam until Moses, even over
them that had not sinned after the likeness of
Adam's transgression, who is a figure of him that
was to come. But not as the trespass, so also 15
is the free gift. For if by the trespass of the one
the many died, much more did the grace of God,
and the gift by the grace of the one man, Jesus
Christ, abound unto the many. And not as through 16
one that sinned, *so* is the gift: for the judgement
came of one unto condemnation, but the free
gift *came* of many trespasses unto [1]justification.
For if, by the trespass of the one, death reigned 17
through the one; much more shall they that receive
the abundance of grace and [2]of the gift of righteousness
reign in life through the one, *even* Jesus
Christ. So then as through one trespass *the judgement
came* unto all men to condemnation; even so
through one act of righteousness *the free gift came*
unto all men to justification of life. For as through 19
the one man's disobedience the many were made sinners,
even so through the obedience of the one shall
the many be made righteous. And [3]the law came in 20
beside, that the trespass might abound; but where
sin abounded, grace did abound more exceedingly:
that, as sin reigned in death, even so might grace 21
reign through righteousness unto eternal life through
Jesus Christ our Lord.

What shall we say then? Shall we continue in sin, **6**
that grace may abound? God forbid. We who died 2
to sin, how shall we any longer live therein? Or are 3
ye ignorant that all we who were baptized into Christ
Jesus were baptized into his death? We were buried 4
therefore with him through baptism into death: that
like as Christ was raised from the dead through the
glory of the Father, so we also might walk in newness
of life. For if we have become [4]united with 5
him by the likeness of his death, we shall be also *by
the likeness* of his resurrection;

1 Gr. *an act of righteousness.*

2 Some ancient authorities omit *of the gift.*

3 Or, *law*

4 Or, *united with the likeness . . . with the likeness.*

λευσεν ὁ θάνατος ἀπὸ Ἀδὰμ μέχρι Μωυσέως καὶ ἐπὶ τοὺς
μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ap.
15 Ἀδάμ, ὅς ἐστιν τύπος τοῦ μέλλοντος. Ἀλλ' οὐχ ὡς
τὸ παράπτωμα, οὕτως [καὶ] τὸ χάρισμα· εἰ γὰρ τῷ τοῦ
ἑνὸς παραπτώματι οἱ πολλοὶ ἀπέθανον, πολλῷ μᾶλλον
ἡ χάρις τοῦ θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι τῇ τοῦ ἑνὸς ἀν-
θρώπου Ἰησοῦ Χριστοῦ εἰς τοὺς πολλοὺς ἐπερίσσευσεν.
16 καὶ οὐχ ὡς δι' ἑνὸς ἁμαρτήσαντος τὸ δώρημα· τὸ μὲν γὰρ
κρίμα ἐξ ἑνὸς εἰς κατάκριμα, τὸ δὲ χάρισμα ἐκ πολλῶν
17 παραπτωμάτων εἰς δικαίωμα. εἰ γὰρ ⌜τῷ τοῦ⌝ ἑνὸς παρα- ἐν
πτώματι ὁ θάνατος ἐβασίλευσεν διὰ τοῦ ἑνός, πολλῷ μᾶλ-
λον οἱ τὴν περισσείαν τῆς χάριτος καὶ [τῆς δωρεᾶς] τῆς
δικαιοσύνης λαμβάνοντες ἐν ζωῇ βασιλεύσουσιν διὰ τοῦ
18 ἑνὸς ⌜Ἰησοῦ Χριστοῦ⌝. Ἄρα οὖν ὡς δι' ἑνὸς παρα- Χριστοῦ Ἰη
πτώματος εἰς πάντας ἀνθρώπους εἰς κατάκριμα, οὕτως καὶ
δι' ἑνὸς δικαιώματος εἰς πάντας ἀνθρώπους εἰς δικαίωσιν
19 ζωῆς· ὥσπερ γὰρ διὰ τῆς παρακοῆς τοῦ ἑνὸς ἀνθρώπου
ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοί, οὕτως καὶ διὰ τῆς
ὑπακοῆς τοῦ ἑνὸς δίκαιοι κατασταθήσονται οἱ πολλοί.
20 νόμος δὲ παρεισῆλθεν ἵνα πλεονάσῃ τὸ παράπτωμα· οὗ δὲ
21 ἐπλεόνασεν ἡ ἁμαρτία, ὑπερεπερίσσευσεν ἡ χάρις, ἵνα
ὥσπερ ἐβασίλευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ, οὕτως καὶ
ἡ χάρις βασιλεύσῃ διὰ δικαιοσύνης εἰς ζωὴν αἰώνιον διὰ
Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν.

1 Τί οὖν ἐροῦμεν; ἐπιμένωμεν τῇ ἁμαρτίᾳ, ἵνα ἡ χάρις
2 πλεονάσῃ; μὴ γένοιτο· οἵτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ,
3 πῶς ἔτι ζήσομεν ἐν αὐτῇ; ἢ ἀγνοεῖτε ὅτι ὅσοι ἐβαπτί-
σθημεν εἰς Χριστὸν [Ἰησοῦν] εἰς τὸν θάνατον αὐτοῦ
4 ἐβαπτίσθημεν; συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσμα-
τος εἰς τὸν θάνατον, ἵνα ὥσπερ ἠγέρθη Χριστὸς ἐκ νεκρῶν
διὰ τῆς δόξης τοῦ πατρός, οὕτως καὶ ἡμεῖς ἐν καινότητι
5 ζωῆς περιπατήσωμεν. εἰ γὰρ σύμφυτοι γεγόναμεν τῷ
ὁμοιώματι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως

ἐσόμεθα· τοῦτο γινώσκοντες ὅτι ὁ παλαιὸς ἡμῶν ἄνθρω- 6
πος συνεσταυρώθη, ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας,
τοῦ μηκέτι δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ, ὁ γὰρ ἀποθανὼν 7
δεδικαίωται ἀπὸ τῆς ἁμαρτίας. εἰ δὲ ἀπεθάνομεν σὺν 8
Χριστῷ, πιστεύομεν ὅτι καὶ συνζήσομεν αὐτῷ· εἰδότες 9
ὅτι Χριστὸς ἐγερθεὶς ἐκ νεκρῶν οὐκέτι ἀποθνήσκει, θάνατος
αὐτοῦ οὐκέτι κυριεύει· ὃ γὰρ ἀπέθανεν, τῇ ἁμαρτίᾳ ἀπέ- 10
θανεν ἐφάπαξ· ὃ δὲ ζῇ, ζῇ τῷ θεῷ. οὕτως καὶ ὑμεῖς λογί- 11
ζεσθε ἑαυτοὺς εἶναι νεκροὺς μὲν τῇ ἁμαρτίᾳ ζῶντας δὲ τῷ
θεῷ ἐν Χριστῷ Ἰησοῦ. Μὴ οὖν βασιλευέτω 12
ἡ ἁμαρτία ἐν τῷ θνητῷ ὑμῶν σώματι εἰς τὸ ὑπακούειν
ταῖς ἐπιθυμίαις αὐτοῦ, μηδὲ παριστάνετε τὰ μέλη ὑμῶν 13
ὅπλα ἀδικίας τῇ ἁμαρτίᾳ, ἀλλὰ παραστήσατε ἑαυτοὺς
τῷ θεῷ ὡσεὶ ἐκ νεκρῶν ζῶντας καὶ τὰ μέλη ὑμῶν ὅπλα
δικαιοσύνης τῷ θεῷ· ἁμαρτία γὰρ ὑμῶν οὐ κυριεύσει, 14
οὐ γάρ ἐστε ὑπὸ νόμον ἀλλὰ ὑπὸ χάριν. Τί 15
οὖν; ἁμαρτήσωμεν ὅτι οὐκ ἐσμὲν ὑπὸ νόμον ἀλλὰ ὑπὸ
χάριν; μὴ γένοιτο· οὐκ οἴδατε ὅτι ᾧ παριστάνετε ἑαυτοὺς 16
δούλους εἰς ὑπακοήν, δοῦλοί ἐστε ᾧ ὑπακούετε, ἤτοι ἁμαρ-
τίας εἰς θάνατον ἢ ὑπακοῆς εἰς δικαιοσύνην; χάρις δὲ τῷ 17
θεῷ ὅτι ἦτε δοῦλοι τῆς ἁμαρτίας ὑπηκούσατε δὲ ἐκ καρδίας
εἰς ὃν παρεδόθητε τύπον διδαχῆς, ἐλευθερωθέντες δὲ ἀπὸ 18
τῆς ἁμαρτίας ἐδουλώθητε τῇ δικαιοσύνῃ· ἀνθρώπινον 19
λέγω διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν· ὥσπερ γὰρ πα-
ρεστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ ἀκαθαρσίᾳ καὶ τῇ
ἀνομίᾳ [εἰς τὴν ἀνομίαν], οὕτω νῦν παραστήσατε τὰ μέλη
ὑμῶν δοῦλα τῇ δικαιοσύνῃ εἰς ἁγιασμόν· ὅτε γὰρ δοῦλοι 20
ἦτε τῆς ἁμαρτίας, ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ. τίνα οὖν 21
καρπὸν εἴχετε τότε ἐφ᾽ οἷς νῦν ἐπαισχύνεσθε; τὸ γὰρ
τέλος ἐκείνων θάνατος· νυνὶ δέ, ἐλευθερωθέντες ἀπὸ τῆς 22
ἁμαρτίας δουλωθέντες δὲ τῷ θεῷ, ἔχετε τὸν καρπὸν ὑμῶν
εἰς ἁγιασμόν, τὸ δὲ τέλος ζωὴν αἰώνιον. τὰ γὰρ ὀψώνια τῆς 23
ἁμαρτίας θάνατος, τὸ δὲ χάρισμα τοῦ θεοῦ ζωὴ αἰώνιος

6 knowing this, that our old man was crucified with
him, that the body of sin might be done away, that
7 so we should no longer be in bondage to sin; for he
8 that hath died is justified* from sin. But if we died
with Christ, we believe that we shall also live with
9 him; knowing that Christ being raised from the
dead dieth no more; death no more hath dominion
10 over him. For [1]the death that he died, he died unto 1 Or, *in that*
sin [2]once: but [1]the life that he liveth, he liveth unto 2 Gr. *once for all.*
11 God. Even so reckon ye also yourselves to be dead
unto sin, but alive unto God in Christ Jesus.
12 Let not sin therefore reign in your mortal body,
13 that ye should obey the lusts thereof: neither pre-
sent your members unto sin *as* [3]instruments of un- 3 Or, *weapons*
righteousness; but present yourselves unto God, as
alive from the dead, and your members *as* [3]instru-
14 ments of righteousness unto God. For sin shall not
have dominion over you: for ye are not under law,
but under grace.
15 What then? shall we sin, because we are not un-
16 der law, but under grace? God forbid. Know ye
not, that to whom ye present yourselves *as* [4]servants 4 Gr. *bondservants.*
unto obedience, his [4]servants ye are whom ye obey;
whether of sin unto death, or of obedience unto
17 righteousness? But thanks be to God, [5]that, where- 5 Or, *that ye were . . . but ye became*
as ye were [4]servants of sin, ye became obedient from
the heart to that [6]form of teaching whereunto ye 6 Or, *pattern*
18 were delivered; and being made free from sin, ye
19 became [4]servants of righteousness. I speak after
the manner of men because of the infirmity of your
flesh: for as ye presented your members *as* servants
to uncleanness and to iniquity unto iniquity, even
so now present your members *as* servants to right-
20 eousness unto sanctification. For when ye were
[4]servants of sin, ye were free in regard of righteous-
21 ness. What fruit then had ye at that time in the
things whereof ye are now ashamed? for the end
22 of those things is death. But now being made free
from sin, and become servants to God, ye have your
fruit unto sanctification, and the end eternal life.
23 For the wages of sin is death; but the free gift of
God is eternal life

* "justified" add marg. Or, *released—Am. Com.*

in Christ Jesus our Lord.
Or are ye ignorant brethren (for I speak to men 7
1 Or, *law* that know [1]the law), how that the law hath dominion
over a man for so long time as he liveth? For the 2
woman that hath a husband is bound by law to the
husband while he liveth; but if the husband die, she
is discharged from the law of the husband. So then 3
if, while the husband liveth, she be joined to another
other man, she shall be called an adulteress: but if
the husband die, she is free from the law, so that
she is no adulteress, though she be joined to another
man. Wherefore, my brethren, ye also were made 4
dead to the law through the body of Christ; that ye
should be joined to another, *even* to him who was
raised from the dead, that we might bring forth
fruit unto God. For when we were in the flesh, 5
2 Gr. *passions of sins.* the [2]sinful passions, which were through the law,
wrought in our members to bring forth fruit unto
death. But now we have been discharged from the 6
law, having died to that wherein we were holden;
so that we serve in newness of the spirit, and not
in oldness of the letter.
What shall we say then? Is the law sin? God 7
forbid. Howbeit, I had not known sin, except
3 Or, *lust* through [1]the law: for I had not known [3]coveting,
except the law had said, Thou shalt not [3]covet: but 8
sin, finding occasion, wrought in me through the
commandment all manner of [3]coveting: for apart
from [1]the law sin *is* dead. And I was alive apart 9
from [1]the law once: but when the commandment
came, sin revived, and I died; and the command- 10
ment, which *was* unto life, this I found *to be* unto
death: for sin, finding occasion, through the com- 11
mandment beguiled me, and through it slew me.
So that the law is holy, and the commandment 12
holy, and righteous, and good. Did then that which 13
is good become death unto me? God forbid. But
sin, that it might be shewn to be sin, by working
death to me through that which is good;—that
through the commandment sin might become ex-
ceeding sinful. For we know that the law is spirit- 14
ual: but I am carnal, sold under sin. For that 15
4 Gr. *work.* which I [4]do

ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.
1 Ἢ ἀγνοεῖτε, ἀδελφοί, γινώσκουσιν γὰρ νόμον λαλῶ,
ὅτι ὁ νόμος κυριεύει τοῦ ἀνθρώπου ἐφ' ὅσον χρόνον ζῇ;
2 ἡ γὰρ ὕπανδρος γυνὴ τῷ ζῶντι ἀνδρὶ δέδεται νόμῳ· ἐὰν δὲ
ἀποθάνῃ ὁ ἀνήρ, κατήργηται ἀπὸ τοῦ νόμου τοῦ ἀνδρός.
3 ἄρα οὖν ζῶντος τοῦ ἀνδρὸς μοιχαλὶς χρηματίσει ἐὰν γένη-
ται ἀνδρὶ ἑτέρῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνήρ, ἐλευθέρα ἐστὶν
ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι αὐτὴν μοιχαλίδα γενομένην
4 ἀνδρὶ ἑτέρῳ. ὥστε, ἀδελφοί μου, καὶ ὑμεῖς ἐθανατώθητε
τῷ νόμῳ διὰ τοῦ σώματος τοῦ χριστοῦ, εἰς τὸ γενέσθαι
ὑμᾶς ἑτέρῳ, τῷ ἐκ νεκρῶν ἐγερθέντι ἵνα καρποφορήσωμεν
5 τῷ θεῷ. ὅτε γὰρ ἦμεν ἐν τῇ σαρκί, τὰ παθήματα τῶν ἁμαρ-
τιῶν τὰ διὰ τοῦ νόμου ἐνηργεῖτο ἐν τοῖς μέλεσιν ἡμῶν
6 εἰς τὸ καρποφορῆσαι τῷ θανάτῳ· νυνὶ δὲ κατηργήθημεν
ἀπὸ τοῦ νόμου, ἀποθανόντες ἐν ᾧ κατειχόμεθα, ὥστε δου-
λεύειν [ἡμᾶς] ἐν καινότητι πνεύματος καὶ οὐ παλαιότητι
7 γράμματος. Τί οὖν ἐροῦμεν; ὁ νόμος ἁμαρτία;
μὴ γένοιτο· ἀλλὰ τὴν ἁμαρτίαν οὐκ ἔγνων εἰ μὴ διὰ
νόμου, τήν τε γὰρ ἐπιθυμίαν οὐκ ᾔδειν εἰ μὴ ὁ νόμος
8 ἔλεγεν Οὐκ ἐπιθυμήσεις· ἀφορμὴν δὲ λαβοῦσα ἡ ἁμαρ-
τία διὰ τῆς ἐντολῆς κατειργάσατο ἐν ἐμοὶ πᾶσαν ἐπι-
9 θυμίαν, χωρὶς γὰρ νόμου ἁμαρτία νεκρά. ἐγὼ δὲ ἔζων
χωρὶς νόμου ποτέ· ἐλθούσης δὲ τῆς ἐντολῆς ἡ ἁμαρτία
10 ἀνέζησεν, ἐγὼ δὲ ἀπέθανον, καὶ εὑρέθη μοι ἡ ἐντολὴ ἡ εἰς
11 ζωὴν αὕτη εἰς θάνατον· ἡ γὰρ ἁμαρτία ἀφορμὴν λαβοῦσα
διὰ τῆς ἐντολῆς ἐξηπάτησέν με καὶ δι' αὐτῆς ἀπέκτεινεν.
12 ὥστε ὁ μὲν νόμος ἅγιος, καὶ ἡ ἐντολὴ ἁγία καὶ δικαία καὶ
13 ἀγαθή. Τὸ οὖν ἀγαθὸν ἐμοὶ ἐγένετο θάνατος;
μὴ γένοιτο· ἀλλὰ ἡ ἁμαρτία, ἵνα φανῇ ἁμαρτία διὰ τοῦ
ἀγαθοῦ μοι κατεργαζομένη θάνατον· ἵνα γένηται καθ' ὑπερ-
14 βολὴν ἁμαρτωλὸς ἡ ἁμαρτία διὰ τῆς ἐντολῆς. οἴδαμεν
γὰρ ὅτι ὁ νόμος πνευματικός ἐστιν· ἐγὼ δὲ σάρκινός εἰμι,
15 πεπραμένος ὑπὸ τὴν ἁμαρτίαν. ὃ γὰρ κατεργάζομαι οὐ

γινώσκω· οὐ γὰρ ὃ θέλω τοῦτο πράσσω, ἀλλ' ὃ μισῶ
τοῦτο ποιῶ. εἰ δὲ ὃ οὐ θέλω τοῦτο ποιῶ, σύνφημι τῷ 16
νόμῳ ὅτι καλός. Νυνὶ δὲ οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ 17
ἀλλὰ ἡ ἐνοικοῦσα ἐν ἐμοὶ ἁμαρτία. οἶδα γὰρ ὅτι οὐκ οἰ- 18
κεῖ ἐν ἐμοί, τοῦτ' ἔστιν ἐν τῇ σαρκί μου, ἀγαθόν· τὸ γὰρ
θέλειν παράκειταί μοι, τὸ δὲ κατεργάζεσθαι τὸ καλὸν οὔ· οὐ 19
γὰρ ὃ θέλω ποιῶ ἀγαθόν, ἀλλὰ ὃ οὐ θέλω κακὸν τοῦτο
ἐγὼ πράσσω. εἰ δὲ ὃ οὐ θέλω ⸆ τοῦτο ποιῶ, οὐκέτι ἐγὼ κατερ- 20
γάζομαι αὐτὸ ἀλλὰ ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία. Εὑρίσκω 21
ἄρα τὸν νόμον τῷ θέλοντι ἐμοὶ ποιεῖν τὸ καλὸν ὅτι ἐμοὶ τὸ
κακὸν παράκειται· συνήδομαι γὰρ τῷ νόμῳ τοῦ θεοῦ κατὰ 22
τὸν ἔσω ἄνθρωπον, βλέπω δὲ ἕτερον νόμον ἐν τοῖς μέλεσίν 23
μου ἀντιστρατευόμενον τῷ νόμῳ τοῦ νοός μου καὶ αἰχμα-
λωτίζοντά με [ἐν] τῷ νόμῳ τῆς ἁμαρτίας τῷ ὄντι ἐν τοῖς
μέλεσίν μου. ταλαίπωρος ἐγὼ ἄνθρωπος· τίς με ῥύσεται 24
εὐχαριστῶ ἐκ τοῦ σώματος τοῦ θανάτου τούτου; ⸀χάρις [δὲ]⸃ τῷ θεῷ 25
διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν. ἄρα οὖν αὐτὸς ἐγὼ
τῷ μὲν νοῒ δουλεύω νόμῳ θεοῦ, τῇ δὲ σαρκὶ νόμῳ ἁμαρ-
τίας. Οὐδὲν ἄρα νῦν κατάκριμα τοῖς ἐν Χριστῷ 1
-Αρ. Ἰησοῦ· ὁ γὰρ νόμος τοῦ πνεύματος τῆς ζωῆς ἐν Χριστῷ 2
με Αρ.+ Ἰησοῦ ἠλευθέρωσέν ⸀σε⸃ ἀπὸ τοῦ νόμου τῆς ἁμαρτίας καὶ
τοῦ θανάτου. τὸ γὰρ ἀδύνατον τοῦ νόμου, ἐν ᾧ ἠσθένει 3
διὰ τῆς σαρκός, ὁ θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώ-
ματι σαρκὸς ἁμαρτίας καὶ περὶ ἁμαρτίας κατέκρινε τὴν
ἁμαρτίαν ἐν τῇ σαρκί, ἵνα τὸ δικαίωμα τοῦ νόμου πλη- 4
ρωθῇ ἐν ἡμῖν τοῖς μὴ κατὰ σάρκα περιπατοῦσιν ἀλλὰ κατὰ
πνεῦμα· οἱ γὰρ κατὰ σάρκα ὄντες τὰ τῆς σαρκὸς φρονοῦσιν, 5
οἱ δὲ κατὰ πνεῦμα τὰ τοῦ πνεύματος. τὸ γὰρ φρόνημα 6
τῆς σαρκὸς θάνατος, τὸ δὲ φρόνημα τοῦ πνεύματος ζωὴ
καὶ εἰρήνη· διότι τὸ φρόνημα τῆς σαρκὸς ἔχθρα εἰς θεόν, 7
τῷ γὰρ νόμῳ τοῦ θεοῦ οὐχ ὑποτάσσεται, οὐδὲ γὰρ δύναται·
οἱ δὲ ἐν σαρκὶ ὄντες θεῷ ἀρέσαι οὐ δύνανται. Ὑμεῖς δὲ 8 9
οὐκ ἐστὲ ἐν σαρκὶ ἀλλὰ ἐν πνεύματι, εἴπερ πνεῦμα θεοῦ

I know not: for not what I would, that do I prac-
16 tise; but what I hate, that I do. But if what I
would not, that I do, I consent unto the law that
17 it is good. So now it is no more I that [1]do it, 1 Gr. *work.*
18 but sin which dwelleth in me. For I know that
in me, that is, in my flesh, dwelleth no good thing:
for to will is present with me, but to [1]do that
19 which is good *is* not. For the good which I would
I do not: but the evil which I would not, that
20 I practise. But if what I would not, that I do,
it is no more I that [1]do it, but sin which dwelleth
21 in me. I find then [2]the law, that, to me who would 2 Or, *in regard of the law*
22 do good, evil is present. For I delight [3]in the law 3 Gr. *with.*
23 of God after the inward man: but I see a different
law in my members, warring against the law of my
mind, and bringing me into captivity [4]under the law 4 Gr. *in.* Many ancient authorities read *to.*
24 of sin which is in my members. O wretched man 5 Or, *this body of death*
that I am! who shall deliver me out of [5]the body of
25 this death? [6]I thank God through Jesus Christ our 6 Many ancient authorities read *But thanks be to God.*
Lord. So then I myself with the mind serve* the
law of God; but with the flesh the law of sin.

8 There is therefore now no condemnation to them
2 that are in Christ Jesus. For the law of the Spirit
of life in Christ Jesus made me free from the law
3 of sin and of death. For what the law could not
do, [7]in that it was weak through the flesh, God, 7 Or, *wherein*
sending his own Son in the likeness of [8]sinful flesh 8 Gr. *flesh of sin.*
[9]and *as an offering* for sin†, condemned sin in the 9 Or, *and for sin*†
4 flesh: that the [10]ordinance of the law might be ful- 10 Or, *requirement*
filled in us, who walk not after the flesh, but after
5 the spirit. For they that are after the flesh do
mind the things of the flesh; but they that are after
6 the spirit‡ the things of the spirit‡. For the mind
of the flesh is death; but the mind of the spirit‡ is
7 life and peace: because the mind of the flesh is en-
mity against God; for it is not subject to the law
8 of God, neither indeed can it be: and they that are
9 in the flesh cannot please God. But ye are not in
the flesh, but in the spirit‡, if so be that the Spirit
of God

* For "I myself with the mind serve" read "I of myself with the mind, indeed, serve"—*Am. Com.*

† Let marg. 9 ("*and for sin*") and the text exchange places.—*Am. Com.*

‡ For "spirit" read "Spirit"—*Am. Com.*

dwelleth in you. But if any man hath not the
Spirit of Christ, he is none of his. And if Christ 10
is in you, the body is dead because of sin; but the
spirit is life because of righteousness. But if the 11
Spirit of him that raised up Jesus from the dead
dwelleth in you, he that raised up Christ Jesus from
the dead shall quicken also your mortal bodies
[1]through his Spirit that dwelleth in you.

So then, brethren, we are debtors, not to the flesh, 12
to live after the flesh: for if ye live after the flesh, 13
ye must die; but if by the spirit* ye [2]mortify† the
[3]deeds of the body, ye shall live. For as many as 14
are led by the Spirit of God, these are sons of God.
For ye received not the spirit of bondage again 15
unto fear; but ye received the spirit of adoption,
whereby we cry, Abba, Father. The Spirit himself 16
beareth witness with our spirit, that we are children
of God: and if children, then heirs; heirs of God, 17
and joint-heirs with Christ; if so be that we suffer
with *him*, that we may be also glorified with *him*.

For I reckon that the sufferings of this present 18
time are not worthy to be compared with the glory
which shall be revealed to us-ward. For the ear- 19
nest expectation of the creation waiteth for the re-
vealing of the sons of God. For the creation was 20
subjected to vanity, not of its own will, but by rea-
son of him who subjected it, [4]in hope that the crea- 21
tion itself also shall be delivered from the bondage
of corruption into the liberty of the glory of the
children of God. For we know that the whole cre- 22
ation groaneth and travaileth in pain [5]together until
now. And not only so, but ourselves also, which 23
have the firstfruits of the Spirit, even we ourselves
groan within ourselves, waiting for *our* adoption,
to wit, the redemption of our body. For by‡ hope 24
were we saved: but hope that is seen is not hope:
[6]for who [7]hopeth for that which he seeth? But if 25
we hope for that which we see not, *then* do we with
patience wait for it.

And in like manner the Spirit also helpeth our in- 26
firmity: for

1 Many ancient authorities read *because of*.

2 Gr. *make to die*.

3 Gr. *doings*.

4 Or, *in hope; because the creation &c.*

5 Or, *with us*

6 Many ancient authorities read *for what a man seeth, why doth he yet hope for?*

7 Some ancient authorities read *awaiteth*.

* For "spirit" read "Spirit"—*Am. Com.*

† For "mortify" read "put to death" and omit marg.[2]—*Am. Com.*

‡ For "by" read "in" (with marg. Or, *by*)—*Am. Com.*

οἰκεῖ ἐν ὑμῖν. εἰ δέ τις πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος
10 οὐκ ἔστιν αὐτοῦ. εἰ δὲ Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα
νεκρὸν διὰ ἁμαρτίαν, τὸ δὲ πνεῦμα ζωὴ διὰ δικαιοσύνην.
11 εἰ δὲ τὸ πνεῦμα τοῦ ἐγείραντος τὸν Ἰησοῦν ἐκ νεκρῶν οἰκεῖ
ἐν ὑμῖν, ὁ ἐγείρας ἐκ νεκρῶν Χριστὸν Ἰησοῦν ζωοποιήσει
[καὶ] τὰ θνητὰ σώματα ὑμῶν διὰ ⸢τοῦ ἐνοικοῦντος αὐτοῦ
πνεύματος⸣ ἐν ὑμῖν.

τὸ ἐνοικοῦν αὐ[τοῦ] πνεῦμα

12 Ἄρα οὖν, ἀδελφοί, ὀφειλέται ἐσμέν, οὐ τῇ σαρκὶ τοῦ
13 κατὰ σάρκα ζῆν, εἰ γὰρ κατὰ σάρκα ζῆτε μέλλετε ἀπο-
θνήσκειν, εἰ δὲ πνεύματι τὰς πράξεις τοῦ σώματος θανα-
14 τοῦτε ζήσεσθε. ὅσοι γὰρ πνεύματι θεοῦ ἄγονται, οὗτοι
15 υἱοὶ θεοῦ εἰσίν. οὐ γὰρ ἐλάβετε πνεῦμα δουλείας πάλιν
εἰς φόβον, ἀλλὰ ἐλάβετε πνεῦμα ⸢υἱοθεσίας, ἐν ᾧ κρά-
16 ζομεν Ἀββά ὁ πατήρ· αὐτὸ⸣ τὸ πνεῦμα συνμαρτυρεῖ τῷ
17 πνεύματι ἡμῶν ὅτι ἐσμὲν τέκνα θεοῦ. εἰ δὲ τέκνα, καὶ κλη-
ρονόμοι· κληρονόμοι μὲν θεοῦ, συνκληρονόμοι δὲ Χριστοῦ,
18 εἴπερ συνπάσχομεν ἵνα καὶ συνδοξασθῶμεν. Λο-
γίζομαι γὰρ ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ
19 πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς. ἡ
γὰρ ἀποκαραδοκία τῆς κτίσεως τὴν ἀποκάλυψιν τῶν υἱῶν
20 τοῦ θεοῦ ἀπεκδέχεται· τῇ γὰρ ματαιότητι ἡ κτίσις ὑπε-
τάγη, οὐχ ἑκοῦσα ἀλλὰ διὰ τὸν ὑποτάξαντα, ἐφ' ἑλπίδι
21 ὅτι καὶ αὐτὴ ἡ κτίσις ἐλευθερωθήσεται ἀπὸ τῆς δουλείας
τῆς φθορᾶς εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ
22 θεοῦ. οἴδαμεν γὰρ ὅτι πᾶσα ἡ κτίσις συνστενάζει καὶ
23 συνωδίνει ἄχρι τοῦ νῦν· οὐ μόνον δέ, ἀλλὰ καὶ αὐτοὶ
τὴν ἀπαρχὴν τοῦ πνεύματος ἔχοντες [ἡμεῖς] καὶ αὐτοὶ ἐν
ἑαυτοῖς στενάζομεν, υἱοθεσίαν ἀπεκδεχόμενοι τὴν ἀπο-
24 λύτρωσιν τοῦ σώματος ἡμῶν. τῇ γὰρ ἐλπίδι ἐσώθημεν·
ἐλπὶς δὲ βλεπομένη οὐκ ἔστιν ἐλπίς, ὃ γὰρ βλέπει ⸢τίς
25 ἐλπίζει⸣; εἰ δὲ ὃ οὐ βλέπομεν ἐλπίζομεν, δι' ὑπομονῆς
26 ἀπεκδεχόμεθα. Ὡσαύτως δὲ καὶ τὸ πνεῦμα
συναντιλαμβάνεται τῇ ἀσθενείᾳ ἡμῶν· τὸ γὰρ τί προσ-

υἱοθεσίας· ἐν ..... πατήρ, αὐτ[ὸ]

τις, τί καὶ ἐλπί[ζει] v. τίς καὶ ὑπομέ[νει]

εὐξώμεθα καθὸ δεῖ οὐκ οἴδαμεν, ἀλλὰ αὐτὸ τὸ πνεῦμα
ὑπερεντυγχάνει στεναγμοῖς ἀλαλήτοις, ὁ δὲ ἐραυνῶν τὰς 27
καρδίας οἶδεν τί τὸ φρόνημα τοῦ πνεύματος, ὅτι κατὰ θεὸν
ἐντυγχάνει ὑπὲρ ἁγίων. οἴδαμεν δὲ ὅτι τοῖς ἀγαπῶσι τὸν 28
θεὸν πάντα συνεργεῖ [ὁ θεὸς] εἰς ἀγαθόν, τοῖς κατὰ πρό-
θεσιν κλητοῖς οὖσιν. ὅτι οὓς προέγνω, καὶ προώρισεν 29
συμμόρφους τῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ, εἰς τὸ εἶναι αὐτὸν
πρωτότοκον ἐν πολλοῖς ἀδελφοῖς· οὓς δὲ προώρισεν, τού- 30
τους καὶ ἐκάλεσεν· καὶ οὓς ἐκάλεσεν, τούτους καὶ ἐδικαίωσεν·
οὓς δὲ ἐδικαίωσεν, τούτους καὶ ἐδόξασεν. Τί 31
οὖν ἐροῦμεν πρὸς ταῦτα; εἰ ὁ θεὸς ὑπὲρ ἡμῶν, τίς καθ' ἡμῶν;
ὅς γε τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο, ἀλλὰ ὑπὲρ ἡμῶν πάντων 32
παρέδωκεν αὐτόν, πῶς οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν
χαρίσεται; τίς ἐγκαλέσει κατὰ ἐκλεκτῶν θεοῦ; θεὸς ὁ 33
ΔΙΚΑΙῶΝ· ΤΙϹ Ὁ ΚΑΤΑΚΡΙΝῶΝ; Χριστὸς [Ἰησοῦς] ὁ ἀπο- 34
θανών, μᾶλλον δὲ ἐγερθεὶς [ἐκ νεκρῶν], ὅς ἐστιν ἐν δεξιᾷ
τοῦ θεοῦ, ὃς καὶ ἐντυγχάνει ὑπὲρ ἡμῶν· τίς ἡμᾶς χωρίσει 35
θεοῦ ἀπὸ τῆς ἀγάπης τοῦ ⸀χριστοῦ⸃; θλῖψις ἢ στενοχωρία ἢ
διωγμὸς ἢ λιμὸς ἢ γυμνότης ἢ κίνδυνος ἢ μάχαιρα; καθὼς 36
γέγραπται ὅτι

ἝΝΕΚΕΝ ϹΟΥ̂ ΘΑΝΑΤΟΎΜΕΘΑ ὍΛΗΝ ΤῊΝ ἩΜΈΡΑΝ,
ἘΛΟΓΊϹΘΗΜΕΝ ὩϹ ΠΡΌΒΑΤΑ ϹΦΑΓΗ͂Ϲ.

ἀλλ' ἐν τούτοις πᾶσιν ὑπερνικῶμεν διὰ τοῦ ἀγαπήσαντος 37
ἡμᾶς. πέπεισμαι γὰρ ὅτι οὔτε θάνατος οὔτε ζωὴ οὔτε 38
ἄγγελοι οὔτε ἀρχαὶ οὔτε ἐνεστῶτα οὔτε μέλλοντα οὔτε
δυνάμεις οὔτε ὕψωμα οὔτε βάθος οὔτε τις κτίσις ἑτέρα 39
δυνήσεται ἡμᾶς χωρίσαι ἀπὸ τῆς ἀγάπης τοῦ θεοῦ τῆς
ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.

Ἀλήθειαν λέγω ἐν Χριστῷ, οὐ ψεύδομαι, συνμαρτυ- 1
ρούσης μοι τῆς συνειδήσεώς μου ἐν πνεύματι ἁγίῳ, ὅτι 2
λύπη μοί ἐστιν μεγάλη καὶ ἀδιάλειπτος ὀδύνη τῇ καρδίᾳ
μου· ηὐχόμην γὰρ ἀνάθεμα εἶναι αὐτὸς ἐγὼ ἀπὸ τοῦ χριστοῦ 3

we know not how to pray as we ought; but the
Spirit himself* maketh intercession for *us* with
27 groanings which cannot be uttered; and he that
searcheth the hearts knoweth what is the mind
of the Spirit, [1]because he maketh intercession for
28 the saints according to *the will of* God. And we
know that to them that love God [2]all things work
together for good, *even* to them that are called ac-
29 cording to *his* purpose. For whom he foreknew,
he also foreordained *to be* conformed to the image
of his Son, that he might be the firstborn among
30 many brethren: and whom he foreordained, them he
also called: and whom he called, them he also justi-
fied: and whom he justified, them he also glorified.
31 What then shall we say to these things? If God
32 *is* for us, who *is* against us? He that spared not
his own Son, but delivered him up for us all, how
shall he not also with him freely give us all things?
33 Who shall lay any thing to the charge of God's elect?
34 [3]It is God that justifieth; who is he that shall con-
demn†? [4]It is Christ Jesus that died, yea rather, that
was raised from the dead, who is at the right hand
35 of God, who also maketh intercession for us. Who
shall separate us from the love [5]of Christ? shall
tribulation, or anguish, or persecution, or famine, or
36 nakedness, or peril, or sword? Even as it is written,

For thy sake we are killed all the day long;
We were accounted as sheep for the slaughter.

37 Nay, in all these things we are more than conquer-
38 ors through him that loved us. For I am persuaded,
that neither death, nor life, nor angels, nor principal-
ities, nor things present, nor things to come, nor pow-
39 ers, nor height, nor depth, nor any other [6]creature,
shall be able to separate us from the love of God,
which is in Christ Jesus our Lord.

9 I say the truth in Christ, I lie not, my conscience
2 bearing witness with me in the Holy Ghost, that I
have great sorrow and unceasing pain in my heart.
3 For I could [7]wish that I myself were anathema from
Christ

[1] Or, *that*
[2] Some ancient authorities read *God worketh all things with them for good.*
[3] Or, *Shall God that justifieth?*
[4] Or, *Shall Christ Jesus that died, ... us?*
[5] Some ancient authorities read *of God.*
[6] Or, *creation*
[7] Or, *pray*

* For "himself" read "itself"—*Am. Com.*
† For "shall condemn" read "condemneth"—*Am. Com.*

for my brethren's sake, my kinsmen according to the flesh:
who are Israelites; whose is the adoption, and the glory, 4
and the covenants, and the giving of the law, and the ser-
vice *of God*, and the promises; whose are the fathers, and 5
of whom is Christ as concerning the flesh, [1]who is over all,
God blessed [2]for ever. Amen. But *it is* not as though the 6
word of God hath come to nought. For they are not all
Israel, which are of Israel: neither, because they are Abra- 7
ham's seed, are they all children: but, In Isaac shall thy
seed be called. That is, it is not the children of the flesh 8
that are children of God; but the children of the promise
are reckoned for a seed. For this is a word of promise, 9
According to this season will I come, and Sarah shall have a
son. And not only so; but Rebecca also having conceived 10
by one, *even* by our father Isaac—for *the children* being not 11
yet born, neither having done anything good or bad, that the
purpose of God according to election might stand, not of
works, but of him that calleth, it was said unto her, The 12
elder shall serve the younger. Even as it is written, Jacob 13
I loved, but Esau I hated.

What shall we say then? Is there unrighteousness with 14
God? God forbid. For he saith to Moses, I will have mercy 15
on whom I have mercy, and I will have compassion on whom
I have compassion. So then it is not of him that willeth, 16
nor of him that runneth, but of God that hath mercy. For 17
the scripture saith unto Pharaoh, For this very purpose did I
raise thee up, that I might shew in thee my power, and that
my name might be published abroad in all the earth. So 18
then he hath mercy on whom he will, and whom he will he
hardeneth.

Thou wilt say then unto me, Why doth he still find fault? 19
For who withstandeth his will? Nay but, O man, who art 20
thou that repliest against God? Shall the thing formed say
to him that formed it, Why didst thou make me thus? Or 21
hath not the potter a right over the clay, from the same
lump to make one part a vessel unto honour, and another
unto dishonour? What if God, willing† to shew his wrath, 22
and to make his power known, endured with much longsuf-
fering vessels

[1] Some modern interpreters place a full stop after *flesh*, and translate, *He who is God over all be (is) blessed for ever*: or, *He who is over all is God, blessed for ever*. Others punctuate, *flesh, who is over all. God be (is) blessed for ever**.

[2] Gr. *unto the ages*.

* For marg. [1] read Or, *flesh: he who is over all, God, be blessed for ever*—*Am. Com.*

† "willing" add marg. Or, *although willing*—*Am. Com.*

ὑπὲρ τῶν ἀδελφῶν μου τῶν συγγενῶν μου κατὰ σάρκα,
4 οἵτινές εἰσιν Ἰσραηλεῖται, ὧν ἡ υἱοθεσία καὶ ἡ δόξα καὶ αἱ
διαθῆκαι καὶ ἡ νομοθεσία καὶ ἡ λατρεία καὶ αἱ ἐπαγγελίαι,
5 ὧν οἱ πατέρες, καὶ ἐξ ὧν ὁ χριστὸς τὸ κατὰ ⸀σάρκα, ὁ ὢν ἐπὶ σάρκα· ὁ ὢν ἐπὶ
6 πάντων, θεὸς⸃ εὐλογητὸς εἰς τοὺς αἰῶνας· ἀμήν. Οὐχ οἷον πάντων θεὸς *Ap.*
δὲ ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ θεοῦ. οὐ γὰρ πάντες οἱ ἐξ
7 Ἰσραήλ, οὗτοι Ἰσραήλ· οὐδ' ὅτι εἰσὶν σπέρμα Ἀβραάμ,
πάντες τέκνα, ἀλλ' Ἐν Ἰσαὰκ κληθήσεταί σοι σπέρμα.
8 τοῦτ' ἔστιν, οὐ τὰ τέκνα τῆς σαρκὸς ταῦτα τέκνα τοῦ θεοῦ,
9 ἀλλὰ τὰ τέκνα τῆς ἐπαγγελίας λογίζεται εἰς σπέρμα· ἐπαγ-
γελίας γὰρ ὁ λόγος οὗτος Κατὰ τὸν καιρὸν τοῦτον
10 ἐλεύσομαι καὶ ἔσται τῇ Σάρρᾳ υἱός. οὐ μόνον δέ, ἀλλὰ
καὶ Ῥεβέκκα ἐξ ἑνὸς κοίτην ἔχουσα, Ἰσαὰκ τοῦ πατρὸς
11 ἡμῶν· μήπω γὰρ γεννηθέντων μηδὲ πραξάντων τι ἀγαθὸν
ἢ φαῦλον, ἵνα ἡ κατ' ἐκλογὴν πρόθεσις τοῦ θεοῦ μένῃ,
12 οὐκ ἐξ ἔργων ἀλλ' ἐκ τοῦ καλοῦντος, ἐρρέθη αὐτῇ ὅτι
13 Ὁ μείζων δουλεύσει τῷ ἐλάσσονι· ⸀καθάπερ⸃ γέγραπται καθώς
Τὸν Ἰακὼβ ἠγάπησα, τὸν δὲ Ἠσαῦ ἐμίσησα.
14 Τί οὖν ἐροῦμεν; μὴ ἀδικία παρὰ τῷ θεῷ; μὴ γένοιτο·
15 τῷ Μωυσεῖ γὰρ λέγει Ἐλεήσω ὃν ἂν ἐλεῶ, καὶ οἰκτει-
16 ρήσω ὃν ἂν οἰκτείρω. ἄρα οὖν οὐ τοῦ θέλοντος οὐδὲ
17 τοῦ τρέχοντος, ἀλλὰ τοῦ ἐλεῶντος θεοῦ. λέγει γὰρ ἡ
γραφὴ τῷ Φαραὼ ὅτι Εἰς αὐτὸ τοῦτο ἐξήγειρά σε ὅπως
ἐνδείξωμαι ἐν σοὶ τὴν δύναμίν μου, καὶ ὅπως διαγγελῇ
18 τὸ ὄνομά μου ἐν πάσῃ τῇ γῇ. ἄρα οὖν ὃν θέλει ἐλεεῖ,
19 ὃν δὲ θέλει σκληρύνει. Ἐρεῖς μοι οὖν Τί ἔτι
20 μέμφεται; τῷ γὰρ βουλήματι αὐτοῦ τίς ἀνθέστηκεν; ὦ
ἄνθρωπε, μενοῦνγε σὺ τίς εἶ ὁ ἀνταποκρινόμενος τῷ θεῷ;
μὴ ἐρεῖ τὸ πλάσμα τῷ πλάσαντι Τί με ἐποίησας οὕτως;
21 ἢ οὐκ ἔχει ἐξουσίαν ὁ κεραμεὺς τοῦ πηλοῦ ἐκ τοῦ αὐτοῦ
φυράματος ποιῆσαι ὃ μὲν εἰς τιμὴν σκεῦος, ὃ δὲ εἰς ἀτιμίαν;
22 εἰ δὲ θέλων ὁ θεὸς ἐνδείξασθαι τὴν ὀργὴν καὶ γνωρίσαι
τὸ δυνατὸν αὐτοῦ ἤνεγκεν ἐν πολλῇ μακροθυμίᾳ σκεύη

ὀργῆς κατηρτισμένα εἰς ἀπώλειαν, ἵνα γνωρίσῃ τὸν 23
πλοῦτον τῆς δόξης αὐτοῦ ἐπὶ σκεύη ἐλέους, ἃ προητοί-
μασεν εἰς δόξαν, οὓς καὶ ἐκάλεσεν ἡμᾶς οὐ μόνον ἐξ 24
Ἰουδαίων ἀλλὰ καὶ ἐξ ἐθνῶν- ; ὡς καὶ ἐν τῷ Ὡσηὲ λέγει 25

Καλέσω τὸν οὐ λαόν μου λαόν μου
καὶ τὴν οὐκ ἠγαπημένην ἠγαπημένην·
καὶ ἔσται ἐν τῷ τόπῳ οὗ ἐρρέθη [αὐτοῖς] Οὐ λαός 26
μου ὑμεῖς,
ἐκεῖ κληθήσονται υἱοὶ θεοῦ ζῶντος.

Ἠσαίας δὲ κράζει ὑπὲρ τοῦ Ἰσραήλ Ἐὰν ᾖ ὁ ἀριθμὸς 27
τῶν υἱῶν Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ ὑπό-
A. λιμμα σωθήσεται· λόγον γὰρ συντελῶν καὶ συντέμνων 28
ποιήσει Κύριος ἐπὶ τῆς γῆς. καὶ καθὼς προείρηκεν 29
Ἠσαίας

Εἰ μὴ Κύριος Σαβαὼθ ἐγκατέλιπεν ἡμῖν σπέρμα,
ὡς Σόδομα ἂν ἐγενήθημεν καὶ ὡς Γόμορρα ἂν
ὡμοιώθημεν.

Τί οὖν ἐροῦμεν; ὅτι ἔθνη τὰ μὴ διώκοντα δικαιοσύνην 30
κατέλαβεν δικαιοσύνην, δικαιοσύνην δὲ τὴν ἐκ πίστεως·
Ἰσραὴλ δὲ διώκων νόμον δικαιοσύνης εἰς νόμον οὐκ ἔφθασεν. 31
ἔργων, διὰ τί; ὅτι οὐκ ἐκ πίστεως ἀλλ᾽ ὡς ἐξ ⸢ἔργων⸣ προσέκοψαν 32
τῷ λίθῳ τοῦ προσκόμματος, καθὼς γέγραπται 33

Ἰδοὺ τίθημι ἐν Σιὼν λίθον προσκόμματος καὶ
πέτραν σκανδάλου,
καὶ ὁ πιστεύων ἐπ᾽ αὐτῷ οὐ καταισχυνθήσεται.

Ἀδελφοί, ἡ μὲν εὐδοκία τῆς ἐμῆς καρδίας καὶ ἡ δέησις 1
πρὸς τὸν θεὸν ὑπὲρ αὐτῶν εἰς σωτηρίαν. μαρτυρῶ γὰρ 2
αὐτοῖς ὅτι ζῆλον θεοῦ ἔχουσιν· ἀλλ᾽ οὐ κατ᾽ ἐπίγνωσιν,
ἀγνοοῦντες γὰρ τὴν τοῦ θεοῦ δικαιοσύνην, καὶ τὴν ἰδίαν 3
ζητοῦντες στῆσαι, τῇ δικαιοσύνῃ τοῦ θεοῦ οὐχ ὑπετάγησαν·
τέλος γὰρ νόμου Χριστὸς εἰς δικαιοσύνην παντὶ τῷ 4
πιστεύοντι. Μωυσῆς γὰρ γράφει ὅτι τὴν δικαιοσύνην 5
τὴν ἐκ νόμου ὁ ποιήσας ἄνθρωπος ζήσεται ἐν αὐτῇ.

23 of wrath fitted unto destruction: [1]and that he might
make known the riches of his glory upon vessels of
24 mercy, which he afore prepared unto glory, *even* us,
whom he also called, not from the Jews only, but
25 also from the Gentiles? As he saith also in Hosea,

> I will call that my people, which was not my people;
> And her beloved, which was not beloved.

26 And it shall be, *that* in the place where it was said unto them, Ye are not my people,
> There shall they be called sons of the living God.

27 And Isaiah crieth concerning Israel, If the number of
the children of Israel be as the sand of the sea, it is
28 the remnant that shall be saved: for the Lord will
execute *his* word upon the earth, finishing it and cut-
29 ting it short. And, as Isaiah hath said before,

> Except the Lord of Sabaoth had left us a seed,
> We had become as Sodom, and had been made like unto Gomorrah.

30 What shall we say then? That the Gentiles, which
followed not after righteousness, attained to right-
eousness, even the righteousness which is of faith:
31 but Israel, following after a law of righteousness,
32 did not arrive at *that* law. Wherefore? [2]Because
they sought it not by faith, but as it were by works.
33 They stumbled at the stone of stumbling; even as
it is written,

> Behold, I lay in Zion a stone of stumbling and a rock of offence:
> And he that believeth on [3]him shall not be put to shame.

10 Brethren, my heart's [4]desire and my supplication
2 to God is for them, that they may be saved. For I
bear them witness that they have a zeal for God, but
3 not according to knowledge. For being ignorant of
God's righteousness, and seeking to establish their
own, they did not subject themselves to the right-
4 eousness of God. For Christ is the end of the law
5 unto righteousness to every one that believeth. For
Moses writeth that the man that doeth the righteous-
ness which is of the law shall live thereby.

1 Some ancient authorities omit *and*.
2 Or, *Because, doing it not by faith, but as it were by works, they stumbled*
3 Or, *it*
4 Gr. *good pleasure.*

But the righteousness which is of faith saith thus, Say 6
not in thy heart, Who shall ascend into heaven? (that
is, to bring Christ down:) or, Who shall descend into 7
the abyss? (that is, to bring Christ up from the dead.)
But what saith it? The word is nigh thee, in thy 8
mouth, and in thy heart: that is, the word of faith,
which we preach: [1]because if thou shalt [2]confess 9
with thy mouth Jesus *as* Lord, and shalt believe in
thy heart that God raised him from the dead, thou
shalt be saved: for with the heart man believeth 10
unto righteousness; and with the mouth confession
is made unto salvation. For the scripture saith, 11
Whosoever believeth on him shall not be put to
shame. For there is no distinction between Jew 12
and Greek: for the same *Lord* is Lord of all, and
is rich unto all that call upon him: for, Whosoever 13
shall call upon the name of the Lord shall be saved.
How then shall they call on him in whom they have 14
not believed? and how shall they believe in him
whom they have not heard? and how shall they hear
without a preacher? and how shall they preach, ex- 15
cept they be sent? even as it is written, How beauti-
ful are the feet of them that bring [3]glad tidings of
good things!

But they did not all hearken to the [4]glad tidings. 16
For Isaiah saith, Lord, who hath believed our re-
port? So belief *cometh* of hearing, and hearing by 17
the word of Christ. But I say, Did they not hear? 18
Yea, verily,

> Their sound went out into all the earth,
> And their words unto the ends of [5]the world.

But I say, Did Israel not know? First Moses saith, 19

> I will provoke you to jealousy with that which is no nation,
> With a nation void of understanding will I anger you.

And Isaiah is very bold, and saith, 20

> I was found of them that sought me not;
> I became manifest unto them that asked not of me.

But as to Israel he saith, All the day long did I 21

[1] Or, *that*

[2] Some ancient authorities read *confess the word with thy mouth, that Jesus is Lord.*

[3] Or, *a gospel*

[4] Or, *gospel*

[5] Gr. *the inhabited earth.*

6 ἡ δὲ ἐκ πίστεως δικαιοσύνη οὕτως λέγει Μὴ εἴπῃς ἐν τῇ
καρδίᾳ σου Τίς ἀναβήσεται εἰς τὸν οὐρανόν; τοῦτ' ἔ-
7 στιν Χριστὸν καταγαγεῖν· ἢ Τίς καταβήσεται εἰς τὴν ἄ-
8 βυσσον; τοῦτ' ἔστιν Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν. ἀλλὰ
τί λέγει; Ἐγγύς σου τὸ ῥῆμά ἐστιν, ἐν τῷ στόματί σου
καὶ ἐν τῇ καρδίᾳ σου· τοῦτ' ἔστιν τὸ ῥῆμα τῆς πίστεως ὃ
9 κηρύσσομεν. ὅτι ἐὰν ὁμολογήσῃς ⌜τὸ ῥῆμα ἐν τῷ στό- ἐν τῷ στόματί σου κύριον Ἰησοῦν
ματί σου ὅτι ΚΥΡΙΟΣ ΙΗΣΟΥΣ⌝, καὶ πιστεύσῃς ἐν τῇ
καρδίᾳ σου ὅτι ὁ θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν, σωθήσῃ·
10 καρδίᾳ γὰρ πιστεύεται εἰς δικαιοσύνην, στόματι δὲ ὁμολο-
11 γεῖται εἰς σωτηρίαν· λέγει γὰρ ἡ γραφή Πᾶς ὁ πιστεύων
12 ἐπ' αὐτῷ οὐ καταισχυνθήσεται. οὐ γάρ ἐστιν διαστολὴ
Ἰουδαίου τε καὶ Ἕλληνος, ὁ γὰρ αὐτὸς κύριος πάντων,
13 πλουτῶν εἰς πάντας τοὺς ἐπικαλουμένους αὐτόν· Πᾶς γὰρ
14 ὃς ἂν ἐπικαλέσηται τὸ ὄνομα Κυρίου σωθήσεται. Πῶς
οὖν ἐπικαλέσωνται εἰς ὃν οὐκ ἐπίστευσαν; πῶς δὲ πιστεύ-
σωσιν οὗ οὐκ ἤκουσαν; πῶς δὲ ἀκούσωσιν χωρὶς κηρύσ-
15 σοντος; πῶς δὲ κηρύξωσιν ἐὰν μὴ ἀποσταλῶσιν; ⌜καθάπερ⌝ καθὼς
γέγραπται Ὡς ὡραῖοι οἱ πόδες τῶν εὐαγγελιζομένων
16 ἀγαθά. Ἀλλ' οὐ πάντες ὑπήκουσαν τῷ εὐαγ-
γελίῳ· Ἠσαίας γὰρ λέγει Κύριε, τίς ἐπίστευσεν τῇ
17 ἀκοῇ ἡμῶν; ἄρα ἡ πίστις ἐξ ἀκοῆς, ἡ δὲ ἀκοὴ διὰ ῥή-
18 ματος Χριστοῦ. ἀλλὰ λέγω, μὴ οὐκ ἤκουσαν; μενοῦνγε

Εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν,
καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα
αὐτῶν.

19 ἀλλὰ λέγω, μὴ Ἰσραὴλ οὐκ ἔγνω; πρῶτος Μωυσῆς λέγει

Ἐγὼ παραζηλώσω ὑμᾶς ἐπ' οὐκ ἔθνει,
ἐπ' ἔθνει ἀσυνέτῳ παροργιῶ ὑμᾶς.

20 Ἠσαίας δὲ ἀποτολμᾷ καὶ λέγει

Εὑρέθην ⊤ τοῖς ἐμὲ μὴ ζητοῦσιν, ἐν
ἐμφανὴς ἐγενόμην ⊤ τοῖς ἐμὲ μὴ ἐπερωτῶσιν. ἐν

21 πρὸς δὲ τὸν Ἰσραὴλ λέγει Ὅλην τὴν ἡμέραν ἐξεπέ-

τασα τὰς χεῖράς μου πρὸς λαὸν ἀπειθοῦντα καὶ ἀντι-
λέγοντα. Λέγω οὖν, μὴ ἀπώσατο ὁ θεὸς τὸν 1
λαὸν αὐτοῦ; μὴ γένοιτο· καὶ γὰρ ἐγὼ Ἰσραηλείτης εἰμί,
ἐκ σπέρματος Ἀβραάμ, φυλῆς Βενιαμείν. οὐκ ἀπώσατο 2
ὁ θεὸς τὸν λαὸν αὐτοῦ ὃν προέγνω. ἢ οὐκ οἴδατε ἐν
Ἠλείᾳ τί λέγει ἡ γραφή, ὡς ἐντυγχάνει τῷ θεῷ κατὰ τοῦ
Ἰσραήλ; Κύριε, τοὺς προφήτας σου ἀπέκτειναν, τὰ 3
θυσιαστήριά σου κατέσκαψαν, κἀγὼ ὑπελείφθην μόνος,
καὶ ζητοῦσιν τὴν ψυχήν μου. ἀλλὰ τί λέγει αὐτῷ ὁ 4
χρηματισμός; Κατέλιπον ἐμαυτῷ ἑπτακισχιλίους ἄν-
δρας, οἵτινες οὐκ ἔκαμψαν γόνυ τῇ Βάαλ. οὕτως οὖν 5
καὶ ἐν τῷ νῦν καιρῷ λίμμα κατ' ἐκλογὴν χάριτος γέγονεν·
εἰ δὲ χάριτι, οὐκέτι ἐξ ἔργων, ἐπεὶ ἡ χάρις οὐκέτι γίνεται 6
Ap. χάρις. τί οὖν; ὃ ἐπιζητεῖ Ἰσραήλ, τοῦτο οὐκ ἐπέτυχεν, 7
ἡ δὲ ἐκλογὴ ἐπέτυχεν· οἱ δὲ λοιποὶ ἐπωρώθησαν, καθάπερ 8
γέγραπται Ἔδωκεν αὐτοῖς ὁ θεὸς πνεῦμα κατανύξεως,
ὀφθαλμοὺς τοῦ μὴ βλέπειν καὶ ὦτα τοῦ μὴ ἀκούειν,
ἕως τῆς σήμερον ἡμέρας. καὶ Δαυεὶδ λέγει 9

Γενηθήτω ἡ τράπεζα αὐτῶν εἰς παγίδα καὶ εἰς θήραν
καὶ εἰς σκάνδαλον καὶ εἰς ἀνταπόδομα αὐτοῖς,
σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν τοῦ μὴ βλέπειν, 10
καὶ τὸν νῶτον αὐτῶν διὰ παντὸς σύνκαμψον.

Λέγω οὖν, μὴ ἔπταισαν ἵνα πέσωσιν; μὴ γένοιτο· ἀλλὰ 11
τῷ αὐτῶν παραπτώματι ἡ σωτηρία τοῖς ἔθνεσιν, εἰς τὸ
παραζηλῶσαι αὐτούς. εἰ δὲ τὸ παράπτωμα αὐτῶν πλοῦ- 12
τος κόσμου καὶ τὸ ἥττημα αὐτῶν πλοῦτος ἐθνῶν, πόσῳ
μᾶλλον τὸ πλήρωμα αὐτῶν.

Ὑμῖν δὲ λέγω τοῖς ἔθνεσιν. ἐφ' ὅσον μὲν οὖν εἰμὶ ἐγὼ 13
ἐθνῶν ἀπόστολος, τὴν διακονίαν μου δοξάζω, εἴ πως παρα- 14
ζηλώσω μου τὴν σάρκα καὶ σώσω τινὰς ἐξ αὐτῶν. εἰ γὰρ 15
ἡ ἀποβολὴ αὐτῶν καταλλαγὴ κόσμου, τίς ἡ πρόσλημψις εἰ

spread out my hands unto a disobedient and gain-
saying people.
11 I say then, Did God cast off his people? God
forbid. For I also am an Israelite, of the seed of
2 Abraham, of the tribe of Benjamin. God did not
cast off his people which he foreknew. Or wot
ye not what the scripture saith [1]of Elijah? how [1] Or, *in*
3 he pleadeth with God against Israel, Lord, they
have killed thy prophets, they have digged down
thine altars: and I am left alone, and they seek my
4 life. But what saith the answer of God unto him?
I have left for myself seven thousand men, who
5 have not bowed the knee to Baal. Even so then at
this present time also there is a remnant according
6 to the election of grace. But if it is by grace, it
is no more of works: otherwise grace is no more
7 grace. What then? That which Israel seeketh for,
that he obtained not; but the election obtained it,
8 and the rest were hardened: according as it is writ-
ten, God gave them a spirit of stupor, eyes that they
should not see, and ears that they should not hear,
9 unto this very day. And David saith,

Let their table be made a snare, and a trap,
And a stumblingblock, and a recompense unto them:
10 Let their eyes be darkened, that they may not see,
And bow thou down their back alway.

11 *I say then, Did they stumble that they might fall?
God forbid: but by their [2]fall salvation *is come* unto [2] Or, *trespass*
12 the Gentiles, for to provoke them to jealousy. Now if
their fall is the riches of the world, and their loss the
riches of the Gentiles; how much more their fulness?
13 But I speak to you that are Gentiles. Inasmuch
then as I am an apostle of Gentiles, I glorify my
14 ministry: if by any means I may provoke to jeal-
ousy *them that are* my flesh, and may save some of
15 them. For if the casting away of them *is* the recon-
ciling of the world, what *shall* the receiving *of them be*,

* Begin the paragraph here instead of at ver. 13.—*Am. Com.*

but life from the dead? And if the firstfruit is 16
holy, so is the lump: and if the root is holy, so are
the branches. But if some of the branches were 17
broken off, and thou, being a wild olive, wast graft-
ed in among them, and didst become partaker with
them [1]of the root of the fatness of the olive tree;
glory not over the branches: but if thou gloriest, it 18
is not thou that bearest the root, but the root thee.
Thou wilt say then, Branches were broken off, that 19
I might be grafted in. Well; by their unbelief they 20
were broken off, and thou standest by thy faith.
Be not highminded, but fear: for if God spared not 21
the natural branches, neither will he spare thee. Be- 22
hold then the goodness and severity of God: toward
them that fell, severity; but toward thee, God's good-
ness, if thou continue in his goodness: otherwise thou
also shalt be cut off. And they also, if they con- 23
tinue not in their unbelief, shall be grafted in: for
God is able to graft them in again. For if thou wast 24
cut out of that which is by nature a wild olive tree,
and wast grafted contrary to nature into a good olive
tree: how much more shall these, which are the natu-
ral *branches*, be grafted into their own olive tree?

For I would not, brethren, have you ignorant of 25
this mystery, lest ye be wise in your own conceits,
that a hardening in part hath befallen Israel, until
the fulness of the Gentiles be come in; and so all 26
Israel shall be saved: even as it is written,

> There shall come out of Zion the Deliverer;
> He shall turn away [2]ungodliness from Jacob:
> And this is [3]my covenant unto them, 27
> When I shall take away their sins.

As touching the gospel, they are enemies for your 28
sake: but as touching the election, they are beloved
for the fathers' sake. For the gifts and the calling 29
of God are [4]without repentance. For as ye in time 30
past were disobedient to God, but now have obtain-
ed mercy by their disobedience, even so have these 31
also now been disobedient, that by the mercy shewn
to you they also may now obtain mercy. For God 32
hath shut up all unto disobedience, that he might
have mercy upon all.

> O the depth [5]of the riches 33

1 Many ancient authorities read *of the root and of the fatness*.
2 Gr. *ungodlinesses*.
3 Gr. *the covenant from me*.
4 Gr. *not repented of*.
5 Or, *of the riches and the wisdom &c.*

16 μὴ ζωὴ ἐκ νεκρῶν; εἰ δὲ ἡ ἀπαρχὴ ἁγία, καὶ τὸ φύραμα·
17 καὶ εἰ ἡ ῥίζα ἁγία, καὶ οἱ κλάδοι. Εἰ δέ τινες
τῶν κλάδων ἐξεκλάσθησαν, σὺ δὲ ἀγριέλαιος ὢν ἐνεκεν-
τρίσθης ἐν αὐτοῖς καὶ συνκοινωνὸς τῆς ῥίζης τῆς πιότητος
18 τῆς ἐλαίας ἐγένου, μὴ κατακαυχῶ τῶν κλάδων· εἰ δὲ κατα-
καυχᾶσαι, οὐ σὺ τὴν ῥίζαν βαστάζεις ἀλλὰ ἡ ῥίζα σέ.
19 ἐρεῖς οὖν Ἐξεκλάσθησαν κλάδοι ἵνα ἐγὼ ἐνκεντρισθῶ.
20 καλῶς· τῇ ἀπιστίᾳ ἐξεκλάσθησαν, σὺ δὲ τῇ πίστει ἕστη-
21 κας. μὴ ὑψηλὰ φρόνει, ἀλλὰ φοβοῦ· εἰ γὰρ ὁ θεὸς τῶν
κατὰ φύσιν κλάδων οὐκ ἐφείσατο, οὐδὲ σοῦ φείσεται.
22 ἴδε οὖν χρηστότητα καὶ ἀποτομίαν θεοῦ· ἐπὶ μὲν τοὺς
πεσόντας ἀποτομία, ἐπὶ δὲ σὲ χρηστότης θεοῦ, ἐὰν ἐπι-
23 μένῃς τῇ χρηστότητι, ἐπεὶ καὶ σὺ ἐκκοπήσῃ. κἀκεῖνοι
δέ, ἐὰν μὴ ἐπιμένωσι τῇ ἀπιστίᾳ, ἐνκεντρισθήσονται· δυνα-
24 τὸς γάρ ἐστιν ὁ θεὸς πάλιν ἐνκεντρίσαι αὐτούς. εἰ γὰρ σὺ
ἐκ τῆς κατὰ φύσιν ἐξεκόπης ἀγριελαίου καὶ παρὰ φύσιν
ἐνεκεντρίσθης εἰς καλλιέλαιον, πόσῳ μᾶλλον οὗτοι οἱ κατὰ
25 φύσιν ἐνκεντρισθήσονται τῇ ἰδίᾳ ἐλαίᾳ. Οὐ
γὰρ θέλω ὑμᾶς ἀγνοεῖν, ἀδελφοί, τὸ μυστήριον τοῦτο, ἵνα
μὴ ἦτε ⌜ἐν⌝ ἑαυτοῖς φρόνιμοι, ὅτι πώρωσις ἀπὸ μέρους τῷ παρ'
Ἰσραὴλ γέγονεν ἄχρι οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ,
26 καὶ οὕτως πᾶς Ἰσραὴλ σωθήσεται· καθὼς γέγραπται

Ἥξει ἐκ Σιὼν ὁ ῥυόμενος,
ἀποστρέψει ἀσεβείας ἀπὸ Ἰακώβ.
27 καὶ αὕτη αὐτοῖς ἡ παρ' ἐμοῦ διαθήκη,
ὅταν ἀφέλωμαι τὰς ἁμαρτίας αὐτῶν.

28 κατὰ μὲν τὸ εὐαγγέλιον ἐχθροὶ δι' ὑμᾶς, κατὰ δὲ τὴν ἐκλο-
29 γὴν ἀγαπητοὶ διὰ τοὺς πατέρας· ἀμεταμέλητα γὰρ τὰ
30 χαρίσματα καὶ ἡ κλῆσις τοῦ θεοῦ. ὥσπερ γὰρ ὑμεῖς ποτὲ
ἠπειθήσατε τῷ θεῷ, ⌜νῦν⌝ δὲ ἠλεήθητε τῇ τούτων ἀπειθίᾳ, νυνὶ
31 οὕτως καὶ οὗτοι νῦν ἠπείθησαν τῷ ὑμετέρῳ ἐλέει ἵνα καὶ
32 αὐτοὶ νῦν ἐλεηθῶσιν· συνέκλεισεν γὰρ ὁ θεὸς τοὺς πάντας
33 εἰς ἀπειθίαν ἵνα τοὺς πάντας ἐλεήσῃ. Ὦ βάθος πλούτου

καὶ σοφίας καὶ γνώσεως θεοῦ· ὡς ἀνεξεραύνητα τὰ κρί-
ματα αὐτοῦ καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ.
Τίς γὰρ ἔγνω νοῦν Κυρίου; ἢ τίς σύμβουλος αὐτοῦ 34
ἐγένετο;
Ἢ τίς προέδωκεν αὐτῷ, καὶ ἀνταποδοθήσεται αὐτῷ; 35
ὅτι ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα· αὐτῷ 36
ἡ δόξα εἰς τοὺς αἰῶνας· ἀμήν.

Παρακαλῶ οὖν ὑμᾶς, ἀδελφοί, διὰ τῶν οἰκτιρμῶν τοῦ 1
θεοῦ παραστῆσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν ἁγίαν
εὐάρεστον τῷ θεῷ ⌜τῷ θεῷ εὐάρεστον⌝, τὴν λογικὴν λατρείαν ὑμῶν· καὶ μὴ 2
συνσχηματίζεσθαι . . . . μεταμορφοῦσθαι ⌜συνσχηματίζεσθε τῷ αἰῶνι τούτῳ, ἀλλὰ μεταμορφοῦσθε⌝
τῇ ἀνακαινώσει τοῦ νοός, εἰς τὸ δοκιμάζειν ὑμᾶς τί τὸ θέ-
λημα τοῦ θεοῦ, τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον.
Λέγω γὰρ διὰ τῆς χάριτος τῆς δοθείσης μοι παντὶ τῷ 3
ὄντι ἐν ὑμῖν μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν, ἀλλὰ
φρονεῖν εἰς τὸ σωφρονεῖν, ἑκάστῳ ὡς ὁ θεὸς ἐμέρισεν μέ-
μέλη πολλά τρον πίστεως. καθάπερ γὰρ ἐν ἑνὶ σώματι ⌜πολλὰ μέλη⌝ 4
ἔχομεν, τὰ δὲ μέλη πάντα οὐ τὴν αὐτὴν ἔχει πρᾶξιν, οὕτως 5
οἱ πολλοὶ ἓν σῶμά ἐσμεν ἐν Χριστῷ, τὸ δὲ καθ' εἷς ἀλλή-
λων μέλη. Ἔχοντες δὲ χαρίσματα κατὰ τὴν χάριν τὴν 6
δοθεῖσαν ἡμῖν διάφορα, εἴτε προφητείαν κατὰ τὴν ἀνα-
λογίαν τῆς πίστεως, εἴτε διακονίαν ἐν τῇ διακονίᾳ, εἴτε ὁ 7
διδάσκων ἐν τῇ διδασκαλίᾳ, εἴτε ὁ παρακαλῶν ἐν τῇ παρα- 8
κλήσει, ὁ μεταδιδοὺς ἐν ἁπλότητι, ὁ προϊστάμενος ἐν
σπουδῇ, ὁ ἐλεῶν ἐν ἱλαρότητι. ἡ ἀγάπη ἀνυπόκριτος. 9
ἀποστυγοῦντες τὸ πονηρόν, κολλώμενοι τῷ ἀγαθῷ· τῇ 10
φιλαδελφίᾳ εἰς ἀλλήλους φιλόστοργοι, τῇ τιμῇ ἀλλήλους
προηγούμενοι, τῇ σπουδῇ μὴ ὀκνηροί, τῷ πνεύματι ζέοντες, 11
Ap. τῷ κυρίῳ δουλεύοντες, τῇ ἐλπίδι χαίροντες, τῇ θλίψει ὑπο- 12
Ap. μένοντες, τῇ προσευχῇ προσκαρτεροῦντες, ταῖς χρείαις τῶν 13
ἁγίων κοινωνοῦντες, τὴν φιλοξενίαν διώκοντες. εὐλογεῖτε 14
τοὺς διώκοντας, εὐλογεῖτε καὶ μὴ καταρᾶσθε. χαίρειν μετὰ 15

[1]both of the wisdom and the knowledge of God!
how unsearchable are his judgements, and his ways
34 past tracing out! For who hath known the mind of
35 the Lord? or who hath been his counsellor? or who
hath first given to him, and it shall be recompensed
36 unto him again? For of him, and through him, and
unto him, are all things. To him *be* the glory [2]for
ever. Amen.

12 I beseech you therefore, brethren, by the mercies
of God, to present your bodies a living sacrifice,
holy, [3]acceptable to God, *which is* your [4]reasonable*
2 [5]service. And be not fashioned according to this
[6]world: but be ye transformed by the renewing of
your mind, that ye may prove what is [7]the good and
[3]acceptable and perfect will of God.
3 For I say, through the grace that was given me,
to every man that is among you, not to think of
himself more highly than he ought to think; but so
to think as to think soberly, according as God hath
4 dealt to each man a measure of faith. For even as
we have many members in one body, and all the
5 members have not the same office: so we, who are
many, are one body in Christ, and severally mem-
6 bers one of another. And having gifts differing ac-
cording to the grace that was given to us, whether
prophecy, *let us prophesy* according to the propor-
7 tion of [8]our faith; or ministry, *let us give ourselves*
to our ministry; or he that teacheth, to his teach-
8 ing; or he that exhorteth, to his exhorting: he that
giveth, *let him do it* with [9]liberality; he that ruleth,
with diligence; he that sheweth mercy, with cheer-
9 fulness. Let love be without hypocrisy. Abhor
10 that which is evil; cleave to that which is good. In
love of the brethren be tenderly affectioned one to
11 another; in honour preferring one another; in dili-
gence not slothful; fervent in spirit; serving [10]the
12 Lord; rejoicing in hope; patient in tribulation; con-
13 tinuing stedfastly in prayer; communicating to the
necessities of the saints; [11]given to hospitality.
14 Bless them that persecute you; bless, and curse not.
15 Rejoice with

[1] Or, *both of wisdom &c.*
[2] Gr. *unto the ages.*
[3] Gr. *well-pleasing.*
[4] Or, *spiritual*
[5] Or, *worship*
[6] Or, *age*
[7] Or, *the will of God, even the thing which is good and acceptable and perfect*
[8] Or, *the faith*†
[9] Gr. *singleness.*
[10] Some ancient authorities read *the opportunity.*
[11] Gr. *pursuing.*

* For "reasonable" read "spiritual" with marg. Gr. *belonging to the reason.*—*Am. Com.*

† Omit marg. [8] ("*the faith*")—*Am. Com.*

them that rejoice; weep with them that weep. Be 16
of the same mind one toward another. Set not
[1 Gr. *be carried away with.*] your mind on high things, but [1]condescend to
[2 Or, *them*] [2]things that are lowly. Be not wise in your own
conceits. Render to no man evil for evil. Take 17
thought for things honourable in the sight of all men.
If it be possible, as much as in you lieth, be at peace 18
with all men. Avenge not yourselves, beloved, but 19
[3 Or, *the wrath of God*] give place unto [3]wrath: for it is written, Vengeance
belongeth unto me; I will recompense, saith the
Lord. But if thine enemy hunger, feed him; if he 20
thirst, give him to drink: for in so doing thou shalt
heap coals of fire upon his head. Be not overcome 21
of evil, but overcome evil with good.

Let every soul be in subjection to the higher pow- **13**
ers: for there is no power but of God; and the *powers*
that be are ordained of God. Therefore he that re- 2
sisteth the power, withstandeth the ordinance of God:
and they that withstand shall receive to themselves
judgement. For rulers are not a terror to the good 3
work, but to the evil. And wouldest thou have no
fear of the power? do that which is good, and thou
[4 Or, *it*] shalt have praise from the same: for [4]he is a minis- 4
ter of God to thee for good. But if thou do that
which is evil, be afraid; for [4]he beareth not the sword
in vain: for [4]he is a minister of God, an avenger for
wrath to him that doeth evil. Wherefore *ye* must 5
needs be in subjection, not only because of the wrath,
but also for conscience sake. For for this cause ye 6
pay tribute also; for they are ministers of God's ser-
vice, attending continually upon this very thing.
Render to all their dues: tribute to whom tribute *is* 7
due; custom to whom custom; fear to whom fear;
honour to whom honour.

Owe no man any thing, save to love one another: 8
[5 Gr. *the other.*] for he that loveth [5]his neighbour hath fulfilled [6]the
[6 Or, *law*] law. For this, Thou shalt not commit adultery, 9
Thou shalt not kill, Thou shalt not steal, Thou shalt
not covet, and if there be any other commandment,
it is summed up in this word, namely, Thou shalt
love thy neighbour as thyself.

* Let marg.[3] ("*the wrath* of God") and the text exchange places.—*Am. Com.*

16 χαιρόντων, ⊤ κλαίειν μετὰ κλαιόντων. τὸ αὐτὸ εἰς ἀλλή- καὶ
λους φρονοῦντες, μὴ τὰ ὑψηλὰ φρονοῦντες ἀλλὰ τοῖς τα-
πεινοῖς συναπαγόμενοι. μὴ γίνεσθε φρόνιμοι παρ' ἑαυ-
17 τοῖς. μηδενὶ κακὸν ἀντὶ κακοῦ ἀποδιδόντες· προνοού-
18 μενοι καλὰ ἐνώπιον πάντων ἀνθρώπων· εἰ δυνατόν, τὸ
19 ἐξ ὑμῶν μετὰ πάντων ἀνθρώπων εἰρηνεύοντες· μὴ ἑαυτοὺς
ἐκδικοῦντες, ἀγαπητοί, ἀλλὰ δότε τόπον τῇ ὀργῇ, γέγραπται
γάρ Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω, λέγει Κύριος.
20 ἀλλὰ ἐὰν πεινᾷ ὁ ἐχθρός σου, ψώμιζε αὐτόν· ἐὰν διψᾷ,
πότιζε αὐτόν· τοῦτο γὰρ ποιῶν ἄνθρακας πυρὸς σω-
21 ρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ. μὴ νικῶ ὑπὸ τοῦ
1 κακοῦ, ἀλλὰ νίκα ἐν τῷ ἀγαθῷ τὸ κακόν. Πᾶσα
ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑποτασσέσθω, οὐ γὰρ ἔστιν
ἐξουσία εἰ μὴ ὑπὸ θεοῦ, αἱ δὲ οὖσαι ὑπὸ θεοῦ τεταγμέναι
2 εἰσίν· ὥστε ὁ ἀντιτασσόμενος τῇ ἐξουσίᾳ τῇ τοῦ θεοῦ
διαταγῇ ἀνθέστηκεν, οἱ δὲ ἀνθεστηκότες ἑαυτοῖς κρίμα
3 λήμψονται. οἱ γὰρ ἄρχοντες οὐκ εἰσὶν φόβος τῷ ⌜ἀγαθῷ Αρ.†
ἔργῳ⌝ ἀλλὰ τῷ κακῷ. θέλεις δὲ μὴ φοβεῖσθαι τὴν ἐξου-
4 σίαν; τὸ ἀγαθὸν ποίει, καὶ ἕξεις ἔπαινον ἐξ αὐτῆς· θεοῦ
γὰρ διάκονός ἐστιν σοὶ εἰς τὸ ἀγαθόν. ἐὰν δὲ τὸ κακὸν
ποιῇς, φοβοῦ· οὐ γὰρ εἰκῇ τὴν μάχαιραν φορεῖ· θεοῦ
γὰρ διάκονός ἐστιν, ἔκδικος εἰς ὀργὴν τῷ τὸ κακὸν πράσ-
5 σοντι. διὸ ἀνάγκη ὑποτάσσεσθαι, οὐ μόνον διὰ τὴν
6 ὀργὴν ἀλλὰ καὶ διὰ τὴν συνείδησιν, διὰ τοῦτο γὰρ καὶ
φόρους τελεῖτε, λειτουργοὶ γὰρ θεοῦ εἰσὶν εἰς αὐτὸ τοῦτο
7 προσκαρτεροῦντες. ἀπόδοτε πᾶσι τὰς ὀφειλάς, τῷ τὸν
φόρον τὸν φόρον, τῷ τὸ τέλος τὸ τέλος, τῷ τὸν φόβον
8 τὸν φόβον, τῷ τὴν τιμὴν τὴν τιμήν. Μηδενὶ Αρ.
μηδὲν ὀφείλετε, εἰ μὴ τὸ ἀλλήλους ἀγαπᾶν· ὁ γὰρ ἀγαπῶν
9 τὸν ἕτερον νόμον πεπλήρωκεν. τὸ γὰρ Οὐ μοιχεύσεις,
Οὐ φονεύσεις, Οὐ κλέψεις, Οὐκ ἐπιθυμήσεις, καὶ εἴ
τις ἑτέρα ἐντολή, ἐν ⌜τῷ λόγῳ τούτῳ⌝ ἀνακεφαλαιοῦται, τούτῳ τῷ λόγῳ
[ἐν τῷ] Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

ἡ ἀγάπη τῷ πλησίον κακὸν οὐκ ἐργάζεται· πλήρωμα οὖν 10
νόμου ἡ ἀγάπη. Καὶ τοῦτο εἰδότες τὸν καιρόν, 11
ἡμᾶς ὅτι ὥρα ἤδη ⌜ὑμᾶς⌝ ἐξ ὕπνου ἐγερθῆναι, νῦν γὰρ ἐγγύ-
τερον ἡμῶν ἡ σωτηρία ἢ ὅτε ἐπιστεύσαμεν. ἡ νὺξ προέ- 12
κοψεν, ἡ δὲ ἡμέρα ἤγγικεν. ἀποθώμεθα οὖν τὰ ἔργα τοῦ
σκότους, ἐνδυσώμεθα [δὲ] τὰ ὅπλα τοῦ φωτός. ὡς ἐν 13
ἡμέρᾳ εὐσχημόνως περιπατήσωμεν, μὴ κώμοις καὶ μέθαις,
ισι καὶ ζήλοις μὴ κοίταις καὶ ἀσελγείαις, μὴ ⌜ἔριδι καὶ ζήλῳ⌝. ἀλλὰ 14
ριστὸν Ἰησοῦν ἐνδύσασθε τὸν ⌜κύριον Ἰησοῦν Χριστόν⌝, καὶ τῆς σαρκὸς
πρόνοιαν μὴ ποιεῖσθε εἰς ἐπιθυμίας.

Τὸν δὲ ἀσθενοῦντα τῇ πίστει προσλαμβάνεσθε, μὴ εἰς 1
διακρίσεις διαλογισμῶν. ὃς μὲν πιστεύει φαγεῖν πάντα, ὁ 2
δὲ ἀσθενῶν λάχανα ἐσθίει. ὁ ἐσθίων τὸν μὴ ἐσθίοντα μὴ 3
ἐξουθενείτω, ὁ δὲ μὴ ἐσθίων τὸν ἐσθίοντα μὴ κρινέτω, ὁ
θεὸς γὰρ αὐτὸν προσελάβετο. σὺ τίς εἶ ὁ κρίνων ἀλλό- 4
τριον οἰκέτην; τῷ ἰδίῳ κυρίῳ στήκει ἢ πίπτει· σταθήσεται
δέ, δυνατεῖ γὰρ ὁ κύριος στῆσαι αὐτόν. ὃς μὲν [γὰρ] κρίνει 5
ἡμέραν παρ' ἡμέραν, ὃς δὲ κρίνει πᾶσαν ἡμέραν· ἕκαστος
ἐν τῷ ἰδίῳ νοῒ πληροφορείσθω· ὁ φρονῶν τὴν ἡμέραν 6
Ap. κυρίῳ φρονεῖ. καὶ ὁ ἐσθίων κυρίῳ ἐσθίει, εὐχαριστεῖ γὰρ
τῷ θεῷ· καὶ ὁ μὴ ἐσθίων κυρίῳ οὐκ ἐσθίει, καὶ εὐχαριστεῖ
τῷ θεῷ. Οὐδεὶς γὰρ ἡμῶν ἑαυτῷ ζῇ, καὶ οὐδεὶς ἑαυτῷ 7
ἀποθνήσκει· ἐάν τε γὰρ ζῶμεν, τῷ κυρίῳ ζῶμεν, ἐάν τε 8
ἀποθνήσκωμεν, τῷ κυρίῳ ἀποθνήσκομεν. ἐάν τε οὖν ζῶμεν
ἐάν τε ἀποθνήσκωμεν, τοῦ κυρίου ἐσμέν. εἰς τοῦτο γὰρ 9
Χριστὸς ἀπέθανεν καὶ ἔζησεν ἵνα καὶ νεκρῶν καὶ ζώντων
κυριεύσῃ. Σὺ δὲ τί κρίνεις τὸν ἀδελφόν σου; ἢ καὶ σὺ τί 10
ἐξουθενεῖς τὸν ἀδελφόν σου; πάντες γὰρ παραστησόμεθα
τῷ βήματι τοῦ θεοῦ· γέγραπται γάρ 11

Ζῶ ἐγώ, λέγει Κύριος, ὅτι ἐμοὶ κάμψει πᾶν γόνυ,
καὶ πᾶσα γλῶσσα ἐξομολογήσεται τῷ θεῷ.

ἄρα [οὖν] ἕκαστος ἡμῶν περὶ ἑαυτοῦ λόγον δώσει [τῷ 12
θεῷ]. Μηκέτι οὖν ἀλλήλους κρίνωμεν· ἀλλὰ 13

10 Love worketh no ill to his neighbour: love there-
fore is the fulfilment of [1]the law. 1 Or, *law*
11 And this, knowing the season, that now it is high 2 Or, *our salvation*
time for you to awake out of sleep: for now is [2]sal- *nearer than when*
12 vation nearer to us than when we *first* believed. The *&c.*
night is far spent, and the day is at hand: let us
therefore cast off the works of darkness, and let us
13 put on the armour of light. Let us walk honestly,
as in the day; not in revelling and drunkenness, not
in chambering and wantonness, not in strife and
14 jealousy. But put ye on the Lord Jesus Christ,
and make not provision for the flesh, to *fulfil* the
lusts *thereof*.

14 But him that is weak in faith receive ye, *yet* not
2 [3]to doubtful disputations. One man hath faith to 3 Or, *for decisions of doubts*
3 eat all things: but he that is weak eateth herbs. Let
not him that eateth set at nought him that eateth not;
and let not him that eateth not judge him that eat-
4 eth: for God hath received him. Who art thou that
judgest the [4]servant of another? to his own lord he 4 Gr. *household-servant.*
standeth or falleth. Yea, he shall be made to stand;
5 for the Lord hath power to make him stand. One
man esteemeth one day above another: another es-
teemeth every day *alike*. Let each man be fully as-
6 sured in his own mind. He that regardeth the day,
regardeth it unto the Lord: and he that eateth, eateth
unto the Lord, for he giveth God thanks; and he that
eateth not, unto the Lord he eateth not, and giveth
7 God thanks. For none of us liveth to himself, and
8 none dieth to himself. For whether we live, we
live unto the Lord; or whether we die, we die unto
the Lord: whether we live therefore, or die, we are
9 the Lord's. For to this end Christ died, and lived
again, that he might be Lord of both the dead and
10 the living. But thou, why dost thou judge thy
brother? or thou again, why dost thou set at nought
thy brother? for we shall all stand before the judge-
11 ment-seat of God. For it is written,

As I live, saith the Lord, to me every knee shall bow,
And every tongue shall [5]confess to God. 5 Or, *give praise*

12 So then each one of us shall give account of himself
to God.
13 Let us not therefore judge one another any more:
but

judge ye this rather, that no man put a stumbling-
block in his brother's way, or an occasion of falling.
I know, and am persuaded in the Lord Jesus, that 14
nothing is unclean of itself: save that to him who
accounteth any thing to be unclean, to him it is un-
clean. For if because of meat thy brother is grieved, 15
thou walkest no longer in love. Destroy not with
thy meat him for whom Christ died. Let not then 16
your good be evil spoken of: for the kingdom of God 17
is not eating and drinking, but righteousness and
peace and joy in the Holy Ghost. For he that herein 18
serveth Christ is well-pleasing to God, and approved
of men. So then [1]let us follow after things which 19
make for peace, and things whereby we may edify
one another. Overthrow not for meat's sake the 20
work of God. All things indeed are clean; howbeit
it is evil for that man who eateth with offence. It 21
is good not to eat flesh, nor to drink wine, nor *to do*
any thing whereby thy brother stumbleth[2]. The faith 22
which thou hast, have thou to thyself before God.
Happy is he that judgeth not himself in that which
he [3]approveth. But he that doubteth is condemned 23
if he eat, because *he eateth* not of faith; and whatso-
ever is not of faith is sin[4].

15 Now we that are strong ought to bear the infirmi-
ties of the weak, and not to please ourselves. Let 2
each one of us please his neighbour for that which
is good, unto edifying. For Christ also pleased not 3
himself; but, as it is written, The reproaches of them
that reproached thee fell upon me. For whatsoever 4
things were written aforetime were written for our
learning, that through patience and through comfort
of the scriptures we might have hope. Now the God 5
of patience and of comfort grant you to be of the
same mind one with another according to Christ
Jesus: that with one accord ye may with one mouth 6
glorify the God and Father of our Lord Jesus Christ.
Wherefore receive ye one another, even as Christ 7
also received [5]you, to the glory of God. For I say 8
that Christ hath been made a minister of the circum-
cision for the truth of God,

1 Many ancient authorities read *we follow*.

2 Many ancient authorities add *or is offended, or is weak*.

3 Or, *putteth to the test*

4 Many authorities, some ancient, insert here ch. xvi. 25–27.

5 Some ancient authorities read *us*.

τοῦτο κρίνατε μᾶλλον, τὸ μὴ τιθέναι ⌜πρόσκομμα τῷ τῷ ἀδελφῷ
14 ἀδελφῷ ἢ⌝ σκάνδαλον. οἶδα καὶ πέπεισμαι ἐν κυρίῳ
Ἰησοῦ ὅτι οὐδὲν κοινὸν δι' ἑαυτοῦ· εἰ μὴ τῷ λογιζομένῳ τι
15 κοινὸν εἶναι, ἐκείνῳ κοινόν. εἰ γὰρ διὰ βρῶμα ὁ ἀδελφός
σου λυπεῖται, οὐκέτι κατὰ ἀγάπην περιπατεῖς. μὴ τῷ βρώ-
16 ματί σου ἐκεῖνον ἀπόλλυε ὑπὲρ οὗ Χριστὸς ἀπέθανεν. μὴ
17 βλασφημείσθω οὖν ὑμῶν τὸ ἀγαθόν. οὐ γάρ ἐστιν ἡ
βασιλεία τοῦ θεοῦ βρῶσις καὶ πόσις, ἀλλὰ δικαιοσύνη καὶ
18 εἰρήνη καὶ χαρὰ ἐν πνεύματι ἁγίῳ· ὁ γὰρ ἐν τούτῳ δουλεύων
τῷ χριστῷ εὐάρεστος τῷ θεῷ καὶ δόκιμος τοῖς ἀνθρώποις.
19 ἄρα οὖν τὰ τῆς εἰρήνης ⌜διώκωμεν⌝ καὶ τὰ τῆς οἰκοδομῆς διώκομεν
20 τῆς εἰς ἀλλήλους· μὴ ἕνεκεν βρώματος κατάλυε τὸ ἔργον
τοῦ θεοῦ. πάντα μὲν καθαρά, ἀλλὰ κακὸν τῷ ἀνθρώπῳ τῷ
21 διὰ προσκόμματος ἐσθίοντι. καλὸν τὸ μὴ φαγεῖν κρέα
22 μηδὲ πεῖν οἶνον μηδὲ ἐν ᾧ ὁ ἀδελφός σου προσκόπτει· σὺ
πίστιν ἣν ἔχεις κατὰ σεαυτὸν ἔχε ἐνώπιον τοῦ θεοῦ. μακά-
23 ριος ὁ μὴ κρίνων ἑαυτὸν ἐν ᾧ δοκιμάζει· ὁ δὲ διακρινόμενος
ἐὰν φάγῃ κατακέκριται, ὅτι οὐκ ἐκ πίστεως· πᾶν δὲ ὃ οὐκ ἐκ
1 πίστεως ἁμαρτία ἐστίν. Ὀφείλομεν δὲ ἡμεῖς οἱ Ap.
δυνατοὶ τὰ ἀσθενήματα τῶν ἀδυνάτων βαστάζειν, καὶ μὴ
2 ἑαυτοῖς ἀρέσκειν. ἕκαστος ἡμῶν τῷ πλησίον ἀρεσκέτω εἰς
3 τὸ ἀγαθὸν πρὸς οἰκοδομήν· καὶ γὰρ ὁ χριστὸς οὐχ ἑαυτῷ
ἤρεσεν· ἀλλὰ καθὼς γέγραπται Οἱ ὀνειδισμοὶ τῶν ὀνει-
4 διζόντων σε ἐπέπεσαν ἐπ' ἐμέ. ὅσα γὰρ προεγράφη,
[πάντα] εἰς τὴν ἡμετέραν διδασκαλίαν ἐγράφη, ἵνα διὰ τῆς
ὑπομονῆς καὶ διὰ τῆς παρακλήσεως τῶν γραφῶν τὴν ἐλπίδα
5 ἔχωμεν⌝. ὁ δὲ θεὸς τῆς ὑπομονῆς καὶ τῆς παρακλήσεως τῆς παρακλήσεως
δῴη ὑμῖν τὸ αὐτὸ φρονεῖν ἐν ἀλλήλοις κατὰ ⌜Χριστὸν Ἰησοῦν Χριστόν
6 Ἰησοῦν⌝, ἵνα ὁμοθυμαδὸν ἐν ἑνὶ στόματι δοξάζητε τὸν θεὸν
καὶ πατέρα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

7 Διὸ προσλαμβάνεσθε ἀλλήλους, καθὼς καὶ ὁ χριστὸς
8 προσελάβετο ⌜ἡμᾶς⌝, εἰς δόξαν τοῦ θεοῦ. λέγω γὰρ Χρι- ὑμᾶς
στὸν διάκονον ⌜γεγενῆσθαι⌝ περιτομῆς ὑπὲρ ἀληθείας θεοῦ, γενέσθαι

εἰς τὸ βεβαιῶσαι τὰς ἐπαγγελίας τῶν πατέρων, τὰ δὲ ἔθνη 9
ὑπὲρ ἐλέους δοξάσαι τὸν θεόν· καθὼς γέγραπται Διὰ
τοῦτο ἐξομολογήσομαί σοι ἐν ἔθνεσι, καὶ τῷ ὀνόματί
σου ψαλῶ. καὶ πάλιν λέγει Εὐφράνθητε, ἔθνη, μετὰ 10
τοῦ λαοῦ αὐτοῦ. καὶ πάλιν 11

Αἰνεῖτε, πάντα τὰ ἔθνη, τὸν κύριον,
καὶ ἐπαινεσάτωσαν αὐτὸν πάντες οἱ λαοί.

καὶ πάλιν Ἠσαίας λέγει 12

Ἔσται ἡ ῥίζα τοῦ Ἰεσσαί,
καὶ ὁ ἀνιστάμενος ἄρχειν ἐθνῶν·
ἐπ' αὐτῷ ἔθνη ἐλπιοῦσιν.

ὁ δὲ θεὸς τῆς ἐλπίδος πληρώσαι ὑμᾶς πάσης χαρᾶς καὶ 13
εἰρήνης ἐν τῷ πιστεύειν, εἰς τὸ περισσεύειν ὑμᾶς ἐν τῇ
ἐλπίδι ἐν δυνάμει πνεύματος ἁγίου.

Πέπεισμαι δέ, ἀδελφοί μου, καὶ αὐτὸς ἐγὼ περὶ ὑμῶν, 14
ὅτι καὶ αὐτοὶ μεστοί ἐστε ἀγαθωσύνης, πεπληρωμένοι
πάσης τῆς γνώσεως, δυνάμενοι καὶ ἀλλήλους νουθετεῖν.
τολμηροτέρως δὲ ἔγραψα ὑμῖν ἀπὸ μέρους, ὡς ἐπαναμι- 15
μνήσκων ὑμᾶς, διὰ τὴν χάριν τὴν δοθεῖσάν μοι ἀπὸ τοῦ
θεοῦ εἰς τὸ εἶναί με λειτουργὸν Χριστοῦ Ἰησοῦ εἰς τὰ 16
ἔθνη, ἱερουργοῦντα τὸ εὐαγγέλιον τοῦ θεοῦ, ἵνα γένηται ἡ
προσφορὰ τῶν ἐθνῶν εὐπρόσδεκτος, ἡγιασμένη ἐν πνεύ-
ματι ἁγίῳ. ἔχω οὖν [τὴν] καύχησιν ἐν Χριστῷ Ἰησοῦ τὰ 17
τολμῶ πρὸς τὸν θεόν· οὐ γὰρ ⌜τολμήσω⌝ τι λαλεῖν ὧν οὐ κατειρ- 18
γάσατο Χριστὸς δι' ἐμοῦ εἰς ὑπακοὴν ἐθνῶν, λόγῳ καὶ
ἔργῳ, ἐν δυνάμει σημείων καὶ τεράτων, ἐν δυνάμει πνεύματος 19
[ἁγίου]· ὥστε με ἀπὸ Ἰερουσαλὴμ καὶ κύκλῳ μέχρι τοῦ
Ἰλλυρικοῦ πεπληρωκέναι τὸ εὐαγγέλιον τοῦ χριστοῦ, οὕτως 20
δὲ φιλοτιμούμενον εὐαγγελίζεσθαι οὐχ ὅπου ὠνομάσθη
Χριστός, ἵνα μὴ ἐπ' ἀλλότριον θεμέλιον οἰκοδομῶ, ἀλλὰ 21
καθὼς γέγραπται

Οἷς οὐκ ἀνηγγέλη περὶ αὐτοῦ ὄψονται

⌜Ὄψονται οἷς οὐκ ἀνηγγέλη περὶ αὐτοῦ⌝,
καὶ οἳ οὐκ ἀκηκόασιν συνήσουσιν.

that he might confirm the promises *given* unto the
9 fathers, and that the Gentiles might glorify God for
his mercy; as it is written,

> Therefore will I [1]give praise unto thee among the Gentiles,
> And sing unto thy name.

10 And again he saith,

> Rejoice, ye Gentiles, with his people.

11 And again,

> Praise the Lord, all ye Gentiles;
> And let all the peoples praise him.

12 And again, Isaiah saith,

> There shall be the root of Jesse,
> And he that ariseth to rule over the Gentiles;
> On him shall the Gentiles hope.

13 Now the God of hope fill you with all joy and peace
in believing, that ye may abound in hope, in the
power of the Holy Ghost.
14 And I myself also am persuaded of you, my breth-
ren, that ye yourselves are full of goodness, filled
with all knowledge, able also to admonish one an-
15 other. But I write the more boldly unto you in
some measure, as putting you again in remem-
brance, because of the grace that was given me of
16 God, that I should be a minister of Christ Jesus
unto the Gentiles, [2]ministering the gospel of God,
that the offering up of the Gentiles might be made
17 acceptable, being sanctified by the Holy Ghost. I
have therefore my glorying in Christ Jesus in things
18 pertaining to God. For I will not dare to speak
of any [3]things save those which Christ wrought
through me, for the obedience of the Gentiles, by
19 word and deed, in the power of signs and wonders,
in the power of [4]the Holy Ghost; so that from Jeru-
salem, and round about even unto Illyricum, I have
20 [5]fully preached the gospel of Christ; yea, [6]making
it my aim so to preach the gospel, not where Christ
was *already* named, that I might not build upon an-
21 other man's foundation; but, as it is written,

> They shall see, to whom no tidings of him came,
> And they who have not heard shall understand.

1 Or, *confess*

2 Gr. *ministering in sacrifice.*

3 Gr. *of those things which Christ wrought not through me.*

4 Many ancient authorities read *the Spirit of God.* One reads *the Spirit.*

5 Gr. *fulfilled.*

6 Gr. *being ambitious.*

Wherefore also I was hindered these many times 22
from coming to you: but now, having no more any 23
place in these regions, and having these many years
a longing to come unto you, whensoever I go unto 24
Spain (for I hope to see you in my journey, and to
be brought on my way thitherward by you, if first
in some measure I shall have been satisfied with
your company)—but now, *I say,* I go unto Jerusa- 25
lem, ministering unto the saints. For it hath been 26
the good pleasure of Macedonia and Achaia to make
a certain contribution for the poor among the saints
that are at Jerusalem. Yea, it hath been their good 27
pleasure; and their debtors they are. For if the
Gentiles have been made partakers of their spirit-
ual things, they owe it *to them* also to minister unto
them in carnal things. When therefore I have ac- 28
complished this, and have sealed to them this fruit,
I will go on by you unto Spain. And I know that, 29
when I come unto you, I shall come in the fulness
of the blessing of Christ.

Now I beseech you, brethren, by our Lord Jesus 30
Christ, and by the love of the Spirit, that ye strive
together with me in your prayers to God for me;
that I may be delivered from them that are disobe- 31
dient in Judæa, and *that* my ministration which *I
have* for Jerusalem may be acceptable to the saints;
that I may come unto you in joy through the will 32
of God, and together with you find rest. Now the 33
God of peace be with you all. Amen.

I commend unto you Phœbe our sister, who is a **16**
[1]servant of the church that is at Cenchreæ: that ye 2
receive her in the Lord, worthily of the saints, and
that ye assist her in whatsoever matter she may
have need of you: for she herself also hath been a
succourer of many, and of mine own self.

1 Or, *deaconess*

Salute Prisca and Aquila my fellow-workers in 3
Christ Jesus, who for my life laid down their own 4
necks; unto whom not only I give thanks, but also all
the churches of the Gentiles: and *salute* the church 5
that is in their house. Salute Epænetus my beloved,
who is the firstfruits of Asia unto Christ. Salute 6
Mary,

22 Διὸ καὶ ἐνεκοπτόμην τὰ πολλὰ τοῦ ἐλθεῖν πρὸς ὑμᾶς·
23 νυνὶ δὲ μηκέτι τόπον ἔχων ἐν τοῖς κλίμασι τούτοις, ἐπιπό-
24 θειαν δὲ ἔχων τοῦ ἐλθεῖν πρὸς ὑμᾶς ἀπὸ ἱκανῶν ἐτῶν, ὡς
ἂν πορεύωμαι εἰς τὴν Σπανίαν, ἐλπίζω γὰρ διαπορευόμενος
θεάσασθαι ὑμᾶς καὶ ὑφ᾽ ὑμῶν προπεμφθῆναι ἐκεῖ ἐὰν ὑμῶν
25 πρῶτον ἀπὸ μέρους ἐμπλησθῶ,— νυνὶ δὲ πορεύομαι εἰς
26 Ἰερουσαλὴμ διακονῶν τοῖς ἁγίοις. ηὐδόκησαν γὰρ Μακε-
δονία καὶ Ἀχαία κοινωνίαν τινὰ ποιήσασθαι εἰς τοὺς πτω-
27 χοὺς τῶν ἁγίων τῶν ἐν Ἰερουσαλήμ. ηὐδόκησαν γάρ, καὶ
ὀφειλέται εἰσὶν αὐτῶν· εἰ γὰρ τοῖς πνευματικοῖς αὐτῶν
ἐκοινώνησαν τὰ ἔθνη, ὀφείλουσιν καὶ ἐν τοῖς σαρκικοῖς
28 λειτουργῆσαι αὐτοῖς. τοῦτο οὖν ἐπιτελέσας, καὶ σφραγι-
σάμενος αὐτοῖς τὸν καρπὸν τοῦτον, ἀπελεύσομαι δι᾽ ὑμῶν
29 εἰς Σπανίαν· οἶδα δὲ ὅτι ἐρχόμενος πρὸς ὑμᾶς ἐν πληρώ-
30 ματι εὐλογίας Χριστοῦ ἐλεύσομαι. Παρακαλῶ
δὲ ὑμᾶς [, ἀδελφοί,] διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
καὶ διὰ τῆς ἀγάπης τοῦ πνεύματος συναγωνίσασθαί μοι ἐν
31 ταῖς προσευχαῖς ὑπὲρ ἐμοῦ πρὸς τὸν θεόν, ἵνα ῥυσθῶ ἀπὸ
τῶν ἀπειθούντων ἐν τῇ Ἰουδαίᾳ καὶ ἡ διακονία μου ἡ εἰς Ap.
32 Ἰερουσαλὴμ εὐπρόσδεκτος τοῖς ἁγίοις γένηται, ἵνα ἐν χαρᾷ
⌜ἐλθὼν πρὸς ὑμᾶς διὰ θελήματος ⌜θεοῦ⌝⌝ συναναπαύσωμαι ἔλθω πρὸς . . . θεοῦ
33 ὑμῖν. ὁ δὲ θεὸς τῆς εἰρήνης μετὰ πάντων ὑμῶν· ἀμήν. καὶ | Ap.†

1 Συνίστημι δὲ ὑμῖν Φοίβην τὴν ἀδελφὴν ἡμῶν, οὖσαν
2 [καὶ] διάκονον τῆς ἐκκλησίας τῆς ἐν Κενχρεαῖς, ἵνα ⌜προσ- αὐτὴν προσδέξη-
δέξησθε αὐτὴν⌝ ἐν κυρίῳ ἀξίως τῶν ἁγίων, καὶ παραστῆτε σθε
αὐτῇ ἐν ᾧ ἂν ὑμῶν χρῄζῃ πράγματι, καὶ γὰρ αὐτὴ προ-
στάτις πολλῶν ἐγενήθη καὶ ἐμοῦ αὐτοῦ.

3 Ἀσπάσασθε Πρίσκαν καὶ Ἀκύλαν τοὺς συνεργούς μου
4 ἐν Χριστῷ Ἰησοῦ, οἵτινες ὑπὲρ τῆς ψυχῆς μου τὸν ἑαυτῶν
τράχηλον ὑπέθηκαν, οἷς οὐκ ἐγὼ μόνος εὐχαριστῶ ἀλλὰ καὶ
5 πᾶσαι αἱ ἐκκλησίαι τῶν ἐθνῶν, καὶ τὴν κατ᾽ οἶκον αὐτῶν
ἐκκλησίαν. ἀσπάσασθε Ἐπαίνετον τὸν ἀγαπητόν μου, ὅς
6 ἐστιν ἀπαρχὴ τῆς Ἀσίας εἰς Χριστόν. ἀσπάσασθε Μαρίαν, Ap.

ἥτις πολλὰ ἐκοπίασεν εἰς ὑμᾶς. ἀσπάσασθε Ἀνδρόνικον 7
καὶ Ἰουνίαν τοὺς συγγενεῖς μου καὶ συναιχμαλώτους μου,
οἵτινές εἰσιν ἐπίσημοι ἐν τοῖς ἀποστόλοις, οἳ καὶ πρὸ ἐμοῦ
γέγοναν ἐν Χριστῷ. ἀσπάσασθε Ἀμπλιᾶτον τὸν ἀγα- 8
πητόν μου ἐν κυρίῳ. ἀσπάσασθε Οὐρβανὸν τὸν συνεργὸν 9
ἡμῶν ἐν Χριστῷ καὶ Στάχυν τὸν ἀγαπητόν μου. ἀσπά- 10
σασθε Ἀπελλῆν τὸν δόκιμον ἐν Χριστῷ. ἀσπάσασθε
τοὺς ἐκ τῶν Ἀριστοβούλου. ἀσπάσασθε Ἡρῳδίωνα τὸν 11
συγγενῆ μου. ἀσπάσασθε τοὺς ἐκ τῶν Ναρκίσσου τοὺς
ὄντας ἐν κυρίῳ. ἀσπάσασθε Τρύφαιναν καὶ Τρυφῶσαν τὰς 12
κοπιώσας ἐν κυρίῳ. ἀσπάσασθε Περσίδα τὴν ἀγαπητήν,
ἥτις πολλὰ ἐκοπίασεν ἐν κυρίῳ. ἀσπάσασθε Ῥοῦφον τὸν 13
ἐκλεκτὸν ἐν κυρίῳ καὶ τὴν μητέρα αὐτοῦ καὶ ἐμοῦ. ἀσπά- 14
σασθε Ἀσύνκριτον, Φλέγοντα, Ἑρμῆν, Πατρόβαν, Ἑρμᾶν,
καὶ τοὺς σὺν αὐτοῖς ἀδελφούς. ἀσπάσασθε Φιλόλογον 15
καὶ Ἰουλίαν, Νηρέα καὶ τὴν ἀδελφὴν αὐτοῦ, καὶ Ὀλυμπᾶν,
καὶ τοὺς σὺν αὐτοῖς πάντας ἁγίους. Ἀσπάσασθε ἀλλή- 16
λους ἐν φιλήματι ἁγίῳ. Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι
πᾶσαι τοῦ χριστοῦ.

Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, σκοπεῖν τοὺς τὰς διχο- 17
στασίας καὶ τὰ σκάνδαλα παρὰ τὴν διδαχὴν ἣν ὑμεῖς ἐμά-
θετε ποιοῦντας, καὶ ἐκκλίνετε ἀπ᾽ αὐτῶν· οἱ γὰρ τοιοῦτοι 18
τῷ κυρίῳ ἡμῶν Χριστῷ οὐ δουλεύουσιν ἀλλὰ τῇ ἑαυτῶν
κοιλίᾳ, καὶ διὰ τῆς χρηστολογίας καὶ εὐλογίας ἐξαπατῶσι
τὰς καρδίας τῶν ἀκάκων. ἡ γὰρ ὑμῶν ὑπακοὴ εἰς πάντας 19
ἀφίκετο· ἐφ᾽ ὑμῖν οὖν χαίρω, θέλω δὲ ὑμᾶς σοφοὺς [μὲν]
εἶναι εἰς τὸ ἀγαθόν, ἀκεραίους δὲ εἰς τὸ κακόν. ὁ δὲ θεὸς 20
τῆς εἰρήνης συντρίψει τὸν Σατανᾶν ὑπὸ τοὺς πόδας ὑμῶν
ἐν τάχει.

b ¦ Χριστοῦ — Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ ᵀ μεθ᾽ ὑμῶν.

Ἀσπάζεται ὑμᾶς Τιμόθεος ὁ συνεργός [μου], καὶ 21
Λούκιος καὶ Ἰάσων καὶ Σωσίπατρος οἱ συγγενεῖς μου.
ἀσπάζομαι ὑμᾶς ἐγὼ Τέρτιος ὁ γράψας τὴν ἐπιστολὴν ἐν 22

7 who bestowed much labour on you. Salute An-
dronicus and [1]Junias, my kinsmen, and my fel-
low-prisoners, who are of note among the apostles,
8 who also have been in Christ before me. Salute
9 Ampliatus my beloved in the Lord. Salute Urba-
nus our fellow-worker in Christ, and Stachys my
10 beloved. Salute Apelles the approved in Christ.
Salute them which are of the *household* of Aristo-
11 bulus. Salute Herodion my kinsman. Salute them
of the *household* of Narcissus, which are in the Lord.
12 Salute Tryphæna and Tryphosa, who labour in the
Lord. Salute Persis the beloved, which laboured
13 much in the Lord. Salute Rufus the chosen in the
14 Lord, and his mother and mine. Salute Asyncritus,
Phlegon, Hermes, Patrobas, Hermas, and the breth-
15 ren that are with them. Salute Philologus and Ju-
lia, Nereus and his sister, and Olympas, and all the
16 saints that are with them. Salute one another
with a holy kiss. All the churches of Christ salute
you.

17 Now I beseech you, brethren, mark them which
are causing the divisions and occasions of stum-
bling, contrary to the [2]doctrine which ye learned:
18 and turn away from them. For they that are such
serve not our Lord Christ, but their own belly; and
by their smooth and fair speech they beguile the
19 hearts of the innocent. For your obedience is come
abroad unto all men. I rejoice therefore over you:
but I would have you wise unto that which is good,
20 and simple unto that which is evil. And the God
of peace shall bruise Satan under your feet shortly.
The grace of our Lord Jesus Christ be with you.

21 Timothy my fellow-worker saluteth you; and Lu-
22 cius and Jason and Sosipater, my kinsmen. I Ter-
tius, [3]who write the epistle, salute you in

1 Or, *Junia*

2 Or, *teaching*

3 Or, *who write the epistle in the Lord, salute you*

the Lord. Gaius my host, and of the whole church, 23
saluteth you. Erastus the treasurer of the city
saluteth you, and Quartus the brother.[1]
[2]Now to him that is able to stablish you accord- 25
ing to my gospel and the preaching of Jesus Christ,
according to the revelation of the mystery which
hath been kept in silence through times eternal, but 26
now is manifested, and [3]by the scriptures of the prophets,
according to the commandment of the eternal
God, is made known unto all the nations unto obe-
dience [4]of faith; to the only wise God, through Je- 27
sus Christ, [5]to whom be the glory [6]for ever. Amen.

1 Some ancient authorities insert here ver. 24 *The grace of our Lord Jesus Christ be with you all. Amen*, and omit the like words in ver. 20.

2 Some ancient authorities omit ver. 25–27. Compare the end of ch. xiv.

3 Gr. *through*.

4 Or, *to the faith*

5 Some ancient authorities omit *to whom*.

6 Gr. *unto the ages*.

23 κυρίῳ. ἀσπάζεται ὑμᾶς Γαῖος ὁ ξένος μου καὶ ὅλης τῆς
ἐκκλησίας. ἀσπάζεται ὑμᾶς Ἔραστος ὁ οἰκονόμος τῆς
πόλεως καὶ Κούαρτος ὁ ἀδελφός.

25 Τῷ δὲ δυναμένῳ ὑμᾶς στηρίξαι κατὰ τὸ εὐαγγέλιόν μου Ap.
καὶ τὸ κήρυγμα Ἰησοῦ Χριστοῦ, κατὰ ἀποκάλυψιν μυστη-
26 ρίου χρόνοις αἰωνίοις σεσιγημένου φανερωθέντος δὲ νῦν
διά τε γραφῶν προφητικῶν κατ᾽ ἐπιταγὴν τοῦ αἰωνίου Ap.
θεοῦ εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ ἔθνη γνωρισθέντος,
27 μόνῳ σοφῷ θεῷ διὰ Ἰησοῦ Χριστοῦ [ᾧ] ἡ δόξα εἰς τοὺς
αἰῶνας· ἀμήν.

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α

Χριστοῦ Ἰησοῦ ΠΑΥΛΟΣ κλητὸς ἀπόστολος ⸂Ἰησοῦ Χριστοῦ⸃ διὰ 1
θελήματος θεοῦ καὶ Σωσθένης ὁ ἀδελφὸς τῇ ἐκκλησίᾳ 2
τοῦ θεοῦ τῇ οὔσῃ ἐν Κορίνθῳ, ἡγιασμένοις ἐν Χριστῷ
Ἰησοῦ, κλητοῖς ἁγίοις, σὺν πᾶσιν τοῖς ἐπικαλουμένοις τὸ
ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν παντὶ τόπῳ
αὐτῶν καὶ ἡμῶν· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς 3
ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

Εὐχαριστῶ τῷ θεῷ πάντοτε περὶ ὑμῶν ἐπὶ τῇ χάριτι 4
τοῦ θεοῦ τῇ δοθείσῃ ὑμῖν ἐν Χριστῷ Ἰησοῦ, ὅτι ἐν παντὶ 5
ἐπλουτίσθητε ἐν αὐτῷ, ἐν παντὶ λόγῳ καὶ πάσῃ γνώσει,
καθὼς τὸ μαρτύριον τοῦ χριστοῦ ἐβεβαιώθη ἐν ὑμῖν, 6
ὥστε ὑμᾶς μὴ ὑστερεῖσθαι ἐν μηδενὶ χαρίσματι, ἀπεκδε- 7
χομένους τὴν ἀποκάλυψιν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ·
ὃς καὶ βεβαιώσει ὑμᾶς ἕως τέλους ἀνεγκλήτους ἐν τῇ ἡμέρᾳ 8
τοῦ κυρίου ἡμῶν Ἰησοῦ [Χριστοῦ]. πιστὸς ὁ θεὸς δι' οὗ 9
ἐκλήθητε εἰς κοινωνίαν τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ τοῦ
κυρίου ἡμῶν.

Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ ὀνόματος τοῦ 10
κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἵνα τὸ αὐτὸ λέγητε πάντες,
καὶ μὴ ᾖ ἐν ὑμῖν σχίσματα, ἦτε δὲ κατηρτισμένοι ἐν τῷ
αὐτῷ νοῒ καὶ ἐν τῇ αὐτῇ γνώμῃ. ἐδηλώθη γάρ μοι περὶ 11
ὑμῶν, ἀδελφοί μου, ὑπὸ τῶν Χλόης ὅτι ἔριδες ἐν ὑμῖν εἰσίν.
λέγω δὲ τοῦτο ὅτι ἕκαστος ὑμῶν λέγει Ἐγὼ μέν εἰμι 12
Παύλου, Ἐγὼ δὲ Ἀπολλώ, Ἐγὼ δὲ Κηφᾶ, Ἐγὼ δὲ
χριστός; Χριστοῦ. μεμέρισται ὁ ⸂χριστός.⸃ μὴ Παῦλος ἐσταυρώθη 13

THE

FIRST EPISTLE OF PAUL THE APOSTLE

TO THE

CORINTHIANS.

---

1 PAUL, called *to be* an apostle of Jesus Christ
through the will of God, and Sosthenes [1]our brother,
2 unto the church of God which is at Corinth, *even*
them that are sanctified in Christ Jesus, called *to be*
saints, with all that call upon the name of our Lord
Jesus Christ in every place, their *Lord* and ours:
3 Grace to you and peace from God our Father and
the Lord Jesus Christ.
4 I thank [2]my God always concerning you, for the
grace of God which was given you in Christ Jesus;
5 that in every thing ye were enriched in him, in all
6 [3]utterance and all knowledge; even as the testimony
7 of Christ was confirmed in you: so that ye come
behind in no gift; waiting for the revelation of our
8 Lord Jesus Christ; who shall also confirm you unto
the end, *that ye be* unreproveable in the day of our
9 Lord Jesus Christ. God is faithful, through whom
ye were called into the fellowship of his Son Jesus
Christ our Lord.
10 Now I beseech you, brethren, through the name
of our Lord Jesus Christ, that ye all speak the
same thing, and *that* there be no divisions among
you; but *that* ye be perfected together in the same
11 mind and in the same judgement. For it hath
been signified unto me concerning you, my breth-
ren, by them *which are of the household* of Chloe,
12 that there are contentions among you. Now this
I mean, that each one of you saith, I am of Paul;
and I of Apollos; and I of Cephas; and I of Christ.
13 [4]Is Christ divided? was Paul crucified

1 Gr. *the brother.*

2 Some ancient authorities omit *my.*

3 Gr. *word.*

4 Or, *Christ is divided. Was Paul crucified for you!*

[1] Some ancient authorities read *I give thanks that.*

for you? or were ye baptized into the name of Paul? [1]I 14
thank God that I baptized none of you, save Crispus and
Gaius; lest any man should say that ye were baptized into 15
my name. And I baptized also the household of Stephanas: 16
besides, I know not whether I baptized any other. For 17
Christ sent me not to baptize, but to preach the gospel: not
in wisdom of words, lest the cross of Christ should be made
void.

For the word of the cross is to them that are perishing 18
foolishness; but unto us which are being saved* it is the
power of God. For it is written, 19

I will destroy the wisdom of the wise,
And the prudence of the prudent will I reject†.

Where is the wise? where is the scribe? where is the disputer 20
of this [2]world? hath not God made foolish the wisdom of
the world? For seeing that in the wisdom of God the world 21
through its wisdom knew not God, it was God's good pleas-
ure through the foolishness of the [3]preaching to save them
that believe. Seeing that Jews ask for signs, and Greeks 22
seek after wisdom: but we preach [4]Christ crucified, unto 23
Jews a stumblingblock, and unto Gentiles foolishness; but 24
unto [5]them that are called, both Jews and Greeks, Christ the
power of God, and the wisdom of God. Because the fool- 25
ishness of God is wiser than men; and the weakness of God
is stronger than men.

For [6]behold your calling, brethren, how that not many 26
wise after the flesh, not many mighty, not many noble, [7]*are
called*: but God chose the foolish things of the world, that 27
he might put to shame them that are wise; and God chose
the weak things of the world, that he might put to shame
the things that are strong; and the base things of the world, 28
and the things that are despised, did God choose, *yea* [8]and
the things that are not, that he might bring to nought the
things that are: that no flesh should glory before God. 29
But of him are ye in Christ Jesus, who was made unto us 30
wisdom from God, [9]and righteousness and sanctification,
and redemp-

[2] Or, *age*

[3] Gr. *thing preached.*

[4] Or, *a Messiah*

[5] Gr. *the called themselves.*

[6] Or, *ye behold*

[7] Or, have part therein‡

[8] Many ancient authorities omit *and.*

[9] Or, *both righteousness and sanctification and redemption*

* For "are perishing . . . are being saved" read "perish . . . are saved" and put the present text into the marg.—*Am. Com.*

† For "And . . . reject" read "And the discernment of the discerning will I bring to nought"—*Am. Com.*

‡ Omit marg. 7 ("Or, have part therein")—*Am. Com.*

14 ⸀ὑπὲρ⸀ ὑμῶν, ἢ εἰς τὸ ὄνομα Παύλου ἐβαπτίσθητε; εὐχα- περὶ
ριστῶ ⸆ ὅτι οὐδένα ὑμῶν ἐβάπτισα εἰ μὴ Κρίσπον καὶ τῷ θεῷ
15 Γαῖον, ἵνα μή τις εἴπῃ ὅτι εἰς τὸ ἐμὸν ὄνομα ἐβαπτίσθητε·
16 ἐβάπτισα δὲ καὶ τὸν Στεφανᾶ οἶκον· λοιπὸν οὐκ οἶδα εἴ
17 τινα ἄλλον ἐβάπτισα. οὐ γὰρ ἀπέστειλέν με Χριστὸς
βαπτίζειν ἀλλὰ εὐαγγελίζεσθαι, οὐκ ἐν σοφίᾳ λόγου, ἵνα
μὴ κενωθῇ ὁ σταυρὸς τοῦ χριστοῦ.
18 Ὁ λόγος γὰρ ὁ τοῦ σταυροῦ τοῖς μὲν ἀπολλυμένοις
μωρία ἐστίν, τοῖς δὲ σωζομένοις ἡμῖν δύναμις θεοῦ ἐστίν.
19 γέγραπται γάρ

Ἀπολῶ τὴν σοφίαν τῶν σοφῶν,
καὶ τὴν σύνεσιν τῶν συνετῶν ἀθετήσω.

20 ποῦ σοφός; ποῦ γραμματεύς; ποῦ συνζητητὴς τοῦ αἰῶνος
τούτου; οὐχὶ ἐμώρανεν ὁ θεὸς τὴν σοφίαν τοῦ κόσμου;
21 ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ τοῦ θεοῦ οὐκ ἔγνω ὁ κόσμος διὰ
τῆς σοφίας τὸν θεόν, εὐδόκησεν ὁ θεὸς διὰ τῆς μωρίας τοῦ
22 κηρύγματος σῶσαι τοὺς πιστεύοντας. ἐπειδὴ καὶ Ἰουδαῖοι
23 σημεῖα αἰτοῦσιν καὶ Ἕλληνες σοφίαν ζητοῦσιν· ἡμεῖς δὲ
κηρύσσομεν Χριστὸν ἐσταυρωμένον, Ἰουδαίοις μὲν σκάν-
24 δαλον ἔθνεσιν δὲ μωρίαν, αὐτοῖς δὲ τοῖς κλητοῖς, Ἰου-
δαίοις τε καὶ Ἕλλησιν, Χριστὸν θεοῦ δύναμιν καὶ θεοῦ
25 σοφίαν. ὅτι τὸ μωρὸν τοῦ θεοῦ σοφώτερον τῶν ἀνθρώ-
πων ἐστίν, καὶ τὸ ἀσθενὲς τοῦ θεοῦ ἰσχυρότερον τῶν
26 ἀνθρώπων. Βλέπετε γὰρ τὴν κλῆσιν ὑμῶν,
ἀδελφοί, ὅτι οὐ πολλοὶ σοφοὶ κατὰ σάρκα, οὐ πολλοὶ
27 δυνατοί, οὐ πολλοὶ εὐγενεῖς· ἀλλὰ τὰ μωρὰ τοῦ κόσμου
ἐξελέξατο ὁ θεός, ἵνα καταισχύνῃ τοὺς σοφούς, καὶ τὰ
ἀσθενῆ τοῦ κόσμου ἐξελέξατο ὁ θεός, ἵνα καταισχύνῃ τὰ
28 ἰσχυρά, καὶ τὰ ἀγενῆ τοῦ κόσμου καὶ τὰ ἐξουθενημένα
ἐξελέξατο ὁ θεός, [καὶ] τὰ μὴ ὄντα, ἵνα τὰ ὄντα καταρ-
29 γήσῃ, ὅπως μὴ καυχήσηται πᾶσα σὰρξ ἐνώπιον τοῦ θεοῦ.
30 ἐξ αὐτοῦ δὲ ὑμεῖς ἐστὲ ἐν Χριστῷ Ἰησοῦ, ὃς ἐγενήθη σοφία
ἡμῖν ἀπὸ ⸂θεοῦ, δικαιοσύνη⸃ τε καὶ ἁγιασμὸς καὶ ἀπολύ- θεοῦ δικαιοσύνη

τρωσις, ἵνα καθὼς γέγραπται Ὁ καυχώμενος ἐν Κυρίῳ 31
καυχάσθω.

Κἀγὼ ἐλθὼν πρὸς ὑμᾶς, ἀδελφοί, ἦλθον οὐ καθ’ ὑπερο- 1
μαρτύριον χὴν λόγου ἢ σοφίας καταγγέλλων ὑμῖν τὸ ⌜μυστήριον⌝ τοῦ
θεοῦ, οὐ γὰρ ἔκρινά τι εἰδέναι ἐν ὑμῖν εἰ μὴ Ἰησοῦν Χριστὸν 2
καὶ τοῦτον ἐσταυρωμένον· κἀγὼ ἐν ἀσθενείᾳ καὶ ἐν φόβῳ 3
καὶ ἐν τρόμῳ πολλῷ ἐγενόμην πρὸς ὑμᾶς, καὶ ὁ λόγος μου 4
καὶ τὸ κήρυγμά μου οὐκ ἐν πιθοῖς σοφίας λόγοις ἀλλ’ ἐν
ἀποδείξει πνεύματος καὶ δυνάμεως, ἵνα ἡ πίστις ὑμῶν μὴ ᾖ 5
ἐν σοφίᾳ ἀνθρώπων ἀλλ’ ἐν δυνάμει θεοῦ. Σοφίαν 6
δὲ λαλοῦμεν ἐν τοῖς τελείοις, σοφίαν δὲ οὐ τοῦ αἰῶνος
τούτου οὐδὲ τῶν ἀρχόντων τοῦ αἰῶνος τούτου τῶν καταργου-
μένων· ἀλλὰ λαλοῦμεν θεοῦ σοφίαν ἐν μυστηρίῳ, τὴν 7
ἀποκεκρυμμένην, ἣν προώρισεν ὁ θεὸς πρὸ τῶν αἰώνων εἰς
δόξαν ἡμῶν· ἣν οὐδεὶς τῶν ἀρχόντων τοῦ αἰῶνος τούτου 8
ἔγνωκεν, εἰ γὰρ ἔγνωσαν, οὐκ ἂν τὸν κύριον τῆς δόξης
ἐσταύρωσαν· ἀλλὰ καθὼς γέγραπται 9

Ἃ ὀφθαλμὸς οὐκ εἶδεν καὶ οὖς οὐκ ἤκουσεν
καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη,
ὅσα ἡτοίμασεν ὁ θεὸς τοῖς ἀγαπῶσιν αὐτόν.

δέ ἡμῖν ⌜γὰρ⌝ ἀπεκάλυψεν ὁ θεὸς διὰ τοῦ πνεύματος, τὸ γὰρ 10
πνεῦμα πάντα ἐραυνᾷ, καὶ τὰ βάθη τοῦ θεοῦ. τίς γὰρ οἶδεν 11
ἀνθρώπων τὰ τοῦ ἀνθρώπου εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου
τὸ ἐν αὐτῷ; οὕτως καὶ τὰ τοῦ θεοῦ οὐδεὶς ἔγνωκεν εἰ μὴ τὸ
πνεῦμα τοῦ θεοῦ. ἡμεῖς δὲ οὐ τὸ πνεῦμα τοῦ κόσμου 12
ἐλάβομεν ἀλλὰ τὸ πνεῦμα τὸ ἐκ τοῦ θεοῦ, ἵνα εἰδῶμεν τὰ
ὑπὸ τοῦ θεοῦ χαρισθέντα ἡμῖν· ἃ καὶ λαλοῦμεν οὐκ ἐν 13
διδακτοῖς ἀνθρωπίνης σοφίας λόγοις, ἀλλ’ ἐν διδακτοῖς
πνευματικῶς πνεύματος, ⌜πνευματικοῖς⌝ πνευματικὰ συνκρίνοντες. ψυ- 14
χικὸς δὲ ἄνθρωπος οὐ δέχεται τὰ τοῦ πνεύματος τοῦ θεοῦ,
μωρία γὰρ αὐτῷ ἐστίν, καὶ οὐ δύναται γνῶναι, ὅτι πνευμα-
[τά] τικῶς ἀνακρίνεται· ὁ δὲ πνευματικὸς ἀνακρίνει ⌜μὲν⌝ πάντα, 15
αὐτὸς δὲ ὑπ’ οὐδενὸς ἀνακρίνεται. τίς γὰρ ἔγνω νοῦν 16

30 tion: that, according as it is written, He that glorieth, let him
glory in the Lord.

2 And I, brethren, when I came unto you, came not with ex-
cellency of [1]speech or of wisdom, proclaiming to you the [1] Or, *word*
2 [2]mystery of God. For I determined not to know any thing [2] Many ancient authorities read *testimony*.
3 among you, save Jesus Christ, and him crucified. And I
was with you in weakness, and in fear, and in much trem-
4 bling. And my [1]speech and my [3]preaching were not in [3] Gr. *thing preached*.
persuasive words of wisdom, but in demonstration of the
5 Spirit and of power: that your faith should not [4]stand in [4] Gr. *be*.
the wisdom of men, but in the power of God.
6 Howbeit we speak wisdom among the [5]perfect*: yet a [5] Or, *fullgrown*
wisdom not of this [6]world, nor of the rulers of this [6]world, [6] Or, *age*: and so in ver. 7, 8; but not in ver. 12.
7 which are coming to nought: but we speak God's wisdom
in a mystery, *even* the *wisdom* that hath been hidden, which
8 God foreordained before the worlds unto our glory: which
none of the rulers of this world knoweth†: for had they
known it, they would not have crucified the Lord of glory:
9 but as it is written,

Things which eye saw not, and ear heard not,
And *which* entered not into the heart of man,
Whatsoever things God prepared for them that love him. [7] Some ancient authorities read *For*.

10 [7]But unto us God revealed [8]*them* through the Spirit: for the
11 Spirit searcheth all things, yea, the deep things of God. For [8] Or, *it*
who among men knoweth the things of a man, save the
spirit of the man, which is in him? even so the things of God
12 none knoweth, save the Spirit of God. But we received, not
the spirit of the world, but the spirit which is of God‡; that
we might know the things that are freely given to us by
13 God§. Which things also we speak, not in words which
man's wisdom teacheth, but which the Spirit teacheth; [9] Or, *combining*
14 [9] [10]comparing spiritual things with spiritual‖. Now the nat- [10] Or, *interpreting spiritual things to spiritual men*
ural¶ man receiveth not the things of the Spirit of God: for
they are foolishness unto him; and he cannot know them,
15 because they are spiritually [11]judged. But he that is spiritual [11] Or, *examined*
[12]judgeth all things, and he himself is [11]judged of no man. [12] Or, *examineth*
16 For who hath known the mind

* For "the perfect" read "them that are fullgrown"—*Am. Com.* † For "knoweth" read "hath known"—*Am. Com.* ‡ For "is of God" read "is from God"—*Am. Com.* § For "are freely given to us by God" read "were freely given to us of God"—*Am. Com.* ‖ For "comparing spiritual things with spiritual" read "combining spiritual things with spiritual *words*" and omit marg. 9—*Am. Com.* ¶ "natural" add marg. Or, *unspiritual* Gr. *psychical.*—*Am. Com.*

of the Lord, that he should instruct him? But we
have the mind of Christ.

And I, brethren, could not speak unto you as **3**
unto spiritual, but as unto carnal, as unto babes in
Christ. I fed you with milk, not with meat; for ye 2
were not yet able *to bear it*: nay, not even now are
ye able; for ye are yet carnal: for whereas there is 3
among you jealousy and strife, are ye not carnal,
and walk after the manner of men? For when one 4
saith, I am of Paul; and another, I am of Apollos;
are ye not men? What then is Apollos? and what 5
is Paul? Ministers through whom ye believed; and
each as the Lord gave to him. I planted, Apollos 6
watered; but God gave the increase. So then nei- 7
ther is he that planteth any thing, neither he that
watereth; but God that giveth the increase. Now 8
he that planteth and he that watereth are one: but
each shall receive his own reward according to his
own labour. For we are God's fellow-workers: ye 9
are God's [1]husbandry, God's building.

According to the grace of God which was given 10
unto me, as a wise masterbuilder I laid a foundation;
and another buildeth thereon. But let each man
take heed how he buildeth thereon. For other 11
foundation can no man lay than that which is laid,
which is Jesus Christ. But if any man buildeth on 12
the foundation gold, silver, costly stones, wood, hay,
stubble; each man's work shall be made manifest: 13
for the day shall declare it, because it is revealed in
fire; [2]and the fire itself shall prove each man's work
of what sort it is. If any man's work shall abide 14
which he built thereon, he shall receive a reward. If 15
any man's work shall be burned, he shall suffer loss:
but he himself shall be saved; yet so as through fire.

Know ye not that ye are a [3]temple of God, and 16
that the Spirit of God dwelleth in you? If any man 17
destroyeth the [3]temple of God, him shall God de-
stroy; for the [3]temple of God is holy, [4]which *temple*
ye are.

Let no man deceive himself. If any man thinketh 18
that he is wise among you in this [5]world, let him be-
come a fool, that he may become wise.

1 Gr. *tilled land.*

2 Or, *and each man's work, of what sort it is, the fire shall prove it.*

3 Or, *sanctuary*

4 Or, *and such are ye*

5 Or, *age*

Κυρίου, ὃς συνβιβάσει αὐτόν; ἡμεῖς δὲ νοῦν Χριστοῦ
1 ἔχομεν. Κἀγώ, ἀδελφοί, οὐκ ἠδυνήθην λαλῆσαι
ὑμῖν ὡς πνευματικοῖς ἀλλ' ὡς σαρκίνοις, ὡς νηπίοις ἐν
2 Χριστῷ. γάλα ὑμᾶς ἐπότισα, οὐ βρῶμα, οὔπω γὰρ ἐδύ-
νασθε.

3 Ἀλλ' οὐδὲ [ἔτι] νῦν δύνασθε, ἔτι γὰρ σαρκικοί ἐστε.
ὅπου γὰρ ἐν ὑμῖν ζῆλος καὶ ἔρις, οὐχὶ σαρκικοί ἐστε καὶ
4 κατὰ ἄνθρωπον περιπατεῖτε; ὅταν γὰρ λέγῃ τις Ἐγὼ μέν
εἰμι Παύλου, ἕτερος δέ Ἐγὼ Ἀπολλώ, οὐκ ἄνθρωποί
5 ἐστε; τί οὖν ἐστὶν Ἀπολλώς; τί δέ ἐστιν Παῦλος; διά-
κονοι δι' ὧν ἐπιστεύσατε, καὶ ἑκάστῳ ὡς ὁ κύριος ἔδωκεν.
6 ἐγὼ ἐφύτευσα, Ἀπολλὼς ἐπότισεν, ἀλλὰ ὁ θεὸς ηὔξανεν·
7 ὥστε οὔτε ὁ φυτεύων ἐστίν τι οὔτε ὁ ποτίζων, ἀλλ' ὁ
8 αὐξάνων θεός. ὁ φυτεύων δὲ καὶ ὁ ποτίζων ἕν εἰσιν,
ἕκαστος δὲ τὸν ἴδιον μισθὸν λήμψεται κατὰ τὸν ἴδιον κόπον,
9 θεοῦ γάρ ἐσμεν συνεργοί· θεοῦ γεώργιον, θεοῦ οἰκοδομή
10 ἐστε. Κατὰ τὴν χάριν τοῦ θεοῦ τὴν δοθεῖσάν
μοι ὡς σοφὸς ἀρχιτέκτων θεμέλιον ἔθηκα, ἄλλος δὲ ἐποικο-
11 δομεῖ. ἕκαστος δὲ βλεπέτω πῶς ἐποικοδομεῖ· θεμέλιον
γὰρ ἄλλον οὐδεὶς δύναται θεῖναι παρὰ τὸν κείμενον, ὅς
12 ἐστιν Ἰησοῦς Χριστός· εἰ δέ τις ἐποικοδομεῖ ἐπὶ τὸν θε-
μέλιον ⌜χρυσίον,⌝ ἀργύριον, λίθους τιμίους, ξύλα, χόρτον, χρυσίον καὶ
13 καλάμην, ἑκάστου τὸ ἔργον φανερὸν γενήσεται, ἡ γὰρ
ἡμέρα δηλώσει· ὅτι ἐν πυρὶ ἀποκαλύπτεται, καὶ ἑκάστου τὸ
14 ἔργον ὁποῖόν ἐστιν τὸ πῦρ αὐτὸ δοκιμάσει. εἴ τινος τὸ
15 ἔργον μενεῖ ὃ ἐποικοδόμησεν, μισθὸν λήμψεται· εἴ τινος τὸ
ἔργον κατακαήσεται, ζημιωθήσεται, αὐτὸς δὲ σωθήσεται,
16 οὕτως δὲ ὡς διὰ πυρός. Οὐκ οἴδατε ὅτι ναὸς
17 θεοῦ ἐστὲ καὶ τὸ πνεῦμα τοῦ θεοῦ ⌜ἐν ὑμῖν οἰκεῖ⌝; εἴ τις οἰκεῖ ἐν ὑμῖν
τὸν ναὸν τοῦ θεοῦ φθείρει, φθερεῖ τοῦτον ὁ θεός· ὁ γὰρ
ναὸς τοῦ θεοῦ ἅγιός ἐστιν, οἵτινές ἐστε ὑμεῖς.

18 Μηδεὶς ἑαυτὸν ἐξαπατάτω· εἴ τις δοκεῖ σοφὸς εἶναι ἐν
ὑμῖν ἐν τῷ αἰῶνι τούτῳ, μωρὸς γενέσθω, ἵνα γένηται σοφός,

ἡ γὰρ σοφία τοῦ κόσμου τούτου μωρία παρὰ τῷ θεῷ ἐστίν· 19
γέγραπται γάρ Ὁ δρασσόμενος τοὺς σοφοὺς ἐν τῇ πα-
νουργίᾳ αὐτῶν· καὶ πάλιν Κύριος γινώσκει τοὺς δια- 20
λογισμοὺς τῶν σοφῶν ὅτι εἰσὶν μάταιοι. ὥστε μηδεὶς καυ- 21
χάσθω ἐν ἀνθρώποις· πάντα γὰρ ὑμῶν ἐστίν, εἴτε Παῦ- 22
λος εἴτε Ἀπολλὼς εἴτε Κηφᾶς εἴτε κόσμος εἴτε ζωὴ εἴτε
θάνατος εἴτε ἐνεστῶτα εἴτε μέλλοντα, πάντα ὑμῶν, ὑμεῖς 23
δὲ Χριστοῦ, Χριστὸς δὲ θεοῦ. Οὕτως ἡμᾶς λογι- 1
ζέσθω ἄνθρωπος ὡς ὑπηρέτας Χριστοῦ καὶ οἰκονόμους
μυστηρίων θεοῦ. ὧδε λοιπὸν ζητεῖται ἐν τοῖς οἰκονόμοις 2
ἵνα πιστός τις εὑρεθῇ. ἐμοὶ δὲ εἰς ἐλάχιστόν ἐστιν ἵνα 3
ὑφ᾽ ὑμῶν ἀνακριθῶ ἢ ὑπὸ ἀνθρωπίνης ἡμέρας· ἀλλ᾽ οὐδὲ
ἐμαυτὸν ἀνακρίνω· οὐδὲν γὰρ ἐμαυτῷ σύνοιδα, ἀλλ᾽ οὐκ ἐν 4
τούτῳ δεδικαίωμαι, ὁ δὲ ἀνακρίνων με κύριός ἐστιν. ὥστε 5
μὴ πρὸ καιροῦ τι κρίνετε, ἕως ἂν ἔλθῃ ὁ κύριος, ὃς καὶ
φωτίσει τὰ κρυπτὰ τοῦ σκότους καὶ φανερώσει τὰς βουλὰς
τῶν καρδιῶν, καὶ τότε ὁ ἔπαινος γενήσεται ἑκάστῳ ἀπὸ
τοῦ θεοῦ. Ταῦτα δέ, ἀδελφοί, μετεσχημάτισα 6
εἰς ἐμαυτὸν καὶ Ἀπολλὼν δι᾽ ὑμᾶς, ἵνα ἐν ἡμῖν μάθητε τό
Μὴ ὑπὲρ ἃ γέγραπται, ἵνα μὴ εἷς ὑπὲρ τοῦ ἑνὸς φυσιοῦσθε
κατὰ τοῦ ἑτέρου. τίς γάρ σε διακρίνει; τί δὲ ἔχεις ὃ 7
οὐκ ἔλαβες; εἰ δὲ καὶ ἔλαβες, τί καυχᾶσαι ὡς μὴ λαβών;
ἤδη κεκορεσμένοι ἐστέ; ἤδη ἐπλουτήσατε; χωρὶς ἡμῶν 8
ἐβασιλεύσατε; καὶ ὄφελόν γε ἐβασιλεύσατε, ἵνα καὶ ἡμεῖς
ὑμῖν συνβασιλεύσωμεν. δοκῶ γάρ, ὁ θεὸς ἡμᾶς τοὺς 9
ἀπέδειξεν, ἀποστόλους ἐσχάτους ⸂ἀπέδειξεν⸃ ὡς ἐπιθανατίους, ὅτι θέα-
τρον ἐγενήθημεν τῷ κόσμῳ καὶ ἀγγέλοις καὶ ἀνθρώποις.
ἡμεῖς μωροὶ διὰ Χριστόν, ὑμεῖς δὲ φρόνιμοι ἐν Χριστῷ· 10
ἡμεῖς ἀσθενεῖς, ὑμεῖς δὲ ἰσχυροί· ὑμεῖς ἔνδοξοι, ἡμεῖς δὲ
ἄτιμοι. ἄχρι τῆς ἄρτι ὥρας καὶ πεινῶμεν καὶ διψῶμεν καὶ 11
γυμνιτεύομεν καὶ κολαφιζόμεθα καὶ ἀστατοῦμεν καὶ κοπι- 12
ῶμεν ἐργαζόμενοι ταῖς ἰδίαις χερσίν· λοιδορούμενοι εὐλο-
γοῦμεν, διωκόμενοι ἀνεχόμεθα, δυσφημούμενοι παρακα- 13

19 For the wisdom of this world is foolishness with God. For
20 it is written, He that taketh the wise in their craftiness: and
again, The Lord knoweth the reasonings of the wise, that
21 they are vain. Wherefore let no one glory in men. For all
22 things are yours; whether Paul, or Apollos, or Cephas, or the
world, or life, or death, or things present, or things to come;
23 all are yours; and ye are Christ's; and Christ is God's.
4 Let a man so account of us, as of ministers of Christ, and
2 stewards of the mysteries of God. Here, moreover, it is re-
3 quired in stewards, that a man be found faithful. But with
me it is a very small thing that I should be [1]judged of you, [1] Or, *examined* [2] Gr. *day.*
or of man's [2]judgement: yea, I [3]judge not mine own self. [3] Or, *examine*
4 For I know nothing against myself; yet am I not hereby
5 justified: but he that [4]judgeth me is the Lord. Wherefore [4] Or, *examineth*
judge nothing before the time, until the Lord come, who
will both bring to light the hidden things of darkness, and
make manifest the counsels of the hearts; and then shall
each man have his praise from God.
6 Now these things, brethren, I have in a figure transferred
to myself and Apollos for your sakes; that in us ye might
learn not *to go* beyond the things which are written; that no
7 one of you be puffed up for the one against the other. For
who maketh thee to differ? and what hast thou that thou
didst not receive? but if thou didst receive it, why dost
8 thou glory, as if thou hadst not received it? Already are
ye filled, already ye are become rich, ye have reigned* with-
out us: yea and I would that ye did reign, that we also
9 might reign with you. For, I think, God hath set forth us
the apostles last of all, as men doomed to death: for we are
made a spectacle unto the world, [5]and to angels†, and to [5] Or, *both to angels and men*
10 men. We are fools for Christ's sake, but ye are wise in
Christ; we are weak, but ye are strong; ye have glory, but
11 we have dishonour. Even unto this present hour we both
hunger, and thirst, and are naked, and are buffeted, and have
12 no certain dwellingplace; and we toil, working with our
own hands: being reviled, we bless; being persecuted, we
13 endure; being defamed, we in-

* For "have reigned" read "have come to reign"—*Am. Com.*
† For "and to angels" read "both to angels" and substitute the present text for the marg.—*Am. Com.*

[1] Or, *refuse*

treat: we are made as the [1]filth of the world, the
offscouring of all things, even until now.
I write not these things to shame you, but to ad- 14
monish you as my beloved children. For though 15
ye should have ten thousand tutors in Christ, yet
have ye not many fathers: for in Christ Jesus I be-
gat you through the gospel. I beseech you there- 16
fore, be ye imitators of me. For this cause have I 17
sent unto you Timothy, who is my beloved and
faithful child in the Lord, who shall put you in re-
membrance of my ways which be in Christ, even as
I teach everywhere in every church. Now some 18
are puffed up, as though I were not coming to you.
But I will come to you shortly, if the Lord will; and 19
I will know, not the word of them which are puffed
up, but the power. For the kingdom of God is not 20
in word, but in power. What will ye? shall I come 21
unto you with a rod, or in love and a spirit of meek-
ness*?

It is actually reported that there is fornication **5**
among you, and such fornication as is not even
among the Gentiles, that one *of you* hath his father's
wife. And [2]ye are puffed up, and [3]did not rather 2
mourn, that he that had done this deed might be
taken away from among you. For I verily, being 3
absent in body but present in spirit, have already,
as though I were present, judged him that hath so
wrought this thing, in the name of our Lord Jesus, 4
ye being gathered together, and my spirit, with the
power of our Lord Jesus, to deliver such a one unto 5
Satan for the destruction of the flesh, that the spirit
may be saved in the day of the Lord [4]Jesus. Your 6
glorying is not good. Know ye not that a little
leaven leaveneth the whole lump? Purge out the 7
old leaven, that ye may be a new lump, even as ye
are unleavened. For our passover also hath been
sacrificed, *even* Christ: wherefore let us [5]keep the 8
feast, not with old leaven, neither with the leaven
of malice and wickedness, but with the unleavened
bread of sincerity and truth.
I wrote 9

[2] Or, *are ye puffed up?*
[3] Or, *did ye not rather mourn, . . . you?*
[4] Some ancient authorities omit *Jesus.*
[5] Gr. *keep festival.*

* For "meekness" read "gentleness"—*Am. Com.*

λοῦμεν· ὡς περικαθάρματα τοῦ κόσμου ἐγενήθημεν, πάντων
14 περίψημα, ἕως ἄρτι. Οὐκ ἐντρέπων ὑμᾶς γράφω
15 ταῦτα, ἀλλ' ὡς τέκνα μου ἀγαπητὰ νουθετῶν· ἐὰν γὰρ
μυρίους παιδαγωγοὺς ἔχητε ἐν Χριστῷ, ἀλλ' οὐ πολλοὺς
πατέρας, ἐν γὰρ Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου ἐγὼ
16 ὑμᾶς ἐγέννησα. παρακαλῶ οὖν ὑμᾶς, μιμηταί μου γί-
17 νεσθε. Διὰ τοῦτο ᵀ ἔπεμψα ὑμῖν Τιμόθεον, ὅς ἐστίν μου αὐτὸ
τέκνον ἀγαπητὸν καὶ πιστὸν ἐν κυρίῳ, ὃς ὑμᾶς ἀναμνήσει
τὰς ὁδούς μου τὰς ἐν Χριστῷ [Ἰησοῦ], καθὼς πανταχοῦ ἐν
18 πάσῃ ἐκκλησίᾳ διδάσκω. Ὡς μὴ ἐρχομένου δέ
19 μου πρὸς ὑμᾶς ἐφυσιώθησάν τινες· ἐλεύσομαι δὲ ταχέως
πρὸς ὑμᾶς, ἐὰν ὁ κύριος θελήσῃ, καὶ γνώσομαι οὐ τὸν
20 λόγον τῶν πεφυσιωμένων ἀλλὰ τὴν δύναμιν, οὐ γὰρ ἐν
21 λόγῳ ἡ βασιλεία τοῦ θεοῦ ἀλλ' ἐν δυνάμει. τί θέλετε; ἐν
ῥάβδῳ ἔλθω πρὸς ὑμᾶς, ἢ ἐν ἀγάπῃ πνεύματί τε πραΰ-
τητος;

1 Ὅλως ἀκούεται ἐν ὑμῖν πορνεία, καὶ τοιαύτη πορνεία
ἥτις οὐδὲ ἐν τοῖς ἔθνεσιν, ὥστε γυναῖκά τινα τοῦ πατρὸς
2 ἔχειν. καὶ ὑμεῖς πεφυσιωμένοι ἐστέ, καὶ οὐχὶ μᾶλλον
ἐπενθήσατε, ἵνα ἀρθῇ ἐκ μέσου ὑμῶν ὁ τὸ ἔργον τοῦτο
3 πράξας; Ἐγὼ μὲν γάρ, ἀπὼν τῷ σώματι παρὼν δὲ τῷ
πνεύματι, ἤδη κέκρικα ὡς παρὼν τὸν οὕτως τοῦτο κατεργα-
4 σάμενον ἐν τῷ ὀνόματι τοῦ κυρίου [ἡμῶν] Ἰησοῦ, συνα-
χθέντων ὑμῶν καὶ τοῦ ἐμοῦ πνεύματος σὺν τῇ δυνάμει τοῦ
5 κυρίου ἡμῶν Ἰησοῦ, παραδοῦναι τὸν τοιοῦτον τῷ Σατανᾷ
εἰς ὄλεθρον τῆς σαρκός, ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ
6 τοῦ κυρίουᵀ. Οὐ καλὸν τὸ καύχημα ὑμῶν. οὐκ οἴδατε ὅτι Ἰησοῦ | Ap.
7 μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ; ἐκκαθάρατε τὴν πα- Ap.
λαιὰν ζύμην, ἵνα ἦτε νέον φύραμα, καθώς ἐστε ἄζυμοι.
8 καὶ γὰρ τὸ πάσχα ἡμῶν ἐτύθη Χριστός· ὥστε ἑορτάζωμεν,
μὴ ἐν ζύμῃ ⌜παλαιᾷ μηδὲ⌝ ἐν ζύμῃ κακίας καὶ πονηρίας, παλαιᾷ, μὴ
9 ἀλλ' ἐν ἀζύμοις εἰλικρινίας καὶ ἀληθείας. Ἔγραψα

ὑμῖν ἐν τῇ ἐπιστολῇ μὴ συναναμίγνυσθαι πόρνοις, οὐ πάν- 10
τως τοῖς πόρνοις τοῦ κόσμου τούτου ἢ τοῖς πλεονέκταις καὶ
ἅρπαξιν ἢ εἰδωλολάτραις, ἐπεὶ ὠφείλετε ἄρα ἐκ τοῦ κόσμου
ἐξελθεῖν. νῦν δὲ ἔγραψα ὑμῖν μὴ συναναμίγνυσθαι ἐάν τις 11
ἀδελφὸς ὀνομαζόμενος ᾖ πόρνος ἢ πλεονέκτης ἢ εἰδωλο-
λάτρης ἢ λοίδορος ἢ μέθυσος ἢ ἅρπαξ, τῷ τοιούτῳ μηδὲ
συνεσθίειν. τί γάρ μοι τοὺς ἔξω κρίνειν; οὐχὶ τοὺς ἔσω 12
ὑμεῖς κρίνετε, τοὺς δὲ ἔξω ὁ θεὸς κρίνει; ἐξάρατε τὸν 13
πονηρὸν ἐξ ὑμῶν αὐτῶν.

Τολμᾷ τις ὑμῶν πρᾶγμα ἔχων πρὸς τὸν ἕτερον κρί- 1
νεσθαι ἐπὶ τῶν ἀδίκων, καὶ οὐχὶ ἐπὶ τῶν ἁγίων; ἢ οὐκ οἴδατε 2
κρίνουσιν ὅτι οἱ ἅγιοι τὸν κόσμον ⌜κρινοῦσιν⌝; καὶ εἰ ἐν ὑμῖν κρίνεται
ὁ κόσμος, ἀνάξιοί ἐστε κριτηρίων ἐλαχίστων; οὐκ οἴδατε 3
ὅτι ἀγγέλους κρινοῦμεν, μήτιγε βιωτικά; βιωτικὰ μὲν οὖν 4
κριτήρια ἐὰν ἔχητε, τοὺς ἐξουθενημένους ἐν τῇ ἐκκλησίᾳ,
τούτους καθίζετε; πρὸς ἐντροπὴν ὑμῖν λέγω. οὕτως 5
οὐκ ἔνι ἐν ὑμῖν οὐδεὶς σοφὸς ὃς δυνήσεται διακρῖναι ἀνὰ
μέσον τοῦ ἀδελφοῦ αὐτοῦ, ἀλλὰ ἀδελφὸς μετὰ ἀδελφοῦ 6
κρίνεται, καὶ τοῦτο ἐπὶ ἀπίστων; ἤδη μὲν οὖν ὅλως ἥττημα 7
ὑμῖν ἐστὶν ὅτι κρίματα ἔχετε μεθ᾿ ἑαυτῶν· διὰ τί οὐχὶ
μᾶλλον ἀδικεῖσθε; διὰ τί οὐχὶ μᾶλλον ἀποστερεῖσθε; ἀλλὰ 8
ὑμεῖς ἀδικεῖτε καὶ ἀποστερεῖτε, καὶ τοῦτο ἀδελφούς. ἢ 9
οὐκ οἴδατε ὅτι ἄδικοι θεοῦ βασιλείαν οὐ κληρονομήσουσιν;
Μὴ πλανᾶσθε· οὔτε πόρνοι οὔτε εἰδωλολάτραι οὔτε μοιχοὶ
οὔτε μαλακοὶ οὔτε ἀρσενοκοῖται οὔτε κλέπται οὔτε πλεο- 10
νέκται, οὐ μέθυσοι, οὐ λοίδοροι, οὐχ ἅρπαγες βασιλείαν
θεοῦ κληρονομήσουσιν. Καὶ ταῦτά τινες ἦτε· ἀλλὰ ἀπε- 11
λούσασθε, ἀλλὰ ἡγιάσθητε, ἀλλὰ ἐδικαιώθητε ἐν τῷ ὀνό-
ματι τοῦ κυρίου [ἡμῶν] Ἰησοῦ Χριστοῦ καὶ ἐν τῷ πνεύματι
τοῦ θεοῦ ἡμῶν.

Πάντα μοι ἔξεστιν· ἀλλ᾿ οὐ πάντα συμφέρει. πάντα 12
μοι ἔξεστιν· ἀλλ᾿ οὐκ ἐγὼ ἐξουσιασθήσομαι ὑπό τινος.
τὰ βρώματα τῇ κοιλίᾳ, καὶ ἡ κοιλία τοῖς βρώμασιν· ὁ δὲ 13

unto you in my epistle to have no company with
10 fornicators; [1]not altogether with the fornicators of
this world, or with the covetous and extortioners, or
with idolaters; for then must ye needs go out of the
11 world: but [2]now I write unto you not to keep com-
pany, if any man that is named a brother be a for-
nicator, or covetous, or an idolater, or a reviler, or a
drunkard, or an extortioner; with such a one no, not
12 to eat. For what have I to do with judging them
that are without? Do not ye judge them that are
13 within, whereas them that are without God judgeth?
Put away the wicked man from among yourselves.
6 Dare any of you, having a matter against [3]his
neighbour, go to law before the unrighteous, and not
2 before the saints? Or know ye not that the saints
shall judge the world? and if the world is judged
by you, are ye unworthy [4]to judge the smallest mat-
3 ters? Know ye not that we shall judge angels?
How much more, things that pertain to this life?
4 If then ye have [5]to judge things pertaining to this
life, [6]do ye set them to judge who are of no account
5 in the church? I say *this* to move you to shame.
Is it so, that there cannot be *found* among you one
wise man, who shall be able to decide between his
6 brethren, but brother goeth to law with brother, and
7 that before unbelievers? Nay, already it is alto-
gether [7]a defect in you, that ye have lawsuits one
with another. Why not rather take wrong? why
8 not rather be defrauded? Nay, but ye yourselves
9 do wrong, and defraud, and that *your* brethren. Or
know ye not that the unrighteous shall not inherit
the kingdom of God? Be not deceived: neither for-
nicators, nor idolaters, nor adulterers, nor effemi-
10 nate, nor abusers of themselves with men, nor thieves,
nor covetous, nor drunkards, nor revilers, nor extor-
11 tioners, shall inherit the kingdom of God. And
such were some of you: but ye [8]were washed, but
ye were sanctified, but ye were justified in the name
of the Lord Jesus Christ, and in the Spirit of our God.
12 All things are lawful for me; but not all things
are expedient. All things are lawful for me; but I
13 will not be brought under the power of any. Meats
for the belly, and the belly for meats: but

1 Or, *not at all meaning the fornicators &c.**
2 Or, *as it is, I wrote**
3 Gr. *the other.*
4 Gr. *of the smallest tribunals.*
5 Gr. *tribunals pertaining to.*
6 Or, *set them . . . church.*
7 Or, *a loss to you*
8 Gr. *washed yourselves.*

* Let marg. [1] and [2] and the text exchange places.—*Am. Com.*

God shall bring to nought both it and them. But the
body is not for fornication, but for the Lord; and the
Lord for the body: and God both raised the Lord, and 14
will raise up us through his power. Know ye not 15
that your bodies are members of Christ? shall I
then take away the members of Christ, and make
them members of a harlot? God forbid. Or know 16
ye not that he that is joined to a harlot is one body?
for, The twain, saith he, shall become one flesh. But 17
he that is joined unto the Lord is one spirit. Flee 18
fornication. Every sin that a man doeth is without
the body; but he that committeth fornication sinneth
against his own body. Or know ye not that your 19
body is a [1]temple of the [2]Holy Ghost which is in you,
which ye have from God? and ye are not your own;
for ye were bought with a price: glorify God there- 20
fore in your body.

Now concerning the things whereof ye wrote: It **7**
is good for a man not to touch a woman. But, be- 2
cause of fornications, let each man have his own
wife, and let each woman have her own husband.
Let the husband render unto the wife her due: and 3
likewise also the wife unto the husband. The wife 4
hath not power over her own body, but the husband:
and likewise also the husband hath not power over
his own body, but the wife. Defraud ye not one 5
the other, except it be by consent for a season, that
ye may give yourselves unto prayer, and may be to-
gether again, that Satan tempt you not because of
your incontinency. But this I say by way of per- 6
mission*, not of commandment. [3]Yet I would that 7
all men were even as I myself. Howbeit each man
hath his own gift from God, one after this manner,
and another after that.

But I say to the unmarried and to widows, It is 8
good for them if they abide even as I. But if they 9
have not continency, let them marry: for it is bet-
ter to marry than to burn. But unto the married I 10
give charge, *yea* not I, but the Lord, That the wife
depart not from her husband (but and if she depart, 11
let her remain unmarried, or else be reconciled to her
husband); and that the husband leave not his wife.

1 Or, *sanctuary*
2 Or, *Holy Spirit*
3 Many ancient authorities read *For*.

* For "permission" read "concession"—*Am. Com.*

θεὸς καὶ ταύτην καὶ ταῦτα καταργήσει. τὸ δὲ σῶμα οὐ τῇ
14 πορνείᾳ ἀλλὰ τῷ κυρίῳ, καὶ ὁ κύριος τῷ σώματι· ὁ δὲ θεὸς
καὶ τὸν κύριον ἤγειρεν καὶ ἡμᾶς ⸂ἐξεγερεῖ⸃ διὰ τῆς δυνάμεως ἐξήγειρεν
15 αὐτοῦ. οὐκ οἴδατε ὅτι τὰ σώματα ὑμῶν μέλη Χριστοῦ
ἐστίν; ἄρας οὖν τὰ μέλη τοῦ χριστοῦ ποιήσω πόρνης μέλη;
16 μὴ γένοιτο. ἢ οὐκ οἴδατε ὅτι ὁ κολλώμενος τῇ πόρνῃ ἓν
σῶμά ἐστιν; ἜΣΟΝΤΑΙ γάρ, φησίν, ΟἹ ΔΎΟ ΕἸΣ ΣΆΡΚΑ
17 ΜΊΑΝ. ὁ δὲ κολλώμενος τῷ κυρίῳ ἓν πνεῦμά ἐστιν.
18 φεύγετε τὴν πορνείαν· πᾶν ἁμάρτημα ὃ ἐὰν ποιήσῃ ἄνθρω-
πος ἐκτὸς τοῦ σώματός ἐστιν, ὁ δὲ πορνεύων εἰς τὸ ἴδιον
19 σῶμα ἁμαρτάνει. ἢ οὐκ οἴδατε ὅτι τὸ σῶμα ὑμῶν ναὸς
τοῦ ἐν ὑμῖν ⸂ἁγίου πνεύματός ἐστιν⸃, οὗ ἔχετε ἀπὸ θεοῦ; πνεύματος ἁγίου ἐστιν
20 καὶ οὐκ ἐστὲ ἑαυτῶν, ἠγοράσθητε γὰρ τιμῆς· δοξάσατε δὴ
τὸν θεὸν ἐν τῷ σώματι ὑμῶν. Αρ.

1 Περὶ δὲ ὧν ἐγράψατε, καλὸν ἀνθρώπῳ γυναικὸς μὴ
2 ἅπτεσθαι· διὰ δὲ τὰς πορνείας ἕκαστος τὴν ἑαυτοῦ γυναῖκα
3 ἐχέτω, καὶ ἑκάστη τὸν ἴδιον ἄνδρα ἐχέτω. τῇ γυναικὶ ὁ
ἀνὴρ τὴν ὀφειλὴν ἀποδιδότω, ὁμοίως δὲ καὶ ἡ γυνὴ τῷ
4 ἀνδρί. ἡ γυνὴ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει ἀλλὰ ὁ
ἀνήρ· ὁμοίως δὲ καὶ ὁ ἀνὴρ τοῦ ἰδίου σώματος οὐκ ἐξου-
5 σιάζει ἀλλὰ ἡ γυνή. μὴ ἀποστερεῖτε ἀλλήλους, εἰ μήτι
[ἂν] ἐκ συμφώνου πρὸς καιρὸν ἵνα σχολάσητε τῇ προσευχῇ
καὶ πάλιν ἐπὶ τὸ αὐτὸ ἦτε, ἵνα μὴ πειράζῃ ὑμᾶς ὁ Σατανᾶς
6 διὰ τὴν ἀκρασίαν [ὑμῶν]. τοῦτο δὲ λέγω κατὰ συνγνώμην,
7 οὐ κατ' ἐπιταγήν. θέλω δὲ πάντας ἀνθρώπους εἶναι ὡς
καὶ ἐμαυτόν· ἀλλὰ ἕκαστος ἴδιον ἔχει χάρισμα ἐκ θεοῦ, ὁ
μὲν οὕτως, ὁ δὲ οὕτως.

8 Λέγω δὲ τοῖς ἀγάμοις καὶ ταῖς χήραις, καλὸν αὐτοῖς ἐὰν
9 μείνωσιν ὡς κἀγώ· εἰ δὲ οὐκ ἐγκρατεύονται, γαμησάτωσαν,
10 κρεῖττον γάρ ἐστιν ⸂γαμεῖν⸃ ἢ πυροῦσθαι. Τοῖς δὲ γεγα- γαμῆσαι
μηκόσιν παραγγέλλω, οὐκ ἐγὼ ἀλλὰ ὁ κύριος, γυναῖκα ἀπὸ
11 ἀνδρὸς μὴ χωρισθῆναι,—ἐὰν δὲ καὶ χωρισθῇ, μενέτω ἄγαμος
ἢ τῷ ἀνδρὶ καταλλαγήτω,—καὶ ἄνδρα γυναῖκα μὴ ἀφιέναι.

Τοῖς δὲ λοιποῖς λέγω ἐγώ, οὐχ ὁ κύριος· εἴ τις ἀδελφὸς 12
γυναῖκα ἔχει ἄπιστον, καὶ αὕτη συνευδοκεῖ οἰκεῖν μετ' αὐ-
τοῦ, μὴ ἀφιέτω αὐτήν· καὶ γυνὴ ἥτις ἔχει ἄνδρα ἄπιστον, 13
καὶ οὗτος συνευδοκεῖ οἰκεῖν μετ' αὐτῆς, μὴ ἀφιέτω τὸν
ἄνδρα. ἡγίασται γὰρ ὁ ἀνὴρ ὁ ἄπιστος ἐν τῇ γυναικί, καὶ 14
ἡγίασται ἡ γυνὴ ἡ ἄπιστος ἐν τῷ ἀδελφῷ· ἐπεὶ ἄρα τὰ
τέκνα ὑμῶν ἀκάθαρτά ἐστιν, νῦν δὲ ἅγιά ἐστιν. εἰ δὲ ὁ 15
ἄπιστος χωρίζεται, χωριζέσθω· οὐ δεδούλωται ὁ ἀδελφὸς
ἢ ἡ ἀδελφὴ ἐν τοῖς τοιούτοις, ἐν δὲ εἰρήνῃ κέκληκεν
ἡμᾶς ⌜ὑμᾶς⌝ ὁ θεός. τί γὰρ οἶδας, γύναι, εἰ τὸν ἄνδρα σώσεις; 16
ἢ τί οἶδας, ἄνερ, εἰ τὴν γυναῖκα σώσεις; Εἰ 17
ἐμέρισεν μὴ ἑκάστῳ ὡς ⌜μεμέρικεν⌝ ὁ κύριος, ἕκαστον ὡς κέκληκεν
ὁ θεός, οὕτως περιπατείτω· καὶ οὕτως ἐν ταῖς ἐκκλησίαις
πάσαις διατάσσομαι. περιτετμημένος τις ἐκλήθη; μὴ 18
ἐπισπάσθω· ἐν ἀκροβυστίᾳ κέκληταί τις; μὴ περιτεμνέσθω.
ἡ περιτομὴ οὐδέν ἐστιν, καὶ ἡ ἀκροβυστία οὐδέν ἐστιν, 19
ἀλλὰ τήρησις ἐντολῶν θεοῦ. ἕκαστος ἐν τῇ κλήσει ᾗ 20
ἐκλήθη ἐν ταύτῃ μενέτω. δοῦλος ἐκλήθης; μή σοι με- 21
λέτω· ἀλλ' εἰ καὶ δύνασαι ἐλεύθερος γενέσθαι, μᾶλλον
χρῆσαι. ὁ γὰρ ἐν κυρίῳ κληθεὶς δοῦλος ἀπελεύθερος 22
κυρίου ἐστίν· ὁμοίως ὁ ἐλεύθερος κληθεὶς δοῦλός ἐστιν
Χριστοῦ. τιμῆς ἠγοράσθητε· μὴ γίνεσθε δοῦλοι ἀνθρώ- 23
πων. ἕκαστος ἐν ᾧ ἐκλήθη, ἀδελφοί, ἐν τούτῳ μενέτω 24
παρὰ θεῷ.

Περὶ δὲ τῶν παρθένων ἐπιταγὴν κυρίου οὐκ ἔχω, γνώμην 25
δὲ δίδωμι ὡς ἠλεημένος ὑπὸ κυρίου πιστὸς εἶναι. Νο- 26
μίζω οὖν τοῦτο καλὸν ὑπάρχειν διὰ τὴν ἐνεστῶσαν ἀνάγκην,
ὅτι καλὸν ἀνθρώπῳ τὸ οὕτως εἶναι. δέδεσαι γυναικί; μὴ 27
ζήτει λύσιν· λέλυσαι ἀπὸ γυναικός; μὴ ζήτει γυναῖκα· ἐὰν 28
δὲ καὶ γαμήσῃς, οὐχ ἥμαρτες. καὶ ἐὰν γήμῃ [ἡ] παρθένος,
οὐχ ἥμαρτεν. θλῖψιν δὲ τῇ σαρκὶ ἕξουσιν οἱ τοιοῦτοι,
ἐγὼ δὲ ὑμῶν φείδομαι. Τοῦτο δέ φημι, ἀδελφοί, ὁ καιρὸς 29
τὶν τὸ λοιπόν, συνεσταλμένος ⌜ἐστίν· τὸ λοιπὸν⌝ ἵνα καὶ οἱ ἔχοντες γυναῖκας

12 But to the rest say I, not the Lord: If any brother hath an
unbelieving wife, and she is content to dwell with him, let
13 him not leave her. And the woman which hath an unbe-
lieving husband, and he is content to dwell with her, let her
14 not leave her husband. For the unbelieving husband is
sanctified in the wife, and the unbelieving wife is sanctified
in the brother: else were your children unclean; but now are
15 they holy. Yet if the unbelieving departeth, let him depart:
the brother or the sister is not under bondage in such *cases*:
16 but God hath called [1]us in peace. For how knowest thou, [1] Many ancient authorities read *you*.
O wife, whether thou shalt save thy husband? or how know-
est thou, O husband, whether thou shalt save thy wife?
17 Only, as the Lord hath distributed to each man, as God
hath called each, so let him walk. And so ordain I in all the
18 churches. Was any man called being circumcised? let him
not become uncircumcised. Hath any been called in uncir-
19 cumcision? let him not be circumcised. Circumcision is
nothing, and uncircumcision is nothing; but the keeping of
20 the commandments of God. Let each man abide in that
21 calling wherein he was called. Wast thou called being a
bondservant? care not for it: [2]but if thou canst become free, [2] Or, *nay, even if**
22 use *it* rather. For he that was called in the Lord, being a
bondservant, is the Lord's freedman: likewise he that was
23 called, being free, is Christ's bondservant. Ye were bought
24 with a price; become not bondservants of men. Brethren,
let each man, wherein he was called, therein abide with
God.

25 Now concerning virgins I have no commandment of the
Lord: but I give my judgement, as one that hath obtained
26 mercy of the Lord to be faithful†. I think therefore that
this is good by reason of the present distress‡, *namely*, that
27 it is good for a man [3]to be as he is. Art thou bound unto [3] Gr. *so to be*.
a wife? seek not to be loosed. Art thou loosed from a wife?
28 seek not a wife. But and if thou marry, thou hast not sin-
ned; and if a virgin marry, she hath not sinned. Yet such
shall have tribulation in the flesh: and I would spare you.
29 But this I say, brethren, the time [4]is shortened, that hence- [4] Or, *is shortened henceforth, that both those &c.*
forth both those that have wives

* Let marg. [2] ("*nay, even if*") and the text exchange places.—*Am. Com.*

† For "faithful" read "trustworthy"—*Am. Com.*

‡ For "the present distress" read "the distress that is upon us"—*Am. Com.*

may be as though they had none; and those that weep, as 30
though they wept not; and those that rejoice, as though they
rejoiced not; and those that buy, as though they possessed
not; and those that use the world, as not [1]abusing it*: for 31
the fashion of this world passeth away. But I would have 32
you to be free from cares. He that is unmarried is careful
for the things of the Lord, how he may please the Lord:
but he that is married is careful for the things of the world, 33
how he may please his [2]wife. And there is a difference 34
also between the wife and the virgin. She that is unmar-
ried is careful for the things of the Lord, that she may be
holy both in body and in spirit: but she that is married is
careful for the things of the world, how she may please her
husband. And this I say for your own profit; not that I 35
may cast a [3]snare upon you, but for that which is seemly,
and that ye may attend upon the Lord without distraction.
But if any man thinketh that he behaveth himself unseemly 36
toward his [4]virgin *daughter*, if she be past the flower of her
age, and if need so requireth, let him do what he will; he
sinneth not; let them marry. But he that standeth stedfast 37
in his heart, having no necessity, but hath power as touch-
ing his own will, and hath determined this in his own
heart, to keep his own [4]virgin *daughter*, shall do well. So 38
then both he that giveth his own [4]virgin *daughter* in mar-
riage doeth well; and he that giveth her not in marriage
shall do better. A wife is bound for so long time as her 39
husband liveth; but if the husband be [5]dead, she is free to
be married to whom she will; only in the Lord. But she 40
is happier if she abide as she is, after my judgement: and I
think that I also have the Spirit of God.

Now concerning things sacrificed to idols: We know that **8**
we all have knowledge. Knowledge puffeth up, but love
[6]edifieth. If any man thinketh that he knoweth any thing, 2
he knoweth not yet as he ought to know; but if any man 3
loveth God, the same is known of him†. Concerning there- 4
fore the eating of things sacrificed to idols, we know that no
idol is *anything* in the world, and that there is no God but
one. For though there be that are called gods, whether in 5
heaven or on earth; as there are gods many, and lords many;
yet to us there is one God, the 6

1 Or, *using it to the full*

2 Or, *wife, and is divided. So also the wife and the virgin: she that is unmarried is careful &c.* Many ancient authorities read *wife, and is divided. So also the woman that is unmarried and the virgin is careful &c.*

3 Or, *constraint* Gr. *noose*.

4 Or, *virgin* (omitting daughter)

5 Gr. *fallen asleep*.

6 Gr. *buildeth up*.

* For "abusing it" read "using it to the full" and omit the margin.—*Am. Com.*

† For "of him" read "by him"—*Am. Com.*

30 ὡς μὴ ἔχοντες ὦσιν, καὶ οἱ κλαίοντες ὡς μὴ κλαίοντες, καὶ
οἱ χαίροντες ὡς μὴ χαίροντες, καὶ οἱ ἀγοράζοντες ὡς μὴ
31 κατέχοντες, καὶ οἱ χρώμενοι τὸν κόσμον ὡς μὴ καταχρώ-
32 μενοι· παράγει γὰρ τὸ σχῆμα τοῦ κόσμου τούτου. θέλω
δὲ ὑμᾶς ἀμερίμνους εἶναι. ὁ ἄγαμος μεριμνᾷ τὰ τοῦ
33 κυρίου, πῶς ἀρέσῃ τῷ κυρίῳ· ὁ δὲ γαμήσας μεριμνᾷ τὰ Ap.
34 τοῦ κόσμου, πῶς ἀρέσῃ τῇ γυναικί, καὶ μεμέρισται. καὶ ἡ
γυνὴ ἡ ἄγαμος καὶ ἡ παρθένος μεριμνᾷ τὰ τοῦ κυρίου, ἵνα
ᾖ ἁγία [καὶ] τῷ σώματι καὶ τῷ πνεύματι· ἡ δὲ γαμήσασα
35 μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἀρέσῃ τῷ ἀνδρί. τοῦτο δὲ
πρὸς τὸ ὑμῶν αὐτῶν σύμφορον λέγω, οὐχ ἵνα βρόχον ὑμῖν
ἐπιβάλω, ἀλλὰ πρὸς τὸ εὔσχημον καὶ εὐπάρεδρον τῷ κυρίῳ
36 ἀπερισπάστως. Εἰ δέ τις ἀσχημονεῖν ἐπὶ τὴν
παρθένον αὐτοῦ νομίζει ἐὰν ᾖ ὑπέρακμος, καὶ οὕτως ὀφείλει
γίνεσθαι, ὃ θέλει ποιείτω· οὐχ ἁμαρτάνει· γαμείτωσαν.
37 ὃς δὲ ἕστηκεν ἐν τῇ καρδίᾳ αὐτοῦ ἑδραῖος, μὴ ἔχων ἀνάγκην,
ἐξουσίαν δὲ ἔχει περὶ τοῦ ἰδίου θελήματος, καὶ τοῦτο κέκρι-
κεν ἐν τῇ ἰδίᾳ καρδίᾳ, τηρεῖν τὴν ἑαυτοῦ παρθένον, καλῶς
38 ποιήσει· ὥστε καὶ ὁ γαμίζων τὴν ⌜ἑαυτοῦ παρθένον⌝ καλῶς παρθένον ἑαυτοῦ | ποιήσει
39 ⌜ποιεῖ⌝, καὶ ὁ μὴ γαμίζων κρεῖσσον ποιήσει. Γυ-
νὴ δέδεται ἐφ' ὅσον χρόνον ζῇ ὁ ἀνὴρ αὐτῆς· ἐὰν δὲ κοι-
μηθῇ ὁ ἀνήρ, ἐλευθέρα ἐστὶν ᾧ θέλει γαμηθῆναι, μόνον ἐν
40 κυρίῳ· μακαριωτέρα δέ ἐστιν ἐὰν οὕτως μείνῃ, κατὰ τὴν
ἐμὴν γνώμην, δοκῶ ⌜γὰρ⌝ κἀγὼ πνεῦμα θεοῦ ἔχειν. δὲ

1 Περὶ δὲ τῶν εἰδωλοθύτων, οἴδαμεν ὅτι πάντες γνῶσιν
2 ἔχομεν. ἡ γνῶσις φυσιοῖ, ἡ δὲ ἀγάπη οἰκοδομεῖ. εἴ τις
3 δοκεῖ ἐγνωκέναι τι, οὔπω ἔγνω καθὼς δεῖ γνῶναι· εἰ δέ
4 τις ἀγαπᾷ τὸν θεόν, οὗτος ἔγνωσται ὑπ' αὐτοῦ. Περὶ τῆς
βρώσεως οὖν τῶν εἰδωλοθύτων οἴδαμεν ὅτι οὐδὲν εἴδωλον ἐν
5 κόσμῳ, καὶ ὅτι οὐδεὶς θεὸς εἰ μὴ εἷς. καὶ γὰρ εἴπερ εἰσὶν
λεγόμενοι θεοὶ εἴτε ἐν οὐρανῷ εἴτε ἐπὶ γῆς, ὥσπερ εἰσὶν
6 θεοὶ πολλοὶ καὶ κύριοι πολλοί, [ἀλλ'] ἡμῖν εἷς θεὸς ὁ

πατήρ, ἐξ οὗ τὰ πάντα καὶ ἡμεῖς εἰς αὐτόν, καὶ εἷς κύριος
ὅν Ap. Ἰησοῦς Χριστός, δι' ⸀οὗ⸃ τὰ πάντα καὶ ἡμεῖς δι' αὐτοῦ.
Ἀλλ' οὐκ ἐν πᾶσιν ἡ γνῶσις· τινὲς δὲ τῇ συνηθείᾳ ἕως 7
ἄρτι τοῦ εἰδώλου ὡς εἰδωλόθυτον ἐσθίουσιν, καὶ ἡ συνεί-
δησις αὐτῶν ἀσθενὴς οὖσα μολύνεται. βρῶμα δὲ ἡμᾶς 8
οὐ παραστήσει τῷ θεῷ· οὔτε ἐὰν μὴ φάγωμεν, ὑστερού-
μεθα, οὔτε ἐὰν φάγωμεν, περισσεύομεν. βλέπετε δὲ μή 9
πως ἡ ἐξουσία ὑμῶν αὕτη πρόσκομμα γένηται τοῖς ἀσθε-
νέσιν. ἐὰν γάρ τις ἴδῃ [σὲ] τὸν ἔχοντα γνῶσιν ἐν εἰδωλίῳ 10
κατακείμενον, οὐχὶ ἡ συνείδησις αὐτοῦ ἀσθενοῦς ὄντος οἰκο-
δομηθήσεται εἰς τὸ τὰ εἰδωλόθυτα ἐσθίειν; ἀπόλλυται γὰρ 11
ὁ ἀσθενῶν ἐν τῇ σῇ γνώσει, ὁ ἀδελφὸς δι' ὃν Χριστὸς
ἀπέθανεν. οὕτως δὲ ἁμαρτάνοντες εἰς τοὺς ἀδελφοὺς καὶ 12
τύπτοντες αὐτῶν τὴν συνείδησιν ἀσθενοῦσαν εἰς Χριστὸν
ἁμαρτάνετε. διόπερ εἰ βρῶμα σκανδαλίζει τὸν ἀδελφόν 13
μου, οὐ μὴ φάγω κρέα εἰς τὸν αἰῶνα, ἵνα μὴ τὸν ἀδελφόν
μου σκανδαλίσω.

Οὐκ εἰμὶ ἐλεύθερος; οὐκ εἰμὶ ἀπόστολος; οὐχὶ Ἰησοῦν 1
τὸν κύριον ἡμῶν ἑόρακα; οὐ τὸ ἔργον μου ὑμεῖς ἐστὲ ἐν
κυρίῳ; εἰ ἄλλοις οὐκ εἰμὶ ἀπόστολος, ἀλλά γε ὑμῖν εἰμί, 2
ἡ γὰρ σφραγίς μου τῆς ἀποστολῆς ὑμεῖς ἐστὲ ἐν κυ-
ρίῳ. Ἡ ἐμὴ ἀπολογία τοῖς ἐμὲ ἀνακρίνουσίν 3
ἐστιν αὕτη. μὴ οὐκ ἔχομεν ἐξουσίαν φαγεῖν καὶ πεῖν; 4
Ap. μὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν γυναῖκα περιάγειν, ὡς καὶ 5
οἱ λοιποὶ ἀπόστολοι καὶ οἱ ἀδελφοὶ τοῦ κυρίου καὶ Κηφᾶς;
ἢ μόνος ἐγὼ καὶ Βαρνάβας οὐκ ἔχομεν ἐξουσίαν μὴ ἐργά- 6
ζεσθαι; τίς στρατεύεται ἰδίοις ὀψωνίοις ποτέ; τίς φυτεύει 7
ἀμπελῶνα καὶ τὸν καρπὸν αὐτοῦ οὐκ ἐσθίει; [ἢ] τίς ποι-
μαίνει ποίμνην καὶ ἐκ τοῦ γάλακτος τῆς ποίμνης οὐκ ἐσθίει;
Μὴ κατὰ ἄνθρωπον ταῦτα λαλῶ, ἢ καὶ ὁ νόμος ταῦτα οὐ 8
φιμώσεις λέγει; ἐν γὰρ τῷ Μωυσέως νόμῳ γέγραπται Οὐ ⸀φι- 9
μώσεις⸃ βοῦν ἀλοῶντα. μὴ τῶν βοῶν μέλει τῷ θεῷ,
ἢ δι' ἡμᾶς πάντως λέγει; δι' ἡμᾶς γὰρ ἐγράφη, ὅτι ὀφείλει 10

Father, of whom are all things, and we unto him;
and one Lord, Jesus Christ, through whom are all
7 things, and we through him. Howbeit in all men
there is not that knowledge: but some, being used
until now to the idol, eat as *of* a thing sacrificed to
an idol; and their conscience being weak is defiled.
8 But meat will not commend* us to God: neither, if
we eat not, [1]are we the worse; nor, if we eat, [2]are we — 1 Gr. *do we lack.* 2 Gr. *do we abound.*
9 the better. But take heed lest by any means this
[3]liberty of yours become a stumblingblock to the — 3 Or, *power*
10 weak. For if a man see thee which hast knowledge
sitting at meat in an idol's temple, will not his con-
science, if he is weak, [4]be emboldened to eat things — 4 Gr. *be builded up.*
11 sacrificed to idols? For [5]through thy knowledge he — 5 Gr. *in.*
that is weak perisheth, the brother for whose sake
12 Christ died. And thus, sinning against the brethren,
and wounding their conscience when it is weak, ye
13 sin against Christ. Wherefore, if meat maketh my
brother to stumble, I will eat no flesh for evermore,
that I make not my brother to stumble.

9 Am I not free? am I not an apostle? have I not
seen Jesus our Lord? are not ye my work in the
2 Lord? If to others I am not an apostle, yet at least
I am to you: for the seal of mine apostleship are
3 ye in the Lord. My defence to them that examine
4 me is this. Have we no right to eat and to drink?
5 Have we no right to lead about a wife that is a
[6]believer, even as the rest of the apostles, and the — 6 Gr. *sister.*
6 brethren of the Lord, and Cephas? Or I only and
Barnabas, have we not a right to forbear working?
7 What soldier ever serveth at his own charges? who
planteth a vineyard, and eateth not the fruit there-
of? or who feedeth a flock, and eateth not of the
8 milk of the flock? Do I speak these things after
the manner of men? or saith not the law also the
9 same? For it is written in the law of Moses, Thou
shalt not muzzle the ox when he treadeth out the
10 corn. Is it for the oxen that God careth, or [7]saith — 7 Or, *saith he it, as he doubtless doth, for our sake?*
he it altogether† for our sake? Yea, for our sake it
was written: because

* "commend" add marg. Gr. *present.*—*Am. Com.*

† "altogether" let "assuredly" be the rendering in the text, and substitute "*altogether*" for the marg.—*Am. Com.*

he that ploweth ought to plow in hope, and he that
thresheth, *to thresh* in hope of partaking. If we 11
sowed unto you spiritual things, is it a great mat-
ter if we shall reap your carnal things? If oth- 12
ers partake of *this* right over you, do not we yet
more? Nevertheless we did not use this right; but
we bear all things, that we may cause no hin-
drance to the gospel of Christ. Know ye not that 13
they which minister about sacred things eat *of* the
things of the temple, *and* they which wait upon
the altar have their portion with the altar? Even 14
so did the Lord ordain that they which proclaim
the gospel should live of the gospel. But I have 15
used none of these things: and I write not these
things that it may be so done in my case: for *it
were* good for me rather to die, than that any man
should make my glorying void. For if I preach 16
the gospel, I have nothing to glory of; for necessity
is laid upon me; for woe is unto me, if I preach not
the gospel. For if I do this of mine own will, I 17
have a reward: but if not of mine own will, I have
a stewardship intrusted to me. What then is my 18
reward? That, when I preach the gospel, I may make
the gospel without charge, so as not to use to the
full my right in the gospel. For though I was free 19
from all *men*, I brought myself under bondage to all,
that I might gain the more. And to the Jews I be- 20
came as a Jew, that I might gain Jews; to them
that are under the law, as under the law, not being
myself under the law, that I might gain them that
are under the law; to them that are without law, 21
as without law, not being without law to God, but
under law to Christ, that I might gain them that
are without law. To the weak I became weak, 22
that I might gain the weak: I am become all things
to all men, that I may by all means save some. And 23
I do all things for the gospel's sake, that I may be
a joint partaker thereof. Know ye not that they 24
1 Gr. *racecourse.* which run in a [1]race run all, but one receiveth the
prize? Even so run, that ye may attain. And ev- 25
ery man that striveth in the games is temperate in
all things. Now they *do it* to receive a corruptible
crown; but we an incorruptible. I therefore so 26
2 Gr. *box.* run, as not uncertainly; so [2]fight I, as

ἐπ' ἐλπίδι ὁ ἀροτριῶν ἀροτριᾶν, καὶ ὁ ἀλοῶν ἐπ' ἐλπίδι
11 τοῦ μετέχειν. Εἰ ἡμεῖς ὑμῖν τὰ πνευματικὰ ἐσπείραμεν,
12 μέγα εἰ ἡμεῖς ὑμῶν τὰ σαρκικὰ θερίσομεν; εἰ ἄλλοι τῆς
ὑμῶν ἐξουσίας μετέχουσιν, οὐ μᾶλλον ἡμεῖς; ἀλλ' οὐκ ἐχρη-
σάμεθα τῇ ἐξουσίᾳ ταύτῃ, ἀλλὰ πάντα στέγομεν ἵνα μή
13 τινα ἐνκοπὴν δῶμεν τῷ εὐαγγελίῳ τοῦ χριστοῦ. οὐκ οἴδατε
ὅτι οἱ τὰ ἱερὰ ἐργαζόμενοι τὰ ἐκ τοῦ ἱεροῦ ἐσθίουσιν, οἱ
τῷ θυσιαστηρίῳ παρεδρεύοντες τῷ θυσιαστηρίῳ συνμερί-
14 ζονται; οὕτως καὶ ὁ κύριος διέταξεν τοῖς τὸ εὐαγγέλιον
15 καταγγέλλουσιν ἐκ τοῦ εὐαγγελίου ζῆν. ἐγὼ δὲ οὐ κέχρη-
μαι οὐδενὶ τούτων. Οὐκ ἔγραψα δὲ ταῦτα ἵνα οὕτως γένηται
ἐν ἐμοί, καλὸν γάρ μοι μᾶλλον ἀποθανεῖν ἤ — τὸ καύχη-
16 μά μου οὐδεὶς κενώσει. ἐὰν γὰρ εὐαγγελίζωμαι, οὐκ ἔστιν
μοι καύχημα, ἀνάγκη γάρ μοι ἐπίκειται· οὐαὶ γάρ μοί
17 ἐστιν ἐὰν μὴ ⸢εὐαγγελίσωμαι⸣. εἰ γὰρ ἑκὼν τοῦτο πράσσω, εὐαγγελίζωμαι
18 μισθὸν ἔχω· εἰ δὲ ἄκων, οἰκονομίαν πεπίστευμαι. τίς οὖν
μού ἐστιν ὁ μισθός; ἵνα εὐαγγελιζόμενος ἀδάπανον θήσω
τὸ εὐαγγέλιον, εἰς τὸ μὴ καταχρήσασθαι τῇ ἐξουσίᾳ μου ἐν
19 τῷ εὐαγγελίῳ. Ἐλεύθερος γὰρ ὢν ἐκ πάντων
20 πᾶσιν ἐμαυτὸν ἐδούλωσα, ἵνα τοὺς πλείονας κερδήσω· καὶ
ἐγενόμην τοῖς Ἰουδαίοις ὡς Ἰουδαῖος, ἵνα Ἰουδαίους κερ-
δήσω· τοῖς ὑπὸ νόμον ὡς ὑπὸ νόμον, μὴ ὢν αὐτὸς ὑπὸ
21 νόμον, ἵνα τοὺς ὑπὸ νόμον κερδήσω· τοῖς ἀνόμοις ὡς
ἄνομος, μὴ ὢν ἄνομος θεοῦ ἀλλ' ἔννομος Χριστοῦ, ἵνα
22 κερδανῶ τοὺς ἀνόμους· ἐγενόμην τοῖς ἀσθενέσιν ἀσθενής,
ἵνα τοὺς ἀσθενεῖς κερδήσω· τοῖς πᾶσιν γέγονα πάντα, ἵνα
23 πάντως τινὰς σώσω. πάντα δὲ ποιῶ διὰ τὸ εὐαγγέλιον,
24 ἵνα συνκοινωνὸς αὐτοῦ γένωμαι. Οὐκ οἴδατε
ὅτι οἱ ἐν σταδίῳ τρέχοντες πάντες μὲν τρέχουσιν, εἷς δὲ
λαμβάνει τὸ βραβεῖον; οὕτως τρέχετε ἵνα καταλάβητε.
25 πᾶς δὲ ὁ ἀγωνιζόμενος πάντα ἐγκρατεύεται, ἐκεῖνοι μὲν
οὖν ἵνα φθαρτὸν στέφανον λάβωσιν, ἡμεῖς δὲ ἄφθαρτον.
26 ἐγὼ τοίνυν οὕτως τρέχω ὡς οὐκ ἀδήλως, οὕτως πυκτεύω ὡς

οὐκ ἀέρα δέρων· ἀλλὰ ὑπωπιάζω μου τὸ σῶμα καὶ δουλα- 27
γωγῶ, μή πως ἄλλοις κηρύξας αὐτὸς ἀδόκιμος γένωμαι.

Οὐ θέλω γὰρ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι οἱ πατέρες 1
ἡμῶν πάντες ὑπὸ τὴν νεφέλην ἦσαν καὶ πάντες διὰ τῆς
ἐβαπτίσθησαν θαλάσσης διῆλθον, καὶ πάντες εἰς τὸν Μωυσῆν ⌜ἐβαπτί- 2
σαντο⌝ ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσσῃ, καὶ πάντες [τὸ 3
αὐτὸ] πνευματικὸν βρῶμα ἔφαγον καὶ πάντες τὸ αὐτὸ 4
πνευματικὸν ἔπιον πόμα, ἔπινον γὰρ ἐκ πνευματικῆς ἀκο-
λουθούσης πέτρας, ἡ πέτρα δὲ ἦν ὁ χριστός· ἀλλ' οὐκ ἐν 5
τοῖς πλείοσιν αὐτῶν ηὐδόκησεν ὁ θεός, ΚΑΤΕΣΤΡΏΘΗΣΑΝ
γὰρ ἘΝ ΤΗ͂Ι ἘΡΉΜΩΙ. Ταῦτα δὲ τύποι ἡμῶν 6
ἐγενήθησαν, εἰς τὸ μὴ εἶναι ἡμᾶς ἘΠΙΘΥΜΗΤᾺΣ κακῶν,
καθὼς κἀκεῖνοι ἘΠΕΘΎΜΗΣΑΝ. μηδὲ εἰδωλολάτραι γίνεσθε, 7
καθώς τινες αὐτῶν· ὥσπερ γέγραπται ἘΚΆΘΙΣΕΝ Ὁ ΛΑῸΣ
ΦΑΓΕΙ͂Ν ΚΑῚ ΠΕΙ͂Ν, ΚΑῚ ἈΝΈΣΤΗΣΑΝ ΠΑΊΖΕΙΝ. μηδὲ πορνεύ- 8
ἐν ωμεν, καθώς τινες αὐτῶν ἐπόρνευσαν, καὶ ἔπεσαν ⊤ μιᾷ
ἡμέρᾳ εἴκοσι τρεῖς χιλιάδες. μηδὲ ἐκπειράζωμεν τὸν κύριον, 9
ἐξεπείρασαν καθώς τινες αὐτῶν ⌜ἐπείρασαν⌝, καὶ ὑπὸ τῶν ὄφεων ἀπώλ-
λυντο. μηδὲ γογγύζετε, καθάπερ τινὲς αὐτῶν ἐγόγγυσαν, 10
καὶ ἀπώλοντο ὑπὸ τοῦ ὀλοθρευτοῦ. ταῦτα δὲ τυπικῶς 11
συνέβαινεν ἐκείνοις, ἐγράφη δὲ πρὸς νουθεσίαν ἡμῶν, εἰς
οὓς τὰ τέλη τῶν αἰώνων κατήντηκεν. Ὥστε ὁ 12
δοκῶν ἑστάναι βλεπέτω μὴ πέσῃ. πειρασμὸς ὑμᾶς οὐκ εἴ- 13
ληφεν εἰ μὴ ἀνθρώπινος· πιστὸς δὲ ὁ θεός, ὃς οὐκ ἐάσει
πειρασθῆναι ὑμᾶς ⌜ὑμᾶς πειρασθῆναι⌝ ὑπὲρ ὃ δύνασθε, ἀλλὰ ποιήσει σὺν τῷ
πειρασμῷ καὶ τὴν ἔκβασιν τοῦ δύνασθαι ὑπενεγκεῖν.

Διόπερ, ἀγαπητοί μου, φεύγετε ἀπὸ τῆς εἰδωλολατρίας. 14
ὡς φρονίμοις λέγω· κρίνατε ὑμεῖς ὅ φημι. Τὸ ποτήριον 15 16
τῆς εὐλογίας ὃ εὐλογοῦμεν, οὐχὶ κοινωνία ἐστὶν τοῦ αἵματος
τοῦ χριστοῦ; τὸν ἄρτον ὃν κλῶμεν, οὐχὶ κοινωνία τοῦ
σώματος τοῦ χριστοῦ ἐστίν; ὅτι εἷς ἄρτος, ἓν σῶμα οἱ 17
πολλοί ἐσμεν, οἱ γὰρ πάντες ἐκ τοῦ ἑνὸς ἄρτου μετέχομεν.
οὐχὶ βλέπετε τὸν Ἰσραὴλ κατὰ σάρκα· ⌜οὐχ⌝ οἱ ἐσθίοντες τὰς 18

27 not beating the air: but I [1]buffet my body, and
bring it into bondage: lest by any means, after that
I have preached* to others, I myself should be rejected.

10 For I would not, brethren, have you ignorant, how
that our fathers were all under the cloud, and all
2 passed through the sea; and were all baptized [2]unto
3 Moses in the cloud and in the sea; and did all eat
4 the same spiritual meat; and did all drink the same
spiritual drink: for they drank of a spiritual rock
5 that followed them: and the rock was Christ. How-
beit with most of them God was not well pleased:
6 for they were overthrown in the wilderness. Now
[3]these things were our examples, to the intent we
should not lust after evil things, as they also lusted.
7 Neither be ye idolaters, as were some of them; as it
is written, The people sat down to eat and drink,
8 and rose up to play. Neither let us commit forni-
cation, as some of them committed, and fell in one
9 day three and twenty thousand. Neither let us
tempt the [4]Lord, as some of them tempted, and per-
10 ished by the serpents. Neither murmur ye, as some
of them murmured, and perished by the destroyer.
11 Now these things happened unto them [5]by way of
example; and they were written for our admonition,
12 upon whom the ends of the ages are come. Where-
fore let him that thinketh he standeth take heed
13 lest he fall. There hath no temptation taken you
but such as man can bear: but God is faithful, who
will not suffer you to be tempted above that ye are
able; but will with the temptation make also the
way of escape, that ye may be able to endure it.
14 Wherefore, my beloved, flee from idolatry. I speak
15 as to wise men; judge ye what I say. The cup of
16 blessing which we bless, is it not a [6]communion of
the blood of Christ? The [7]bread which we break, is
17 it not a [6]communion of the body of Christ? [8]seeing
that we, who are many, are one [7]bread, one body:
18 for we all partake [9]of the one [7]bread. Behold Is-
rael after the flesh: have not they which eat the

1 Gr. *bruise.*
2 Gr. *into.*
3 Or, *in these things they became figures of us*
4 Some ancient authorities read *Christ.*
5 Gr. *by way of figure.*
6 Or, *participation in*
7 Or, *loaf*
8 Or, *seeing that there is one bread, we, who are many, are one body*
9 Gr. *from.*

* "have preached" add marg. Or, *have been a herald—Am. Com.*

sacrifices communion with the altar? What say I 19
then? that a thing sacrificed to idols is any thing,
or that an idol is any thing? But *I say*, that the 20
things which the Gentiles sacrifice, they sacrifice to
[1]devils, and not to God: and I would not that ye
should have communion with [1]devils. Ye cannot 21
drink the cup of the Lord, and the cup of [1]devils:
ye cannot partake of the table of the Lord, and of
the table of [1]devils. Or do we provoke the Lord 22
to jealousy? are we stronger than he?

All things are lawful; but all things are not ex- 23
pedient. All things are lawful; but all things [2]edify
not. Let no man seek his own, but *each* his neigh- 24
bour's *good*. Whatsoever is sold in the shambles, 25
eat, asking no question for conscience sake; for the 26
earth is the Lord's, and the fulness thereof. If one 27
of them that believe not biddeth you *to a feast*, and
ye are disposed to go; whatsoever is set before you,
eat, asking no question for conscience sake. But 28
if any man say unto you, This hath been offered in
sacrifice, eat not, for his sake that shewed it, and for
conscience sake: conscience, I say, not thine own, 29
but the other's; for why is my liberty judged by
another conscience? [3]If I by grace partake, why 30
am I evil spoken of for that for which I give thanks?
Whether therefore ye eat, or drink, or whatsoever 31
ye do, do all to the glory of God. Give no occa- 32
sion of stumbling, either to Jews, or to Greeks, or
to the church of God: even as I also please all men 33
in all things, not seeking mine own profit, but the
profit of the many, that they may be saved. Be ye **11**
imitators of me, even as I also am of Christ.

Now I praise you that ye remember me in all 2
things, and hold fast the traditions, even as I deliv-
ered them to you. But I would have you know, 3
that the head of every man is Christ; and the head
of the woman is the man; and the head of Christ is
God. Every man praying or prophesying, having 4
his head covered, dishonoureth his head. But ev- 5
ery woman praying or prophesying with her head
unveiled dishonoureth her head: for it is one and
the same thing

[1] Gr. *demons.*
[2] Gr. *build not up.*
[3] Or, *If I partake with thankfulness*

19 θυσίας κοινωνοὶ τοῦ θυσιαστηρίου εἰσίν; τί οὖν φημί; ὅτι
20 εἰδωλόθυτόν τί ἐστιν, ἢ ὅτι εἴδωλόν τί ἐστιν; ἀλλ' ὅτι ἃ
θύουσιν [τὰ ἔθνη], ΔΑΙΜΟΝΊΟΙϹ ΚΑῚ ΟΥ̓ ΘΕΩ͂Ι ΘΎΟΥϹΙΝ, οὐ θέ-
21 λω δὲ ὑμᾶς κοινωνοὺς τῶν δαιμονίων γίνεσθαι. οὐ δύνασθε
ποτήριον Κυρίου πίνειν καὶ ποτήριον δαιμονίων· οὐ δύνα-
σθε ΤΡΑΠΈΖΗϹ ΚΥΡΊΟΥ μετέχειν καὶ τραπέζης δαιμονίων.
22 ἢ ΠΑΡΑΖΗΛΟΥ͂ΜΕΝ ΤῸΝ ΚΎΡΙΟΝ; μὴ ἰσχυρότεροι αὐτοῦ
23 ἐσμέν; Πάντα ἔξεστιν· ἀλλ' οὐ πάντα συμ-
24 φέρει. πάντα ἔξεστιν· ἀλλ' οὐ πάντα οἰκοδομεῖ. μηδεὶς
25 τὸ ἑαυτοῦ ζητείτω ἀλλὰ τὸ τοῦ ἑτέρου. Πᾶν
τὸ ἐν μακέλλῳ πωλούμενον ἐσθίετε μηδὲν ἀνακρίνοντες διὰ
26 τὴν συνείδησιν, ΤΟΥ͂ ΚΥΡΊΟΥ γὰρ Ἡ ΓΗ͂ ΚΑῚ ΤῸ ΠΛΉΡΩΜΑ
27 ΑΥ̓ΤΗ͂Ϲ. εἴ τις καλεῖ ὑμᾶς τῶν ἀπίστων καὶ θέλετε πορεύ-
εσθαι, πᾶν τὸ παρατιθέμενον ὑμῖν ἐσθίετε μηδὲν ἀνακρί-
28 νοντες διὰ τὴν συνείδησιν· ἐὰν δέ τις ὑμῖν εἴπῃ Τοῦτο
ἱερόθυτόν ἐστιν, μὴ ἐσθίετε δι' ἐκεῖνον τὸν μηνύσαντα καὶ
29 τὴν συνείδησιν· συνείδησιν δὲ λέγω οὐχὶ τὴν ἑαυτοῦ ἀλλὰ
τὴν τοῦ ἑτέρου· ἵνα τί γὰρ ἡ ἐλευθερία μου κρίνεται ὑπὸ
30 ἄλλης συνειδήσεως; εἰ ἐγὼ χάριτι μετέχω, τί βλασφημοῦ-
31 μαι ὑπὲρ οὗ ἐγὼ εὐχαριστῶ; Εἴτε οὖν ἐσθίετε
εἴτε πίνετε εἴτε τι ποιεῖτε, πάντα εἰς δόξαν θεοῦ ποιεῖτε.
32 ἀπρόσκοποι καὶ Ἰουδαίοις γίνεσθε καὶ Ἕλλησιν καὶ τῇ
33 ἐκκλησίᾳ τοῦ θεοῦ, καθὼς κἀγὼ πάντα πᾶσιν ἀρέσκω, μὴ
ζητῶν τὸ ἐμαυτοῦ σύμφορον ἀλλὰ τὸ τῶν πολλῶν, ἵνα
1 σωθῶσιν. μιμηταί μου γίνεσθε, καθὼς κἀγὼ Χριστοῦ.
2 Ἐπαινῶ δὲ ὑμᾶς ὅτι πάντα μου μέμνησθε καὶ καθὼς
3 παρέδωκα ὑμῖν τὰς παραδόσεις κατέχετε. Θέλω δὲ ὑμᾶς
εἰδέναι ὅτι παντὸς ἀνδρὸς ἡ κεφαλὴ ⸀ὁ χριστός⸃ ἐστιν, Χριστός
κεφαλὴ δὲ γυναικὸς ὁ ἀνήρ, κεφαλὴ δὲ τοῦ χριστοῦ ὁ θεός.
4 πᾶς ἀνὴρ προσευχόμενος ἢ προφητεύων κατὰ κεφαλῆς
5 ἔχων καταισχύνει τὴν κεφαλὴν αὐτοῦ· πᾶσα δὲ γυνὴ προσ-
ευχομένη ἢ προφητεύουσα ἀκατακαλύπτῳ τῇ κεφαλῇ κα-
ταισχύνει τὴν κεφαλὴν ⸀αὐτῆς⸃, ἓν γάρ ἐστιν καὶ τὸ αὐτὸ ἑαυτῆς

τῇ ἐξυρημένῃ. εἰ γὰρ οὐ κατακαλύπτεται γυνή, καὶ κειρά- 6
σθω· εἰ δὲ αἰσχρὸν γυναικὶ τὸ κείρασθαι ἢ ξυρᾶσθαι, κατα-
καλυπτέσθω. ἀνὴρ μὲν γὰρ οὐκ ὀφείλει κατακαλύπτεσθαι 7
τὴν κεφαλήν, εἰκὼν καὶ δόξα θεοῦ ὑπάρχων· ἡ γυνὴ δὲ
δόξα ἀνδρός ἐστιν. οὐ γάρ ἐστιν ἀνὴρ ἐκ γυναικός, ἀλλὰ 8
γυνὴ ἐξ ἀνδρός· καὶ γὰρ οὐκ ἐκτίσθη ἀνὴρ διὰ τὴν γυναῖκα, 9
ἀλλὰ γυνὴ διὰ τὸν ἄνδρα. διὰ τοῦτο ὀφείλει ἡ γυνὴ 10
At. ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς διὰ τοὺς ἀγγέλους. πλὴν 11
οὔτε γυνὴ χωρὶς ἀνδρὸς οὔτε ἀνὴρ χωρὶς γυναικὸς ἐν
κυρίῳ· ὥσπερ γὰρ ἡ γυνὴ ἐκ τοῦ ἀνδρός, οὕτως καὶ ὁ 12
ἀνὴρ διὰ τῆς γυναικός· τὰ δὲ πάντα ἐκ τοῦ θεοῦ. ἐν ὑμῖν 13
αὐτοῖς κρίνατε· πρέπον ἐστὶν γυναῖκα ἀκατακάλυπτον τῷ
θεῷ προσεύχεσθαι; οὐδὲ ἡ φύσις αὐτὴ διδάσκει ὑμᾶς ὅτι 14
ἀνὴρ μὲν ἐὰν κομᾷ, ἀτιμία αὐτῷ ἐστίν, γυνή δὲ ἐὰν κομᾷ, 15
δόξα αὐτῇ ἐστίν; ὅτι ἡ κόμη ἀντὶ περιβολαίου δέδοται
αὐτῇ. Εἰ δέ τις δοκεῖ φιλόνεικος εἶναι, ἡμεῖς τοιαύτην 16
συνήθειαν οὐκ ἔχομεν, οὐδὲ αἱ ἐκκλησίαι τοῦ θεοῦ.

παραγγέλλω οὐκ ἐπαινῶν Τοῦτο δὲ ⸢παραγγέλλων οὐκ ἐπαινῶ⸣ ὅτι οὐκ εἰς τὸ 17
κρεῖσσον ἀλλὰ εἰς τὸ ἧσσον συνέρχεσθε. πρῶτον μὲν γὰρ 18
συνερχομένων ὑμῶν ἐν ἐκκλησίᾳ ἀκούω σχίσματα ἐν ὑμῖν
ὑπάρχειν, καὶ μέρος τι πιστεύω. δεῖ γὰρ καὶ αἱρέσεις ἐν 19
ὑμῖν εἶναι· ἵνα [καὶ] οἱ δόκιμοι φανεροὶ γένωνται ἐν ὑμῖν.
Συνερχομένων οὖν ὑμῶν ἐπὶ τὸ αὐτὸ οὐκ ἔστιν κυριακὸν 20
δεῖπνον φαγεῖν, ἕκαστος γὰρ τὸ ἴδιον δεῖπνον προλαμβάνει 21
ἐν τῷ φαγεῖν, καὶ ὃς μὲν πεινᾷ, ὃς δὲ μεθύει. μὴ γὰρ 22
οἰκίας οὐκ ἔχετε εἰς τὸ ἐσθίειν καὶ πίνειν; ἢ τῆς ἐκκλησίας
τοῦ θεοῦ καταφρονεῖτε, καὶ καταισχύνετε τοὺς μὴ ἔχοντας;
τί εἴπω ὑμῖν; ἐπαινέσω ὑμᾶς; ἐν τούτῳ οὐκ ἐπαινῶ. ἐγὼ 23
γὰρ παρέλαβον ἀπὸ τοῦ κυρίου, ὃ καὶ παρέδωκα ὑμῖν, ὅτι
ὁ κύριος Ἰησοῦς ἐν τῇ νυκτὶ ᾗ παρεδίδετο ἔλαβεν ἄρτον
Ap. καὶ εὐχαριστήσας ἔκλασεν καὶ εἶπεν Τοῦτό μού ἐστιν τὸ 24
σῶμα τὸ ὑπὲρ ὑμῶν· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.
ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνῆσαι, λέγων Τοῦτο 25

6 as if she were shaven. For if a woman is not veiled, let her
also be shorn: but if it is a shame to a woman to be shorn
7 or shaven, let her be veiled. For a man indeed ought not
to have his head veiled, forasmuch as he is the image and
8 glory of God: but the woman is the glory of the man. For
the man is not of the woman; but the woman of the man:
9 for neither was the man created for the woman; but the
10 woman for the man: for this cause ought the woman to
[1]have *a sign of* authority on her head, because of the angels.
11 Howbeit neither is the woman without the man, nor the
12 man without the woman, in the Lord. For as the woman
is of the man, so is the man also by the woman; but all
13 things are of God. Judge ye [2]in yourselves: is it seemly
14 that a woman pray unto God unveiled? Doth not even
nature itself teach you, that, if a man have long hair, it is a
15 dishonour to him? But if a woman have long hair, it is a
16 glory to her: for her hair is given her for a covering. But
if any man seemeth to be contentious, we have no such custom, neither the churches of God.
17 But in giving you this charge, I praise you not, that ye
18 come together not for the better but for the worse. For first
of all, when ye come together [3]in the church, I hear that
19 [4]divisions exist among you; and I partly believe it. For
there must be also [5]heresies† among you, that they which are
20 approved may be made manifest among you. When therefore ye assemble yourselves together, it is not possible to eat
21 the Lord's supper: for in your eating each one taketh before
other his own supper; and one is hungry, and another is
22 drunken. What? have ye not houses to eat and to drink
in? or despise ye the [6]church of God, and put them to
shame that [7]have not? What shall I say to you? [8]shall I
23 praise you in this? I praise you not. For I received of
the Lord that which also I delivered unto you, how that the
Lord Jesus in the night in which he was betrayed took
24 bread; and when he had given thanks, he brake it, and said,
This is my body, which [9]is for you: this do in remembrance
25 of me. In like manner also the cup, after supper, saying,
This

[1] Or, *have authority over**
[2] Or, *among*
[3] Or, *in congregation*
[4] Gr. *schisms.*
[5] Or, *factions*
[6] Or, *congregation*
[7] Or, *have nothing*
[8] Or, *shall I praise you? In this I praise you not.*
[9] Many ancient authorities read *is broken for you.*

* Omit marg. [1] ("*have authority over*")—*Am. Com.*

† For "heresies" read "factions" (with marg. Gr. *heresies.*)—*Am. Com.*

1 Or, *testament*

cup is the new [1]covenant in my blood: this do, as oft
as ye drink *it*, in remembrance of me. For as often 26
as ye eat this bread, and drink the cup, ye proclaim
the Lord's death till he come. Wherefore whosoever 27
shall eat the bread or drink the cup of the Lord un-
worthily*, shall be guilty of the body and the blood
of the Lord. But let a man prove himself, and so 28
let him eat of the bread, and drink of the cup. For 29
he that eateth and drinketh, eateth and drinketh

2 Gr. *discriminate.*
3 Gr. *discriminated.*
4 Or, *when we are judged of the Lord, we are chastened*

judgement unto himself, if he [2]discern not the body.
For this cause many among you are weak and sick- 30
ly, and not a few sleep. But if we [3]discerned our- 31
selves, we should not be judged. But [4]when we are 32
judged, we are chastened of the Lord, that we may
not be condemned with the world. Wherefore, my 33
brethren, when ye come together to eat, wait one for
another. If any man is hungry, let him eat at home; 34
that your coming together be not unto judgement.
And the rest will I set in order whensoever I come.

Now concerning spiritual *gifts*, brethren, I would **12**
not have you ignorant. Ye know that when ye 2
were Gentiles *ye were* led away unto those dumb
idols, howsoever ye might be led. Wherefore I give 3
you to understand, that no man speaking in the
Spirit of God saith, Jesus is anathema; and no
man can say, Jesus is Lord, but in the Holy Spirit.

Now there are diversities of gifts, but the same 4
Spirit. And there are diversities of ministrations, 5
and the same Lord. And there are diversities of 6
workings, but the same God, who worketh all things
in all. But to each one is given the manifestation 7
of the Spirit to profit withal. For to one is given 8
through the Spirit the word of wisdom; and to an-
other the word of knowledge, according to the same
Spirit: to another faith, in the same Spirit; and to 9
another gifts of healings, in the one Spirit; and to 10

5 Gr. *powers.*

another workings of [5]miracles; and to another proph-
ecy; and to another discernings of spirits: to anoth-
er *divers* kinds of tongues; and to another the inter-
pretation of tongues: but all these worketh the 11

* For "unworthily" read "in an unworthy manner"—*Am. Com.*

τὸ ποτήριον ἡ καινὴ ΔΙΑΘΗΚΗ ἐστὶν ἐν τῷ ἐμῷ ΑΙΜΑΤΙ·
τοῦτο ποιεῖτε, ὁσάκις ἐὰν πίνητε, εἰς τὴν ἐμὴν ἀνάμνησιν.
26 ὁσάκις γὰρ ἐὰν ἐσθίητε τὸν ἄρτον τοῦτον καὶ τὸ ποτήριον
πίνητε, τὸν θάνατον τοῦ κυρίου καταγγέλλετε, ἄχρι οὗ ἔλθῃ.
27 ὥστε ὃς ἂν ἐσθίῃ τὸν ἄρτον ἢ πίνῃ τὸ ποτήριον τοῦ κυρίου
ἀναξίως, ἔνοχος ἔσται τοῦ σώματος καὶ τοῦ αἵματος τοῦ
28 κυρίου. δοκιμαζέτω δὲ ἄνθρωπος ἑαυτόν, καὶ οὕτως ἐκ τοῦ
29 ἄρτου ἐσθιέτω καὶ ἐκ τοῦ ποτηρίου πινέτω· ὁ γὰρ ἐσθίων
καὶ πίνων κρίμα ἑαυτῷ ἐσθίει καὶ πίνει μὴ διακρίνων τὸ Ap.
30 σῶμα. διὰ τοῦτο ἐν ὑμῖν πολλοὶ ἀσθενεῖς καὶ ἄρρωστοι
31 καὶ κοιμῶνται ἱκανοί. εἰ δὲ ἑαυτοὺς διεκρίνομεν, οὐκ ἂν
32 ἐκρινόμεθα· κρινόμενοι δὲ ὑπὸ τοῦ κυρίου παιδευόμεθα,
33 ἵνα μὴ σὺν τῷ κόσμῳ κατακριθῶμεν. ὥστε, ἀδελφοί μου,
34 συνερχόμενοι εἰς τὸ φαγεῖν ἀλλήλους ἐκδέχεσθε. εἴ τις
πεινᾷ, ἐν οἴκῳ ἐσθιέτω, ἵνα μὴ εἰς κρίμα συνέρχησθε. Τὰ
δὲ λοιπὰ ὡς ἂν ἔλθω διατάξομαι.

1 Περὶ δὲ τῶν πνευματικῶν, ἀδελφοί, οὐ θέλω ὑμᾶς
2 ἀγνοεῖν. Οἴδατε ⌜ὅτι ὅτε⌝ ἔθνη ἦτε πρὸς τὰ εἴδωλα τὰ Ap.+
3 ἄφωνα ὡς ἂν ἤγεσθε ἀπαγόμενοι. διὸ γνωρίζω ὑμῖν ὅτι
οὐδεὶς ἐν πνεύματι θεοῦ λαλῶν λέγει ΑΝΑΘΕΜΑ ΙΗ-
ΣΟΥΣ, καὶ οὐδεὶς δύναται εἰπεῖν ΚΥΡΙΟΣ ΙΗΣΟΥΣ
4 εἰ μὴ ἐν πνεύματι ἁγίῳ. Διαιρέσεις δὲ χαρι-
5 σμάτων εἰσίν, τὸ δὲ αὐτὸ πνεῦμα· καὶ διαιρέσεις διακονιῶν
6 εἰσίν, καὶ ὁ αὐτὸς κύριος· καὶ διαιρέσεις ἐνεργημάτων εἰσίν,
7 ⌜καὶ ὁ⌝ αὐτὸς θεός, ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν. ἑκάστῳ ὁ δὲ
δὲ δίδοται ἡ φανέρωσις τοῦ πνεύματος πρὸς τὸ συμφέρον.
8 ᾧ μὲν γὰρ διὰ τοῦ πνεύματος δίδοται λόγος σοφίας, ἄλλῳ
9 δὲ λόγος γνώσεως κατὰ τὸ αὐτὸ πνεῦμα, ἑτέρῳ πίστις ἐν
τῷ αὐτῷ πνεύματι, ἄλλῳ δὲ χαρίσματα ἰαμάτων ἐν τῷ ἑνὶ
10 πνεύματι, ἄλλῳ δὲ ἐνεργήματα δυνάμεων, ἄλλῳ [δὲ] προ-
φητεία, ἄλλῳ [δὲ] διακρίσεις πνευμάτων, ἑτέρῳ γένη γλωσ-
11 σῶν, ἄλλῳ δὲ ἑρμηνία γλωσσῶν· πάντα δὲ ταῦτα ἐνεργεῖ τὸ

ἓν καὶ τὸ αὐτὸ πνεῦμα, διαιροῦν ἰδίᾳ ἑκάστῳ καθὼς βού-
λεται. Καθάπερ γὰρ τὸ σῶμα ἕν ἐστιν καὶ μέλη 12
πολλὰ ἔχει, πάντα δὲ τὰ μέλη τοῦ σώματος πολλὰ ὄντα ἕν
ἐστιν σῶμα, οὕτως καὶ ὁ χριστός· καὶ γὰρ ἐν ἑνὶ πνεύματι ἡ- 13
μεῖς πάντες εἰς ἓν σῶμα ἐβαπτίσθημεν, εἴτε Ἰουδαῖοι εἴτε
Ἕλληνες, εἴτε δοῦλοι εἴτε ἐλεύθεροι, καὶ πάντες ἓν πνεῦμα
ἐποτίσθημεν. καὶ γὰρ τὸ σῶμα οὐκ ἔστιν ἓν μέλος ἀλλὰ 14
πολλά. ἐὰν εἴπῃ ὁ πούς Ὅτι οὐκ εἰμὶ χείρ, οὐκ εἰμὶ ἐκ 15
τοῦ σώματος, οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος·
καὶ ἐὰν εἴπῃ τὸ οὖς Ὅτι οὐκ εἰμὶ ὀφθαλμός, οὐκ εἰμὶ ἐκ 16
τοῦ σώματος, οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος·
εἰ ὅλον τὸ σῶμα ὀφθαλμός, ποῦ ἡ ἀκοή; εἰ ὅλον ἀκοή, 17
νυνι ποῦ ἡ ὄσφρησις; ⌜νῦν⌝ δὲ ὁ θεὸς ἔθετο τὰ μέλη, ἓν ἕκαστον 18
αὐτῶν, ἐν τῷ σώματι καθὼς ἠθέλησεν. εἰ δὲ ἦν [τὰ] πάντα 19
μεν ἓν μέλος, ποῦ τὸ σῶμα; νῦν δὲ πολλὰ ⸆ μέλη, ἓν δὲ σῶμα. 20
οὐ δύναται [δὲ] ὁ ὀφθαλμὸς εἰπεῖν τῇ χειρί Χρείαν σου 21
οὐκ ἔχω, ἢ πάλιν ἡ κεφαλὴ τοῖς ποσίν Χρείαν ὑμῶν
οὐκ ἔχω· ἀλλὰ πολλῷ μᾶλλον τὰ δοκοῦντα μέλη τοῦ 22
σώματος ἀσθενέστερα ὑπάρχειν ἀναγκαῖά ἐστιν, καὶ ἃ 23
δοκοῦμεν ἀτιμότερα εἶναι τοῦ σώματος, τούτοις τιμὴν περισ-
σοτέραν περιτίθεμεν, καὶ τὰ ἀσχήμονα ἡμῶν εὐσχημοσύνην
περισσοτέραν ἔχει, τὰ δὲ εὐσχήμονα ἡμῶν οὐ χρείαν ἔχει. 24
ἀλλὰ ὁ θεὸς συνεκέρασεν τὸ σῶμα, τῷ ὑστερουμένῳ περισ-
σοτέραν δοὺς τιμήν, ἵνα μὴ ᾖ σχίσμα ἐν τῷ σώματι, ἀλλὰ 25
τὸ αὐτὸ ὑπὲρ ἀλλήλων μεριμνῶσι τὰ μέλη. καὶ εἴτε 26
πάσχει ἓν μέλος, συνπάσχει πάντα τὰ μέλη· εἴτε δοξάζεται
μέλος, συνχαίρει πάντα τὰ μέλη. ὑμεῖς δέ ἐστε σῶμα 27
Χριστοῦ καὶ μέλη ἐκ μέρους. Καὶ οὓς μὲν ἔθετο ὁ θεὸς ἐν 28
τῇ ἐκκλησίᾳ πρῶτον ἀποστόλους, δεύτερον προφήτας, τρίτον
διδασκάλους, ἔπειτα δυνάμεις, ἔπειτα χαρίσματα ἰαμάτων,
ἀντιλήμψεις, κυβερνήσεις, γένη γλωσσῶν. μὴ πάντες 29
ἀπόστολοι; μὴ πάντες προφῆται; μὴ πάντες διδάσκαλοι;
μὴ πάντες δυνάμεις; μὴ πάντες χαρίσματα ἔχουσιν ἰαμά- 30

one and the same Spirit, dividing to each one sever-
ally even as he will.
12 For as the body is one, and hath many members,
and all the members of the body, being many, are
13 one body; so also is Christ. For in one Spirit were
we all baptized into one body, whether Jews or
Greeks, whether bond or free; and were all made to
14 drink of one Spirit. For the body is not one mem-
15 ber, but many. If the foot shall say, Because I am
not the hand, I am not of the body; it is not therefore
16 not of the body. And if the ear shall say, Because
I am not the eye, I am not of the body; it is not
17 therefore not of the body. If the whole body were
an eye, where were the hearing? If the whole were
18 hearing, where were the smelling? But now hath
God set the members each one of them in the body,
19 even as it pleased him. And if they were all one
20 member, where were the body? But now they are
21 many members, but one body. And the eye cannot
say to the hand, I have no need of thee: or again
22 the head to the feet, I have no need of you. Nay,
much rather, those members of the body which
23 seem to be more feeble are necessary: and those
parts of the body, which we think to be less honour-
able, upon these we [1]bestow more abundant honour; [1] Or, *put on*
and our uncomely *parts* have more abundant comeli-
24 ness; whereas our comely *parts* have no need: but
God tempered the body together, giving more abun-
25 dant honour to that *part* which lacked; that there
should be no schism in the body; but *that* the mem-
bers should have the same care one for another.
26 And whether one member suffereth, all the members
suffer with it; or *one* member is [2]honoured, all the [2] Or, *glorified*
27 members rejoice with it. Now ye are the body of
28 Christ, and [3]severally members thereof. And God [3] Or, *members each in his part*
hath set some in the church, first apostles, secondly
prophets, thirdly teachers, then [4]miracles, then gifts [4] Gr. *powers.*
of healings, helps, [5]governments, *divers* kinds of [5] Or, *wise counsels*
29 tongues. Are all apostles? are all prophets? are all
30 teachers? are all *workers of* [4]miracles? have all gifts
of heal-

ings? do all speak with tongues? do all interpret? But
desire earnestly the greater gifts. And a still more excel- 31
lent way* shew I unto you.

If I speak with the tongues of men and of angels, but **13**
have not love, I am become sounding brass, or a clanging
cymbal. And if I have *the gift of* prophecy, and know all 2
mysteries and all knowledge; and if I have all faith, so as
to remove mountains, but have not love, I am nothing.
And if I bestow all my goods to feed *the poor*, and if I give 3
my body [1]to be burned, but have not love, it profiteth me
nothing. Love suffereth long, *and* is kind; love envieth 4
not; love vaunteth not itself, is not puffed up, doth not be- 5
have itself unseemly, seeketh not its own, is not provoked,
taketh not account of evil; rejoiceth not in unrighteousness, 6
but rejoiceth with the truth; [2]beareth all things, believeth 7
all things, hopeth all things, endureth all things. Love nev- 8
er faileth: but whether *there be* prophecies, they shall be
done away; whether *there be* tongues, they shall cease;
whether *there be* knowledge, it shall be done away. For we 9
know in part, and we prophesy in part: but when that 10
which is perfect is come, that which is in part shall be done
away. When I was a child, I spake as a child, I felt as a 11
child, I thought as a child: now that I am become a man,
I have put away childish things. For now we see in a mir- 12
ror, [3]darkly; but then face to face: now I know in part; but
then shall I [4]know even as also I have been [5]known†. But 13
now abideth faith, hope, love, these three; [6]and the [7]greatest
of these is love.

Follow after love; yet desire earnestly spiritual *gifts*, **14**
but rather that ye may prophesy. For he that speaketh in 2
a tongue speaketh not unto men, but unto God; for no man
[8]understandeth; but in the spirit he speaketh mysteries.
But he that prophesieth speaketh unto men edification, and 3
comfort§, and consolation. He that speaketh in a tongue 4
[9]edifieth himself; but he that prophesieth [9]edifieth the
church. Now I would have you all speak with tongues, 5
but rather that ye should proph-

1 Many ancient authorities read *that I may glory.*
2 Or, *covereth*
3 Gr. *in a riddle.*
4 Gr. *know fully.*
5 Gr. *known fully.*
6 Or, *but greater than these*‡
7 Gr. *greater.*
8 Gr. *heareth.*
9 Gr. *buildeth up.*

* Read "And moreover a most excellent way" etc.—*Am. Com.*

† Read "then shall I know fully even as also I was fully known" and omit marg. [4] and [5]—*Am. Com.*

‡ Omit marg. [6] ("*but greater than these*")—*Am. Com.*

§ For "comfort" read "exhortation"—*Am. Com.*

των; μὴ πάντες γλώσσαις λαλοῦσιν; μὴ πάντες διερμη-
31 νεύουσιν; ζηλοῦτε δὲ τὰ χαρίσματα τὰ μείζονα.

1 Καὶ ἔτι καθ' ὑπερβολὴν ὁδὸν ὑμῖν δείκνυμι. Ἐὰν ταῖς
γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων, ἀγάπην
δὲ μὴ ἔχω, γέγονα χαλκὸς ἠχῶν ἢ κύμβαλον ἀλαλάζον.
2 κἂν ἔχω προφητείαν καὶ εἰδῶ τὰ μυστήρια πάντα καὶ
πᾶσαν τὴν γνῶσιν, κἂν ἔχω πᾶσαν τὴν πίστιν ὥστε ὄρη
3 μεθιστάνειν, ἀγάπην δὲ μὴ ἔχω, οὐθέν εἰμι. κἂν ψωμίσω
πάντα τὰ ὑπάρχοντά μου, κἂν παραδῶ τὸ σῶμά μου, ἵνα
4 καυχήσωμαι, ἀγάπην δὲ μὴ ἔχω, οὐδὲν ὠφελοῦμαι. Ἡ Ap
ἀγάπη μακροθυμεῖ, χρηστεύεται, ἡ ἀγάπη οὐ ζηλοῖ, οὐ περ-
5 περεύεται, οὐ φυσιοῦται, οὐκ ἀσχημονεῖ, οὐ ζητεῖ ⌜τὰ⌝ τὸ μὴ
6 ἑαυτῆς, οὐ παροξύνεται, οὐ λογίζεται τὸ κακόν, οὐ χαίρει
7 ἐπὶ τῇ ἀδικίᾳ, συνχαίρει δὲ τῇ ἀληθείᾳ· πάντα στέγει,
8 πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει. Ἡ
ἀγάπη οὐδέποτε πίπτει. εἴτε δὲ ⌜προφητεῖαι, καταργη- προφητεία, καταρ-
θήσονται⌝· εἴτε γλῶσσαι, παύσονται· εἴτε γνῶσις, καταργη- γηθήσεται
9 θήσεται. ἐκ μέρους γὰρ γινώσκομεν καὶ ἐκ μέρους προ-
10 φητεύομεν· ὅταν δὲ ἔλθῃ τὸ τέλειον, τὸ ἐκ μέρους καταρ-
11 γηθήσεται. ὅτε ἤμην νήπιος, ἐλάλουν ὡς νήπιος, ἐφρό-
νουν ὡς νήπιος, ἐλογιζόμην ὡς νήπιος· ὅτε γέγονα ἀνήρ,
12 κατήργηκα τὰ τοῦ νηπίου. βλέπομεν γὰρ ἄρτι δι' ἐσό-
πτρου ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς πρόσωπον·
ἄρτι γινώσκω ἐκ μέρους, τότε δὲ ἐπιγνώσομαι καθὼς
13 καὶ ἐπεγνώσθην. νυνὶ δὲ μένει πίστις, ἐλπίς, ἀγάπη·
τὰ τρία ταῦτα, μείζων δὲ τούτων ἡ ἀγάπη.

1 Διώκετε τὴν ἀγάπην, ζηλοῦτε δὲ τὰ πνευματικά, μᾶλλον
2 δὲ ἵνα προφητεύητε. ὁ γὰρ λαλῶν γλώσσῃ οὐκ ἀνθρώποις
λαλεῖ ἀλλὰ θεῷ, οὐδεὶς γὰρ ἀκούει, πνεύματι δὲ λαλεῖ
3 μυστήρια· ὁ δὲ προφητεύων ἀνθρώποις λαλεῖ οἰκοδομὴν καὶ
4 παράκλησιν καὶ παραμυθίαν. ὁ λαλῶν γλώσσῃ ἑαυτὸν
5 οἰκοδομεῖ· ὁ δὲ προφητεύων ἐκκλησίαν οἰκοδομεῖ. θέλω
δὲ πάντας ὑμᾶς λαλεῖν γλώσσαις, μᾶλλον δὲ ἵνα προφη-

τεύητε· μείζων δὲ ὁ προφητεύων ἢ ὁ λαλῶν γλώσσαις,
ἐκτὸς εἰ μὴ διερμηνεύῃ, ἵνα ἡ ἐκκλησία οἰκοδομὴν λάβῃ.
νῦν δέ, ἀδελφοί, ἐὰν ἔλθω πρὸς ὑμᾶς γλώσσαις λαλῶν, τί 6
ὑμᾶς ὠφελήσω, ἐὰν μὴ ὑμῖν λαλήσω ἢ ἐν ἀποκαλύψει ἢ ἐν
γνώσει ἢ ἐν προφητείᾳ ἢ ἐν διδαχῇ; ὅμως τὰ ἄψυχα 7
φωνὴν διδόντα, εἴτε αὐλὸς εἴτε κιθάρα, ἐὰν διαστολὴν τοῖς
φθόγγοις μὴ δῷ, πῶς γνωσθήσεται τὸ αὐλούμενον ἢ τὸ
φωνὴν σάλπιγξ κιθαριζόμενον; καὶ γὰρ ἐὰν ἄδηλον ⌜σάλπιγξ φωνὴν⌝ δῷ, 8
τίς παρασκευάσεται εἰς πόλεμον; οὕτως καὶ ὑμεῖς διὰ τῆς 9
γλώσσης ἐὰν μὴ εὔσημον λόγον δῶτε, πῶς γνωσθήσεται τὸ
λαλούμενον; ἔσεσθε γὰρ εἰς ἀέρα λαλοῦντες. τοσαῦτα εἰ 10
τύχοι γένη φωνῶν εἰσὶν ἐν κόσμῳ, καὶ οὐδὲν ἄφωνον· ἐὰν 11
οὖν μὴ εἰδῶ τὴν δύναμιν τῆς φωνῆς, ἔσομαι τῷ λαλοῦντι
βάρβαρος καὶ ὁ λαλῶν ἐν ἐμοὶ βάρβαρος. οὕτως καὶ ὑμεῖς, 12
ἐπεὶ ζηλωταί ἐστε πνευμάτων, πρὸς τὴν οἰκοδομὴν τῆς
ἐκκλησίας ζητεῖτε ἵνα περισσεύητε. Διὸ ὁ λαλῶν γλώσσῃ 13
προσευχέσθω ἵνα διερμηνεύῃ. ἐὰν [γὰρ] προσεύχωμαι 14
γλώσσῃ, τὸ πνεῦμά μου προσεύχεται, ὁ δὲ νοῦς μου ἄκαρ-
πός ἐστιν. τί οὖν ἐστίν; προσεύξομαι τῷ πνεύματι, προσ- 15
εύξομαι δὲ καὶ τῷ νοΐ· ψαλῶ τῷ πνεύματι, ψαλῶ [δὲ] καὶ
τῷ νοΐ· ἐπεὶ ἐὰν εὐλογῇς [ἐν] πνεύματι, ὁ ἀναπληρῶν 16
τὸν τόπον τοῦ ἰδιώτου πῶς ἐρεῖ τό Ἀμήν ἐπὶ τῇ σῇ εὐ-
χαριστίᾳ; ἐπειδὴ τί λέγεις οὐκ οἶδεν· σὺ μὲν γὰρ καλῶς εὐ- 17
χαριστεῖς, ἀλλ' ὁ ἕτερος οὐκ οἰκοδομεῖται. εὐχαριστῶ τῷ 18
γλώσσῃ θεῷ, πάντων ὑμῶν μᾶλλον ⌜γλώσσαις⌝ λαλῶ· ἀλλὰ ἐν ἐκκλη- 19
σίᾳ θέλω πέντε λόγους τῷ νοΐ μου λαλῆσαι, ἵνα καὶ ἄλλους
κατηχήσω, ἢ μυρίους λόγους ἐν γλώσσῃ. Ἀ- 20
δελφοί, μὴ παιδία γίνεσθε ταῖς φρεσίν, ἀλλὰ τῇ κακίᾳ
νηπιάζετε, ταῖς δὲ φρεσὶν τέλειοι γίνεσθε. ἐν τῷ νόμῳ 21
γέγραπται ὅτι Ἐν ἑτερογλώσσοις καὶ ἐν χείλεσιν ἑτέ-
ρων λαλήσω τῷ λαῷ τούτῳ, καὶ οὐδ' οὕτως εἰσακού-
σονταί μου, λέγει Κύριος. ὥστε αἱ γλῶσσαι εἰς σημεῖόν 22
εἰσιν οὐ τοῖς πιστεύουσιν ἀλλὰ τοῖς ἀπίστοις, ἡ δὲ προφη-

esy: and greater is he that prophesieth than he that
speaketh with tongues, except he interpret, that the
6 church may receive edifying. But now, brethren, if
I come unto you speaking with tongues, what shall
I profit you, unless I speak to you either by way of
revelation, or of knowledge, or of prophesying, or of
7 teaching? Even things without life, giving a voice,
whether pipe or harp, if they give not a distinction
in the sounds, how shall it be known what is piped
8 or harped? For if the trumpet give an uncertain
9 voice, who shall prepare himself for war? So also
ye, unless ye utter by the tongue speech easy to be
understood, how shall it be known what is spoken?
10 for ye will be speaking into the air. There are, it
may be, so many kinds of voices in the world, and
11 [1]no *kind* is without signification. If then I know — 1 Or, *nothing is without voice*
not the meaning of the voice, I shall be to him that
speaketh a barbarian, and he that speaketh will be
12 a barbarian [2]unto me. So also ye, since ye are zeal- — 2 Or, *in my case*
ous of [3]spiritual *gifts*, seek that ye may abound unto — 3 Gr. *spirits.*
13 the edifying of the church. Wherefore let him that
speaketh in a tongue pray that he may interpret.
14 For if I pray in a tongue, my spirit prayeth, but
15 my understanding is unfruitful. What is it then?
I will pray with the spirit, and I will pray with the
understanding also: I will sing with the spirit, and
16 I will sing with the understanding also. Else if
thou bless with the spirit, how shall he that filleth
the place of [4]the unlearned say the Amen at thy — 4 Or, *him that is without gifts*: and so in ver. 23, 24.
giving of thanks, seeing he knoweth not what thou
17 sayest? For thou verily givest thanks well, but the
18 other is not [5]edified. I thank God, I speak with — 5 Gr. *builded up.*
19 tongues more than you all: howbeit in the church
I had rather speak five words with my understand-
ing, that I might instruct others also, than ten thou-
sand words in a tongue.
20 Brethren, be not children in mind: howbeit in
21 malice be ye babes, but in mind be [6]men. In the — 6 Gr. *of full age.*
law it is written, By men of strange tongues and
by the lips of strangers will I speak unto this peo-
ple; and not even thus will they hear me, saith
22 the Lord. Wherefore tongues are for a sign, not to
them that believe, but to the unbelieving: but proph-

esying *is for a sign*, not to the unbelieving, but to them
that believe. If therefore the whole church be assembled 23
together, and all speak with tongues, and there come in
men unlearned or unbelieving, will they not say that ye
are mad? But if all prophesy, and there come in one un- 24
1 Or, *convicted* believing or unlearned, he is [1]reproved by all, he is judged
by all; the secrets of his heart are made manifest; and so 25
he will fall down on his face and worship God, declaring
2 Or, *in* that God is [2]among you indeed.

What is it then, brethren? When ye come together, each 26
one hath a psalm, hath a teaching, hath a revelation, hath a
tongue, hath an interpretation. Let all things be done unto
edifying. If any man speaketh in a tongue, *let it be* by two, 27
or at the most three, and *that* in turn; and let one interpret:
but if there be no interpreter, let him keep silence in the 28
church; and let him speak to himself, and to God. And let 29
3 Gr. *discriminate.* the prophets speak *by* two or three, and let the others [3]dis-
cern. But if a revelation be made to another sitting by, let 30
the first keep silence. For ye all can prophesy one by one, 31
4 Or, *exhorted* that all may learn, and all may be [4]comforted; and the spir- 32
its of the prophets are subject to the prophets; for God is 33
not *a God* of confusion, but of peace; as* in all the churches
of the saints.

Let the women keep silence in the churches: for it is not 34
permitted unto them to speak; but let them be in subjection,
as also saith the law. And if they would learn any thing, 35
let them ask their own husbands at home: for it is shame-
ful for a woman to speak in the church. What? was it from 36
you that the word of God went forth? or came it unto you
alone?

If any man thinketh himself to be a prophet, or spiritual, 37
5 Many ancient authorities read *But if any man knoweth not, he is not known.* let him take knowledge of the things which I write unto
you, that they are the commandment of the Lord. [5]But if 38
any man is ignorant, let him be ignorant.

Wherefore, my brethren, desire earnestly to prophesy, and 39
forbid not to speak with tongues. But let all things be done 40
decently and in order.

Now I make known unto you, brethren, the gospel which **15**
I preach-

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* For "of peace; as" etc. read "of peace. As in all the churches of the saints, let" etc. [and begin the paragraph with "As" etc.]—*Am. Com.*

23 τεία οὐ τοῖς ἀπίστοις ἀλλὰ τοῖς πιστεύουσιν. Ἐὰν οὖν
συνέλθῃ ἡ ἐκκλησία ὅλη ἐπὶ τὸ αὐτὸ καὶ πάντες λαλῶσιν
γλώσσαις, εἰσέλθωσιν δὲ ἰδιῶται ἢ ἄπιστοι, οὐκ ἐροῦσιν
24 ὅτι μαίνεσθε; ἐὰν δὲ πάντες προφητεύωσιν, εἰσέλθῃ δέ τις
ἄπιστος ἢ ἰδιώτης, ἐλέγχεται ὑπὸ πάντων, ἀνακρίνεται ὑπὸ
25 πάντων, τὰ κρυπτὰ τῆς καρδίας αὐτοῦ φανερὰ γίνεται, καὶ
οὕτως πεσὼν ἐπὶ πρόσωπον ΠΡΟϹΚΥΝΗϹΕΙ τῷ θεῷ, ἀπαγ-
26 γέλλων ὅτι ὌΝΤωϹ Ὁ ΘΕὸϹ ἘΝ ὙΜῖΝ ἘϹΤΊΝ. Τί
οὖν ἐστίν, ἀδελφοί; ὅταν συνέρχησθε, ἕκαστος ψαλμὸν
ἔχει, διδαχὴν ἔχει, ἀποκάλυψιν ἔχει, γλῶσσαν ἔχει, ἑρμη-
27 νίαν ἔχει· πάντα πρὸς οἰκοδομὴν γινέσθω. εἴτε γλώσσῃ
τις λαλεῖ, κατὰ δύο ἢ τὸ πλεῖστον τρεῖς, καὶ ἀνὰ μέρος,
28 καὶ εἷς διερμηνευέτω· ἐὰν δὲ μὴ ᾖ ⌜διερμηνευτής⌝, σιγάτω ἑρμηνευτής
29 ἐν ἐκκλησίᾳ, ἑαυτῷ δὲ λαλείτω καὶ τῷ θεῷ. προφῆται δὲ
30 δύο ἢ τρεῖς λαλείτωσαν, καὶ οἱ ἄλλοι διακρινέτωσαν· ἐὰν
31 δὲ ἄλλῳ ἀποκαλυφθῇ καθημένῳ, ὁ πρῶτος σιγάτω. δύ-
νασθε γὰρ καθ' ἕνα πάντες προφητεύειν, ἵνα πάντες μανθά-
32 νωσιν καὶ πάντες ⌜παρακαλῶνται, (καὶ πνεύματα προφητῶν παρακαλῶνται,
33 προφήταις ὑποτάσσεται, οὐ γάρ ἐστιν ἀκαταστασίας ὁ θεὸς καὶ ... εἰρήνης. Ὡς ... ἁγίων, αἱ
ἀλλὰ εἰρήνης,) ὡς ἐν πάσαις ταῖς ἐκκλησίαις τῶν ἁγίων.
34 Αἱ⌝ γυναῖκες ἐν ταῖς ἐκκλησίαις σιγάτωσαν, οὐ γὰρ
ἐπιτρέπεται αὐταῖς λαλεῖν· ἀλλὰ ὑποτασσέσθωσαν, καθὼς
35 καὶ ὁ νόμος λέγει. εἰ δέ τι ⌜μανθάνειν⌝ θέλουσιν, ἐν οἴκῳ μαθεῖν
τοὺς ἰδίους ἄνδρας ἐπερωτάτωσαν, αἰσχρὸν γάρ ἐστιν γυ-
36 ναικὶ λαλεῖν ἐν ἐκκλησίᾳ. Ἢ ἀφ' ὑμῶν ὁ λόγος τοῦ θεοῦ
37 ἐξῆλθεν, ἢ εἰς ὑμᾶς μόνους κατήντησεν; Εἴ
τις δοκεῖ προφήτης εἶναι ἢ πνευματικός, ἐπιγινωσκέτω ἃ
38 γράφω ὑμῖν ὅτι κυρίου ἐστὶν ἐντολή· εἰ δέ τις ἀγνοεῖ,
39 ⌜ἀγνοεῖται⌝. ὥστε, ἀδελφοί μου, ζηλοῦτε τὸ προφητεύειν, ἀγνοείτω
40 καὶ τὸ λαλεῖν μὴ κωλύετε γλώσσαις· πάντα δὲ εὐσχημόνως
καὶ κατὰ τάξιν γινέσθω.

1 Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον ὃ εὐηγγελι-

σάμην ὑμῖν, ὃ καὶ παρελάβετε, ἐν ᾧ καὶ ἑστήκατε, δι' οὗ 2
καὶ σώζεσθε, τίνι λόγῳ εὐηγγελισάμην ὑμῖν, εἰ κατέχετε,
ἐκτὸς εἰ μὴ εἰκῇ ἐπιστεύσατε. παρέδωκα γὰρ ὑμῖν ἐν 3
πρώτοις, ὃ καὶ παρέλαβον, ὅτι Χριστὸς ἀπέθανεν ὑπὲρ τῶν
ἁμαρτιῶν ἡμῶν κατὰ τὰς γραφάς, καὶ ὅτι ἐτάφη, καὶ ὅτι 4
ἐγήγερται τῇ ἡμέρᾳ τῇ τρίτῃ κατὰ τὰς γραφάς, καὶ ὅτι 5
ἔπειτα | *Ap.* ὤφθη Κηφᾷ, ⌜εἶτα⌝ τοῖς δώδεκα· ἔπειτα ὤφθη ἐπάνω 6
πεντακοσίοις ἀδελφοῖς ἐφάπαξ, ἐξ ὧν οἱ πλείονες μένουσιν
ἕως ἄρτι, τινὲς δὲ ἐκοιμήθησαν· ἔπειτα ὤφθη Ἰακώβῳ, 7
ἔπειτα ⌜εἶτα⌝ τοῖς ἀποστόλοις πᾶσιν· ἔσχατον δὲ πάντων ὡσπερεὶ 8
τῷ ἐκτρώματι ὤφθη κἀμοί. Ἐγὼ γάρ εἰμι ὁ ἐλάχιστος 9
τῶν ἀποστόλων, ὃς οὐκ εἰμὶ ἱκανὸς καλεῖσθαι ἀπόστολος,
διότι ἐδίωξα τὴν ἐκκλησίαν τοῦ θεοῦ· χάριτι δὲ θεοῦ εἰμὶ ὅ 10
εἰμι, καὶ ἡ χάρις αὐτοῦ ἡ εἰς ἐμὲ οὐ κενὴ ἐγενήθη, ἀλλὰ
περισσότερον αὐτῶν πάντων ἐκοπίασα, οὐκ ἐγὼ δὲ ἀλλὰ ἡ
ἡ χάρις τοῦ θεοῦ ⸆ σὺν ἐμοί. εἴτε οὖν ἐγὼ εἴτε ἐκεῖνοι, 11
οὕτως κηρύσσομεν καὶ οὕτως ἐπιστεύσατε.

Εἰ δὲ Χριστὸς κηρύσσεται ὅτι ἐκ νεκρῶν ἐγήγερται, 12
πῶς λέγουσιν ἐν ὑμῖν τινὲς ὅτι ἀνάστασις νεκρῶν οὐκ ἔστιν;
εἰ δὲ ἀνάστασις νεκρῶν οὐκ ἔστιν, οὐδὲ Χριστὸς ἐγήγερται· 13
καὶ εἰ δὲ Χριστὸς οὐκ ἐγήγερται, κενὸν ἄρα ⸆ τὸ κήρυγμα 14
ὑμῶν ἡμῶν, κενὴ καὶ ἡ πίστις ⌜ἡμῶν⌝, εὑρισκόμεθα δὲ καὶ ψευδο- 15
μάρτυρες τοῦ θεοῦ, ὅτι ἐμαρτυρήσαμεν κατὰ τοῦ θεοῦ ὅτι
ἤγειρεν τὸν χριστόν, ὃν οὐκ ἤγειρεν εἴπερ ἄρα νεκροὶ
οὐκ ἐγείρονται. εἰ γὰρ νεκροὶ οὐκ ἐγείρονται, οὐδὲ Χριστὸς 16
ἐγήγερται· εἰ δὲ Χριστὸς οὐκ ἐγήγερται, ματαία ἡ πίστις 17
ὑμῶν [ἐστίν], ἔτι ἐστὲ ἐν ταῖς ἁμαρτίαις ὑμῶν. ἄρα καὶ οἱ 18
κοιμηθέντες ἐν Χριστῷ ἀπώλοντο. εἰ ἐν τῇ ζωῇ ταύτῃ ἐν 19
Χριστῷ ἠλπικότες ἐσμὲν μόνον, ἐλεεινότεροι πάντων ἀν-
θρώπων ἐσμέν. Νυνὶ δὲ Χριστὸς ἐγήγερται ἐκ 20
νεκρῶν, ἀπαρχὴ τῶν κεκοιμημένων. ἐπειδὴ γὰρ δι' ἀνθρώ- 21
που θάνατος, καὶ δι' ἀνθρώπου ἀνάστασις νεκρῶν· ὥσπερ 22
γὰρ ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν, οὕτως καὶ ἐν τῷ

ed unto you, which also ye received, wherein also ye stand,
2 by which also ye are [1]saved*; *I make known, I say,* [2]in
what words I preached it unto you, if ye hold it fast, ex-
3 cept ye believed [3]in vain. For I delivered unto you first of
all that which also I received, how that Christ died for our
4 sins according to the scriptures; and that he was buried;
and that he hath been raised on the third day according to
5 the scriptures; and that he appeared to Cephas; then to the
6 twelve; then he appeared to above five hundred brethren at
once, of whom the greater part remain until now, but some
7 are fallen asleep; then he appeared to James; then to all the
8 apostles; and last of all, as unto one born out of due time†,
9 he appeared to me also. For I am the least of the apostles,
that am not meet to be called an apostle, because I perse-
10 cuted the church of God. But by the grace of God I am
what I am: and his grace which was bestowed upon me was
not found [4]vain; but I laboured more abundantly than they
all: yet not I, but the grace of God which was with me.
11 Whether then *it be* I or they, so we preach, and so ye be-
lieved.
12 Now if Christ is preached that he hath been raised from
the dead, how say some among you that there is no resur-
13 rection of the dead? But if there is no resurrection of the
14 dead, neither hath Christ been raised: and if Christ hath not
been raised, then is our preaching [4]vain, [5]your faith also is
15 [4]vain. Yea, and we are found false witnesses of God; be-
cause we witnessed of God that he raised up [6]Christ: whom
16 he raised not up, if so be that the dead are not raised. For
if the dead are not raised, neither hath Christ been raised:
17 and if Christ hath not been raised, your faith is vain; ye are
18 yet in your sins. Then they also which are fallen asleep in
19 Christ have perished. [7]If in this life only we have hoped
in Christ‡, we are of all men most pitiable.
20 But now hath Christ been raised from the dead, the first-
21 fruits of them that are asleep. For since by man *came*
22 death, by man *came* also the resurrection of the dead. For
as in Adam all die, so also in

1 Or, *saved, if ye hold fast what I preached unto you, except &c.*
2 Gr. *with what word.*
3 Or, *without cause*
4 Or, *void*
5 Some ancient authorities read *our.*
6 Gr. *the Christ.*
7 Or, *If we have only hoped in Christ in this life*

* Adopt marg. [1] for the text (substituting "*the word which*" for "*what*"). —*Am. Com.*

† For "as unto . . . time" read "as to the *child* untimely born"—*Am. Com.*

‡ Let marg. [7] and the text exchange places.—*Am. Com.*

[1]Christ shall all be made alive. But each in his own order: 23
Christ the firstfruits; then they that are Christ's, at his
[2]coming. Then *cometh* the end, when he shall deliver up 24
the kingdom to [3]God, even the Father; when he shall have
abolished all rule and all authority and power. For he must 25
reign, till he hath put all his enemies under his feet. The 26
last enemy that shall be abolished is death. For, He put all 27
things in subjection under his feet. [4]But when he saith,
All things are put in subjection, it is evident that he is ex-
cepted who did subject all things unto him. And when all 28
things have been subjected unto him, then shall the Son also
himself be subjected to him that did subject all things unto
him, that God may be all in all.

Else what shall they do which are baptized for the dead? 29
If the dead are not raised at all, why then are they baptized
for them? why do we also stand in jeopardy every hour? I 30
protest by [5]that glorying in you, brethren, which I have in 31
Christ Jesus our Lord, I die daily. If after the manner of 32
men I fought with beasts at Ephesus, [6]what doth it profit
me? If the dead are not raised, let us eat and drink, for to-
morrow we die. Be not deceived: Evil company doth cor- 33
rupt good manners*. [7]Awake up† righteously, and sin not; 34
for some have no knowledge of God: I speak *this* to move
you to shame.

But some one will say, How are the dead raised? and 35
with what manner of body do they come? Thou foolish 36
one, that which thou thyself sowest is not quickened, except
it die: and that which thou sowest, thou sowest not the body 37
that shall be, but a bare grain, it may chance of wheat, or of
some other kind; but God giveth it a body even as it pleased 38
him, and to each seed a body of its own. All flesh is not 39
the same flesh: but there is one *flesh* of men, and another
flesh of beasts, and another flesh of birds, and another of
fishes. There are also celestial bodies, and bodies terrestrial: 40
but the glory of the celestial is one, and the *glory* of the
terrestrial is another. There is one glory of the sun, and 41
another glory of the moon, and another glory of the

1 Gr. *the Christ.*

2 Gr. *presence.*

3 Gr. *the God and Father.*

4 Or, *But when he shall have said, All things are put in subjection (evidently excepting him that did subject all things unto him), when, I say, all things &c.*

5 Or, *your glorying*

6 Or, *what doth it profit me, if the dead are not raised? Let us eat &c.*

7 Gr. *Awake out of drunkenness righteously.*

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* For "Evil company doth corrupt good manners" read "Evil companionships corrupt good morals"—*Am. Com.*

† For "Awake up" read "Awake to soberness" and omit marg. [7]—*Am. Com.*

23 χριστῷ πάντες ζωοποιηθήσονται. Ἕκαστος δὲ ἐν τῷ ἰδίῳ
τάγματι· ἀπαρχὴ Χριστός, ἔπειτα οἱ τοῦ χριστοῦ ἐν τῇ
24 παρουσίᾳ αὐτοῦ· εἶτα τὸ τέλος, ὅταν παραδιδῷ τὴν βασι-
λείαν τῷ θεῷ καὶ πατρί, ὅταν καταργήσῃ πᾶσαν ἀρχὴν καὶ
25 πᾶσαν ἐξουσίαν καὶ δύναμιν, δεῖ γὰρ αὐτὸν βασιλεύειν
ἄχρι οὗ ΘΗ͂ πάντας ΤΟῪΣ ἘΧΘΡΟῪΣ ὙΠῸ ΤΟῪΣ ΠΌΔΑΣ αὐτοῦ.
26 27 ἔσχατος ἐχθρὸς καταργεῖται ὁ θάνατος, ΠΆΝΤΑ γὰρ ὙΠΈ-
ΤΑΞΕΝ ὙΠῸ ΤΟῪΣ ΠΌΔΑΣ ΑΥ̓ΤΟΥ͂. ὅταν δὲ εἴπῃ ⌜ὅτι πάντα⌝ Πάντα
ὑποτέτακται, δῆλον ὅτι ἐκτὸς τοῦ ὑποτάξαντος αὐτῷ τὰ
28 πάντα. ὅταν δὲ ὑποταγῇ αὐτῷ τὰ πάντα, τότε [καὶ] αὐτὸς
ὁ υἱὸς ὑποταγήσεται τῷ ὑποτάξαντι αὐτῷ τὰ πάντα, ἵνα ᾖ
29 ὁ θεὸς πάντα ἐν πᾶσιν. Ἐπεὶ τί ποιήσουσιν οἱ
βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν; εἰ ὅλως νεκροὶ οὐκ ἐγεί-
30 ρονται, τί καὶ βαπτίζονται ὑπὲρ αὐτῶν; τί καὶ ἡμεῖς κιν-
31 δυνεύομεν πᾶσαν ὥραν; καθ' ἡμέραν ἀποθνήσκω, νὴ τὴν
ὑμετέραν καύχησιν, ἀδελφοί, ἣν ἔχω ἐν Χριστῷ Ἰησοῦ τῷ
32 κυρίῳ ἡμῶν. εἰ κατὰ ἄνθρωπον ἐθηριομάχησα ἐν Ἐφέσῳ,
τί μοι τὸ ὄφελος; εἰ νεκροὶ οὐκ ἐγείρονται, ΦΆΓΩΜΕΝ
33 ΚΑῚ ΠΊΩΜΕΝ, ΑΥ̓͂ΡΙΟΝ ΓᾺΡ ἈΠΟΘΝΉΣΚΟΜΕΝ. μὴ πλα-
34 νᾶσθε· φθείρουσιν ἤθη χρηστὰ ὁμιλίαι κακαί· ἐκνήψατε
δικαίως καὶ μὴ ἁμαρτάνετε, ἀγνωσίαν γὰρ θεοῦ τινὲς
ἔχουσιν· πρὸς ἐντροπὴν ὑμῖν λαλῶ.

35 Ἀλλὰ ἐρεῖ τις Πῶς ἐγείρονται οἱ νεκροί, ποίῳ δὲ
36 σώματι ἔρχονται; ἄφρων, σὺ ὃ σπείρεις οὐ ζωοποιεῖται
37 ἐὰν μὴ ἀποθάνῃ· καὶ ὃ σπείρεις, οὐ τὸ σῶμα τὸ γενησό-
μενον σπείρεις ἀλλὰ γυμνὸν κόκκον εἰ τύχοι σίτου ἤ τινος
38 τῶν λοιπῶν· ὁ δὲ θεὸς δίδωσιν αὐτῷ σῶμα καθὼς ἠθέλη-
39 σεν, καὶ ἑκάστῳ τῶν σπερμάτων ἴδιον σῶμα. οὐ πᾶσα
σὰρξ ἡ αὐτὴ σάρξ, ἀλλὰ ἄλλη μὲν ἀνθρώπων, ἄλλη δὲ
40 σὰρξ κτηνῶν, ἄλλη δὲ σὰρξ πτηνῶν, ἄλλη δὲ ἰχθύων. καὶ
σώματα ἐπουράνια, καὶ σώματα ἐπίγεια· ἀλλὰ ἑτέρα μὲν ἡ
41 τῶν ἐπουρανίων δόξα, ἑτέρα δὲ ἡ τῶν ἐπιγείων. ἄλλη
δόξα ἡλίου, καὶ ἄλλη δόξα σελήνης, καὶ ἄλλη δόξα ἀστέ-

ρων, ἀστὴρ γὰρ ἀστέρος διαφέρει ἐν δόξῃ. οὕτως καὶ ἡ 42
ἀνάστασις τῶν νεκρῶν. σπείρεται ἐν φθορᾷ, ἐγείρεται ἐν
ἀφθαρσίᾳ· σπείρεται ἐν ἀτιμίᾳ, ἐγείρεται ἐν δόξῃ· σπεί- 43
ρεται ἐν ἀσθενείᾳ, ἐγείρεται ἐν δυνάμει· σπείρεται σῶμα 44
ψυχικόν, ἐγείρεται σῶμα πνευματικόν. Εἰ ἔστιν σῶμα
ψυχικόν, ἔστιν καὶ πνευματικόν. οὕτως καὶ γέγραπται 45
Ἐγένετο ὁ πρῶτος ἄνθρωπος Ἀδὰμ εἰς ψυχὴν ζῶσαν·
ὁ ἔσχατος Ἀδὰμ εἰς πνεῦμα ζωοποιοῦν. ἀλλ᾽ οὐ πρῶτον 46
τὸ πνευματικὸν ἀλλὰ τὸ ψυχικόν, ἔπειτα τὸ πνευματικόν.
ὁ πρῶτος ἄνθρωπος ἐκ γῆς χοϊκός, ὁ δεύτερος ἄνθρωπος 47
Ap. ἐξ οὐρανοῦ. οἷος ὁ χοϊκός, τοιοῦτοι καὶ οἱ χοϊκοί, καὶ οἷος 48
ὁ ἐπουράνιος, τοιοῦτοι καὶ οἱ ἐπουράνιοι· καὶ καθὼς ἐφορέ- 49
φορέσομεν σαμεν τὴν εἰκόνα τοῦ χοϊκοῦ, ⸂φορέσωμεν⸃ καὶ τὴν εἰκόνα
τοῦ ἐπουρανίου. Τοῦτο δέ φημι, ἀδελφοί, ὅτι σὰρξ καὶ 50
αἷμα βασιλείαν θεοῦ κληρονομῆσαι οὐ δύναται, οὐδὲ ἡ
φθορὰ τὴν ἀφθαρσίαν κληρονομεῖ. ἰδοὺ μυστήριον ὑμῖν 51
Ap. λέγω· πάντες οὐ κοιμηθησόμεθα πάντες δὲ ἀλλαγησόμεθα,
ἐν ἀτόμῳ, ἐν ῥιπῇ ὀφθαλμοῦ, ἐν τῇ ἐσχάτῃ σάλπιγγι· 52
σαλπίσει γάρ, καὶ οἱ νεκροὶ ἐγερθήσονται ἄφθαρτοι, καὶ
ἡμεῖς ἀλλαγησόμεθα. δεῖ γὰρ τὸ φθαρτὸν τοῦτο ἐνδύ- 53
σασθαι ἀφθαρσίαν καὶ τὸ θνητὸν τοῦτο ἐνδύσασθαι ἀθα-
τὸ φθαρτὸν τοῦτο ἐνδύσηται ἀφθαρσίαν καὶ νασίαν. ὅταν δὲ ⸆ τὸ θνητὸν τοῦτο ἐνδύσηται [τὴν] ἀθα- 54
νασίαν, τότε γενήσεται ὁ λόγος ὁ γεγραμμένος Κατε-
πόθη ὁ θάνατος εἰς νῖκος. ποῦ σου, θάνατε, τὸ 55
νῖκος; ποῦ σου, θάνατε, τὸ κέντρον; τὸ δὲ κέντρον 56
τοῦ θανάτου ἡ ἁμαρτία, ἡ δὲ δύναμις τῆς ἁμαρτίας ὁ
νόμος· τῷ δὲ θεῷ χάρις τῷ διδόντι ἡμῖν τὸ νῖκος διὰ 57
τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. Ὥστε, ἀδελφοί μου 58
ἀγαπητοί, ἑδραῖοι γίνεσθε, ἀμετακίνητοι, περισσεύοντες
ἐν τῷ ἔργῳ τοῦ κυρίου πάντοτε, εἰδότες ὅτι ὁ κόπος ὑμῶν
οὐκ ἔστιν κενὸς ἐν κυρίῳ.

Περὶ δὲ τῆς λογίας τῆς εἰς τοὺς ἁγίους, ὥσπερ διέταξα 1

stars; for one star differeth from another star in glory.
42 So also is the resurrection of the dead. It is sown
43 in corruption; it is raised in incorruption: it is sown
in dishonour; it is raised in glory: it is sown in
44 weakness; it is raised in power: it is sown a natural* body; it is raised a spiritual body. If there is
45 a natural body, there is also a spiritual *body*. So
also it is written, The first man Adam became a living soul. The last Adam *became* a life-giving spirit.
46 Howbeit that is not first which is spiritual, but that
47 which is natural*; then that which is spiritual. The
first man is of the earth, earthy: the second man is of
48 heaven. As is the earthy, such are they also that are
earthy: and as is the heavenly, such are they also that
49 are heavenly. And as we have borne the image of the
earthy, [1]we shall also bear the image of the heavenly.
50 Now this I say, brethren, that flesh and blood
cannot inherit the kingdom of God; neither doth
51 corruption inherit incorruption. Behold, I tell you
a mystery: We shall not all† sleep, but we shall all
52 be changed, in a moment, in the twinkling of an
eye, at the last trump: for the trumpet shall sound,
and the dead shall be raised incorruptible, and we
53 shall be changed. For this corruptible must put
on incorruption, and this mortal must put on im-
54 mortality. But when [2]this corruptible shall have
put on incorruption, and this mortal shall have put
on immortality, then shall come to pass the saying
that is written, Death is swallowed up [3]in victory.
55 O death, where is thy victory? O death, where is
56 thy sting? The sting of death is sin; and the pow-
57 er of sin is the law: but thanks be to God, which
giveth us the victory through our Lord Jesus Christ.
58 Wherefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the
Lord, forasmuch as ye know that your labour is
not [4]vain in the Lord.

16 Now concerning the collection for the saints, as
I gave order

1 Many ancient authorities read *let us also bear.*

2 Many ancient authorities omit *this corruptible shall have put on incorruption, and.*

3 Or, *victoriously.*

4 Or, *void*

* "natural" add marg. Gr. *psychical.—Am. Com.*

† For "We shall not all" read "We all shall not" and put the present text into the marg.—*Am. Com.*

to the churches of Galatia, so also do ye. Upon the 2
first day of the week let each one of you lay by him
in store, as he may prosper, that no collections be
made when I come. And when I arrive, [1]whomso- 3
ever ye shall approve by letters, them will I send
to carry your bounty unto Jerusalem: and if it be 4
meet for me to go also, they shall go with me. But 5
I will come unto you, when I shall have passed
through Macedonia; for I do pass through Mace-
donia; but with you it may be that I shall abide, 6
or even winter, that ye may set me forward on my
journey whithersoever I go. For I do not wish to 7
see you now by the way; for I hope to tarry a while
with you, if the Lord permit. But I will tarry at 8
Ephesus until Pentecost; for a great door and ef- 9
fectual is opened unto me, and there are many ad-
versaries.

Now if Timothy come, see that he be with you 10
without fear; for he worketh the work of the Lord,
as I also do: let no man therefore despise him. But 11
set him forward on his journey in peace, that he
may come unto me: for I expect him with the breth-
ren. But as touching Apollos the brother, I be- 12
sought him much to come unto you with the breth-
ren: and it was not at all [2]*his* will to come now;
but he will come when he shall have opportunity.

Watch ye, stand fast in the faith, quit you like 13
men, be strong. Let all that ye do be done in love. 14

Now I beseech you, brethren (ye know the house 15
of Stephanas, that it is the firstfruits of Achaia, and
that they have set themselves to minister unto the
saints), that ye also be in subjection unto such, and 16
to every one that helpeth in the work and labour-
eth. And I rejoice at the [3]coming of Stephanas and 17
Fortunatus and Achaicus: for that which was lack-
ing on your part they supplied. For they refreshed 18
my spirit and yours: acknowledge ye therefore
them that are such.

The churches of Asia salute you. Aquila and 19
Prisca salute you much in the Lord, with

[1] Or, *whomsoever ye shall approve, them will I send with letters*

[2] Or, God's *will that he should come now*

[3] Gr. *presence.*

ταῖς ἐκκλησίαις τῆς Γαλατίας, οὕτως καὶ ὑμεῖς ποιήσατε.
2 κατὰ μίαν σαββάτου ἕκαστος ὑμῶν παρ' ἑαυτῷ τιθέτω
θησαυρίζων ὅτι ἐὰν ⌜εὐοδῶται⌝, ἵνα μὴ ὅταν ἔλθω τότε εὐοδωθῇ
3 λογίαι γίνωνται. ὅταν δὲ παραγένωμαι, οὓς ἐὰν δοκιμά-
σητε δι' ἐπιστολῶν, τούτους πέμψω ἀπενεγκεῖν τὴν χάριν
4 ὑμῶν εἰς Ἰερουσαλήμ· ἐὰν δὲ ἄξιον ᾖ τοῦ κἀμὲ πορεύεσθαι,
5 σὺν ἐμοὶ πορεύσονται. Ἐλεύσομαι δὲ πρὸς
ὑμᾶς ὅταν Μακεδονίαν διέλθω, Μακεδονίαν γὰρ διέρχομαι,
6 πρὸς ὑμᾶς δὲ τυχὸν καταμενῶ ἢ ⊤ παραχειμάσω, ἵνα ὑμεῖς καί
7 με προπέμψητε οὗ ἐὰν πορεύωμαι. οὐ θέλω γὰρ ὑμᾶς
ἄρτι ἐν παρόδῳ ἰδεῖν, ἐλπίζω γὰρ χρόνον τινὰ ἐπιμεῖναι
8 πρὸς ὑμᾶς, ἐὰν ὁ κύριος ἐπιτρέψῃ. ἐπιμένω δὲ ἐν Ἐφέσῳ
9 ἕως τῆς πεντηκοστῆς· θύρα γάρ μοι ἀνέῳγεν μεγάλη καὶ
10 ἐνεργής, καὶ ἀντικείμενοι πολλοί. Ἐὰν δὲ ἔλθῃ
Τιμόθεος, βλέπετε ἵνα ἀφόβως γένηται πρὸς ὑμᾶς, τὸ γὰρ
11 ἔργον Κυρίου ἐργάζεται ὡς ⌜ἐγώ⌝· μή τις οὖν αὐτὸν ἐξουθε- κἀγώ
νήσῃ. προπέμψατε δὲ αὐτὸν ἐν εἰρήνῃ, ἵνα ἔλθῃ πρός με,
12 ἐκδέχομαι γὰρ αὐτὸν μετὰ τῶν ἀδελφῶν. Περὶ
δὲ Ἀπολλὼ τοῦ ἀδελφοῦ, πολλὰ παρεκάλεσα αὐτὸν
ἵνα ἔλθῃ πρὸς ὑμᾶς μετὰ τῶν ἀδελφῶν· καὶ πάντως
οὐκ ἦν θέλημα ἵνα νῦν ἔλθῃ, ἐλεύσεται δὲ ὅταν εὐκαι-
13 ρήσῃ. Γρηγορεῖτε, στήκετε ἐν τῇ πίστει,
14 ἀνδρίζεσθε, κραταιοῦσθε. πάντα ὑμῶν ἐν ἀγάπῃ γινέ-
15 σθω. Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί· οἴδατε τὴν
οἰκίαν Στεφανᾶ, ὅτι ἐστὶν ἀπαρχὴ τῆς Ἀχαίας καὶ εἰς
16 διακονίαν τοῖς ἁγίοις ἔταξαν ἑαυτούς· ἵνα καὶ ὑμεῖς ὑπο-
τάσσησθε τοῖς τοιούτοις καὶ παντὶ τῷ συνεργοῦντι καὶ
17 κοπιῶντι. χαίρω δὲ ἐπὶ τῇ παρουσίᾳ Στεφανᾶ καὶ Φορ-
τουνάτου καὶ Ἀχαϊκοῦ, ὅτι τὸ ⌜ὑμέτερον⌝ ὑστέρημα οὗτοι ὑμῶν
18 ἀνεπλήρωσαν, ἀνέπαυσαν γὰρ τὸ ἐμὸν πνεῦμα καὶ τὸ ὑμῶν.
ἐπιγινώσκετε οὖν τοὺς τοιούτους.

19 Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τῆς Ἀσίας. ἀσπά-
ζεται ὑμᾶς ἐν κυρίῳ πολλὰ Ἀκύλας καὶ Πρίσκα σὺν

τῇ κατ᾽ οἶκον αὐτῶν ἐκκλησίᾳ. ἀσπάζονται ὑμᾶς οἱ 20
ἀδελφοὶ πάντες. Ἀσπάσασθε ἀλλήλους ἐν φιλήματι
ἁγίῳ. Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου. 21
εἴ τις οὐ φιλεῖ τὸν κύριον, ἤτω ἀνάθεμα. Μαρὰν ἀθά. 22
ἡ χάρις τοῦ κυρίου Ἰησοῦ μεθ᾽ ὑμῶν. ἡ ἀγάπη μου 23 24
μετὰ πάντων ὑμῶν ἐν Χριστῷ Ἰησοῦ.

20 the church that is in their house. All the brethren
salute you. Salute one another with a holy kiss.
21 The salutation of me Paul with mine own hand.
22 If any man loveth not the Lord, let him be ana-
23 thema. [1]Maran atha. The grace of the Lord Jesus
24 Christ be with you. My love be with you all in
Christ Jesus. Amen.

[1] That is, *Our Lord cometh.*

THE

SECOND EPISTLE OF PAUL THE APOSTLE

TO THE

CORINTHIANS.

PAUL, an apostle of Christ Jesus through the will **1**
1 Gr. *the brother.* of God, and Timothy [1]our brother, unto the church
of God which is at Corinth, with all the saints which
are in the whole of Achaia: Grace to you and peace 2
from God our Father and the Lord Jesus Christ.
Blessed *be* the God and Father of our Lord Jesus 3
Christ, the Father of mercies and God of all comfort;
who comforteth us in all our affliction, that we may 4
be able to comfort them that are in any affliction,
through the comfort wherewith we ourselves are com-
forted of God. For as the sufferings of Christ abound 5
unto us, even so our comfort also aboundeth through
Christ. But whether we be afflicted, it is for your 6
comfort and salvation; or whether we be comforted,
it is for your comfort, which worketh in the patient
enduring of the same sufferings which we also suffer:
and our hope for you is stedfast; knowing that, as 7
ye are partakers of the sufferings, so also are ye of
the comfort. For we would not have you ignorant, 8
brethren, concerning our affliction which befell *us*
in Asia, that we were weighed down exceedingly, be-
yond our power, insomuch that we despaired even
2 Or, *but we ourselves* of life: [2]yea, we ourselves have had the [3]answer* of 9
3 Or, *sentence* death within ourselves,

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* For "answer" read "sentence" (with marg. Gr. *answer.*)—*Am. Com.*

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β

1 ΠΑΥΛΟΣ ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος
θεοῦ καὶ Τιμόθεος ὁ ἀδελφὸς τῇ ἐκκλησίᾳ τοῦ θεοῦ τῇ
οὔσῃ ἐν Κορίνθῳ, σὺν τοῖς ἁγίοις πᾶσιν τοῖς οὖσιν ἐν
2 ὅλῃ τῇ Ἀχαΐᾳ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς
ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.
3 Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ
Χριστοῦ, ὁ πατὴρ τῶν οἰκτιρμῶν καὶ θεὸς πάσης παρα-
4 κλήσεως, ὁ παρακαλῶν ἡμᾶς ἐπὶ πάσῃ τῇ θλίψει ἡμῶν,
εἰς τὸ δύνασθαι ἡμᾶς παρακαλεῖν τοὺς ἐν πάσῃ θλίψει
διὰ τῆς παρακλήσεως ἧς παρακαλούμεθα αὐτοὶ ὑπὸ τοῦ
5 θεοῦ. ὅτι καθὼς περισσεύει τὰ παθήματα τοῦ χριστοῦ
εἰς ἡμᾶς, οὕτως διὰ τοῦ χριστοῦ περισσεύει καὶ ἡ παρά-
6 κλησις ἡμῶν. ⸀εἴτε δὲ θλιβόμεθα, ὑπὲρ τῆς ὑμῶν παρα- *
κλήσεως καὶ σωτηρίας· εἴτε παρακαλούμεθα, ὑπὲρ τῆς
ὑμῶν παρακλήσεως τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν
αὐτῶν παθημάτων ὧν καὶ ἡμεῖς πάσχομεν, καὶ ἡ ἐλπὶς
7 ἡμῶν βεβαία ὑπὲρ ὑμῶν·⸀ εἰδότες ὅτι ὡς κοινωνοί ἐστε
8 τῶν παθημάτων, οὕτως καὶ τῆς παρακλήσεως. Οὐ γὰρ
θέλομεν ὑμᾶς ἀγνοεῖν, ἀδελφοί, ⸀ὑπὲρ⸀ τῆς θλίψεως ἡμῶν περι
τῆς γενομένης ἐν τῇ Ἀσίᾳ, ὅτι καθ' ὑπερβολὴν ὑπὲρ
δύναμιν ἐβαρήθημεν, ὥστε ἐξαπορηθῆναι ἡμᾶς καὶ τοῦ
9 ζῆν· ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς τὸ ἀπόκριμα τοῦ θανάτου

* εἴτε δὲ θλιβόμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων ὧν καὶ ἡμεῖς πάσχομεν, καὶ ἡ ἐλπὶς ἡμῶν βεβαία ὑπὲρ ὑμῶν· εἴτε παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας·

ἐσχήκαμεν, ἵνα μὴ πεποιθότες ὦμεν ἐφ' ἑαυτοῖς ἀλλ' ἐπὶ
τῷ θεῷ τῷ ἐγείροντι τοὺς νεκρούς· ὃς ἐκ τηλικούτου 10
θανάτου ἐρύσατο ἡμᾶς καὶ ῥύσεται, εἰς ὃν ἠλπίκαμεν [ὅτι]
καὶ ἔτι ῥύσεται, συνυπουργούντων καὶ ὑμῶν ὑπὲρ ἡμῶν 11
τῇ δεήσει, ἵνα ἐκ πολλῶν προσώπων τὸ εἰς ἡμᾶς χάρισμα
διὰ πολλῶν εὐχαριστηθῇ ὑπὲρ ἡμῶν.

Ἡ γὰρ καύχησις ἡμῶν αὕτη ἐστίν, τὸ μαρτύριον 12
τῆς συνειδήσεως ἡμῶν, ὅτι ἐν ἁγιότητι καὶ εἰλικρινίᾳ τοῦ
θεοῦ, [καὶ] οὐκ ἐν σοφίᾳ σαρκικῇ ἀλλ' ἐν χάριτι θεοῦ,
ἀνεστράφημεν ἐν τῷ κόσμῳ, περισσοτέρως δὲ πρὸς
ὑμᾶς· οὐ γὰρ ἄλλα γράφομεν ὑμῖν ἀλλ' ἢ ἃ ἀναγινώ- 13
σκετε ἢ καὶ ἐπιγινώσκετε, ἐλπίζω δὲ ὅτι ἕως τέλους ἐπι-
γνώσεσθε, καθὼς καὶ ἐπέγνωτε ἡμᾶς ἀπὸ μέρους, ὅτι 14
καύχημα ὑμῶν ἐσμὲν καθάπερ καὶ ὑμεῖς ἡμῶν ἐν τῇ
ἡμέρᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ.

Καὶ ταύτῃ τῇ πεποιθήσει ἐβουλόμην πρότερον πρὸς 15
χάριν ὑμᾶς ἐλθεῖν, ἵνα δευτέραν ⸀χαρὰν⸀ σχῆτε, καὶ δι' ὑμῶν 16
διελθεῖν εἰς Μακεδονίαν, καὶ πάλιν ἀπὸ Μακεδονίας ἐλθεῖν
πρὸς ὑμᾶς καὶ ὑφ' ὑμῶν προπεμφθῆναι εἰς τὴν Ἰουδαίαν.
τοῦτο οὖν βουλόμενος μήτι ἄρα τῇ ἐλαφρίᾳ ἐχρησάμην; 17
ἢ ἃ βουλεύομαι κατὰ σάρκα βουλεύομαι, ἵνα ᾖ παρ' ἐμοὶ
τό Ναί ναὶ καὶ τό Οὔ οὔ; πιστὸς δὲ ὁ θεὸς ὅτι 18
ὁ λόγος ἡμῶν ὁ πρὸς ὑμᾶς οὐκ ἔστιν Ναί καὶ Οὔ· ὁ 19
τοῦ θεοῦ γὰρ υἱὸς Χριστὸς Ἰησοῦς ὁ ἐν ὑμῖν δι' ἡμῶν
κηρυχθείς, δι' ἐμοῦ καὶ Σιλουανοῦ καὶ Τιμοθέου, οὐκ ἐγέ-
νετο Ναί καὶ Οὔ, ἀλλὰ Ναί ἐν αὐτῷ γέγονεν· ὅσαι γὰρ 20
ἐπαγγελίαι θεοῦ, ἐν αὐτῷ τό Ναί· διὸ καὶ δι' αὐτοῦ
τό Ἀμὴν τῷ θεῷ πρὸς δόξαν δι' ἡμῶν. ὁ δὲ βεβαιῶν 21
ἡμᾶς σὺν ὑμῖν εἰς Χριστὸν καὶ χρίσας ἡμᾶς θεός, [ὁ] καὶ 22
σφραγισάμενος ἡμᾶς καὶ δοὺς τὸν ἀρραβῶνα τοῦ πνεύ-
ματος ἐν ταῖς καρδίαις ἡμῶν. Ἐγὼ δὲ μάρτυρα 23
τὸν θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν ψυχήν, ὅτι φειδόμενος
ὑμῶν οὐκέτι ἦλθον εἰς Κόρινθον. οὐχ ὅτι κυριεύομεν ὑμῶν 24

that we should not trust in ourselves, but in God
10 which raiseth the dead: who delivered us out of so
great a death, and will deliver: on whom we have
11 [1]set our hope that he will also still deliver us; ye
also helping together on our behalf by your supplication; that, for the gift bestowed upon us by
means of many, thanks may be given by many persons on our behalf.
12 For our glorying is this, the testimony of our conscience, that in holiness and sincerity of God, not in
fleshly wisdom but in the grace of God, we behaved
ourselves in the world, and more abundantly to you-
13 ward. For we write none other things unto you,
than what ye read or even acknowledge, and I hope
14 ye will acknowledge unto the end: as also ye did acknowledge us in part, that we are your glorying, even
as ye also are ours, in the day of our Lord Jesus.
15 And in this confidence I was minded to come before* unto you, that ye might have a second [2]benefit;
16 and by you to pass into Macedonia, and again from
Macedonia to come unto you, and of you to be set
17 forward on my journey unto Judæa. When I therefore was thus minded, did I shew fickleness? or the
things that I purpose, do I purpose according to the
flesh, that with me there should be the yea yea and
18 the nay nay? But as God is faithful, our word to-
19 ward you is not yea and nay. For the Son of God,
Jesus Christ, who was preached among you [3]by us,
even [3]by me and Silvanus and Timothy, was not yea
20 and nay, but in him is yea. For how many soever
be the promises of God, in him is the yea: wherefore
also through him is the Amen, unto the glory of God
21 through us. Now he that stablisheth us with you
22 [4]in Christ, and anointed us, is God; [5]who also sealed
us, and gave *us* the earnest of the Spirit in our hearts.
23 But I call God for a witness upon my soul, that to
24 spare you I forbare to come unto Corinth. Not that
we have lordship over your

1 Some ancient authorities read *set our hope; and still will he deliver us.*

2 Or, *grace* Some ancient authorities read *joy.*

3 Gr. *through.*

4 Gr. *into.*

5 Or, *seeing that he both sealed us*

* For "before" read "first"—*Am. Com.*

1 Or, *your faith* | 2 Some ancient authorities read *For.*

faith, but are helpers of your joy: for by [1]faith ye stand*.
[2]But I determined this for myself, that I would not come 2
again to you with sorrow. For if I make you sorry, who 2
then is he that maketh me glad, but he that is made sorry
by me? And I wrote this very thing, lest, when I came, I 3
should have sorrow from them of whom I ought to rejoice;
having confidence in you all, that my joy is *the joy* of you
all. For out of much affliction and anguish of heart I 4
wrote unto you with many tears; not that ye should be
made sorry, but that ye might know the love which I have
more abundantly unto you.

But if any hath caused sorrow, he hath caused sorrow, 5
not to me, but in part (that I press not too heavily) to you
all. Sufficient to such a one is this punishment which was 6
inflicted by [3]the many; so that contrariwise ye should [4]rather 7
forgive him and comfort him, lest by any means such a one
should be swallowed up with his overmuch sorrow. Where- 8
fore I beseech you to confirm *your* love toward him. For to 9
this end also did I write, that I might know the proof of you,
[5]whether ye are obedient in all things. But to whom ye for- 10
give any thing, I *forgive* also: for what I also have forgiven,
if I have forgiven any thing, for your sakes *have I forgiven*
it in the [6]person of Christ; that no advantage may be gained 11
over us by Satan: for we are not ignorant of his devices.

3 Gr. *the more.* | 4 Some ancient authorities omit *rather.* | 5 Some ancient authorities read *whereby.* | 6 Or, *presence*

Now when I came to Troas for the gospel of Christ, and 12
when a door was opened unto me in the Lord, I had no re- 13
lief for my spirit, because I found not Titus my brother:
but taking my leave of them, I went forth into Macedonia.
†But thanks be unto God, which always leadeth us in tri- 14
umph in Christ, and maketh manifest through us the savour
of his knowledge in every place. For we are a sweet savour 15
of Christ unto God, in them that are being saved, and in
them that are perishing‡; to the one a savour from death 16
unto death; to the other a savour from life unto life. And
who is sufficient for these things? For we are not as the 17
many, [7]corrupting the word of God: but as of sincerity, but
as of God, in the sight of God, speak we in Christ.

7 Or, *making merchandise of the word of God*

Are we beginning again to commend ourselves? or need we, 3

* Read in the text "for in faith ye stand fast"—*Am. Com.*

† Begin a new paragraph with this verse.—*Am. Com.*

‡ For "are being saved . . . are perishing" read "are saved . . . perish" and put the present text into the marg.—*Am. Com.*

τῆς πίστεως, ἀλλὰ συνεργοί ἐσμεν τῆς χαρᾶς ὑμῶν, τῇ
1 γὰρ πίστει ἑστήκατε. ἔκρινα ⌜γὰρ⌝ ἐμαυτῷ τοῦτο, τὸ μὴ δὲ
2 πάλιν ἐν λύπῃ πρὸς ὑμᾶς ἐλθεῖν· εἰ γὰρ ἐγὼ λυπῶ ὑμᾶς,
3 καὶ τίς ὁ εὐφραίνων με εἰ μὴ ὁ λυπούμενος ἐξ ἐμοῦ; καὶ
ἔγραψα τοῦτο αὐτὸ ἵνα μὴ ἐλθὼν λύπην σχῶ ἀφ᾽ ὧν ἔδει
με χαίρειν, πεποιθὼς ἐπὶ πάντας ὑμᾶς ὅτι ἡ ἐμὴ χαρὰ
4 πάντων ὑμῶν ἐστίν. ἐκ γὰρ πολλῆς θλίψεως καὶ συνοχῆς
καρδίας ἔγραψα ὑμῖν διὰ πολλῶν δακρύων, οὐχ ἵνα λυπη-
θῆτε, ἀλλὰ τὴν ἀγάπην ἵνα γνῶτε ἣν ἔχω περισσοτέρως
5 εἰς ὑμᾶς. Εἰ δέ τις λελύπηκεν, οὐκ ἐμὲ λελύ-
πηκεν, ἀλλὰ ἀπὸ μέρους ἵνα μὴ ἐπιβαρῶ πάντας ὑμᾶς.
6 ἱκανὸν τῷ τοιούτῳ ἡ ἐπιτιμία αὕτη ἡ ὑπὸ τῶν πλειόνων,
7 ὥστε τοὐναντίον ⸆ ὑμᾶς χαρίσασθαι καὶ παρακαλέσαι, μή μᾶλλον
8 πως τῇ περισσοτέρᾳ λύπῃ καταποθῇ ὁ τοιοῦτος. διὸ
9 παρακαλῶ ὑμᾶς κυρῶσαι εἰς αὐτὸν ἀγάπην· εἰς τοῦτο
γὰρ καὶ ἔγραψα ἵνα γνῶ τὴν δοκιμὴν ὑμῶν, ⌜εἰ⌝ εἰς ἢ
10 πάντα ὑπήκοοί ἐστε. ᾧ δέ τι χαρίζεσθε, κἀγώ· καὶ γὰρ
ἐγὼ ὃ κεχάρισμαι, εἴ τι κεχάρισμαι, δι᾽ ὑμᾶς ἐν προσώ-
11 πῳ Χριστοῦ, ἵνα μὴ πλεονεκτηθῶμεν ὑπὸ τοῦ Σατανᾶ,
12 οὐ γὰρ αὐτοῦ τὰ νοήματα ἀγνοοῦμεν. Ἐλθὼν
δὲ εἰς τὴν Τρῳάδα εἰς τὸ εὐαγγέλιον τοῦ χριστοῦ, καὶ
13 θύρας μοι ἀνεῳγμένης ἐν κυρίῳ, οὐκ ἔσχηκα ἄνεσιν τῷ
πνεύματί μου τῷ μὴ εὑρεῖν με Τίτον τὸν ἀδελφόν μου,
14 ἀλλὰ ἀποταξάμενος αὐτοῖς ἐξῆλθον εἰς Μακεδονίαν. Τῷ
δὲ θεῷ χάρις τῷ πάντοτε θριαμβεύοντι ἡμᾶς ἐν τῷ
χριστῷ καὶ τὴν ὀσμὴν τῆς γνώσεως αὐτοῦ φανεροῦντι δι᾽
15 ἡμῶν ἐν παντὶ τόπῳ· ὅτι Χριστοῦ εὐωδία ἐσμὲν τῷ θεῷ ἐν
16 τοῖς σῳζομένοις καὶ ἐν τοῖς ἀπολλυμένοις, οἷς μὲν ὀσμὴ
ἐκ θανάτου εἰς θάνατον, οἷς δὲ ὀσμὴ ἐκ ζωῆς εἰς ζωήν.
17 καὶ πρὸς ταῦτα τίς ἱκανός; οὐ γάρ ἐσμεν ὡς οἱ πολλοὶ
καπηλεύοντες τὸν λόγον τοῦ θεοῦ, ἀλλ᾽ ὡς ἐξ εἰλικρινίας,
ἀλλ᾽ ὡς ἐκ θεοῦ κατέναντι θεοῦ ἐν Χριστῷ λαλοῦμεν.
1 Ἀρχόμεθα πάλιν ἑαυτοὺς συνιστάνειν; ἢ μὴ χρῄζομεν

ὥς τινες συστατικῶν ἐπιστολῶν πρὸς ὑμᾶς ἢ ἐξ ὑμῶν;
ἡ ἐπιστολὴ ἡμῶν ὑμεῖς ἐστέ, ἐνγεγραμμένη ἐν ταῖς καρδίαις 2
ἡμῶν, γινωσκομένη καὶ ἀναγινωσκομένη ὑπὸ πάντων
ἀνθρώπων· φανερούμενοι ὅτι ἐστὲ ἐπιστολὴ Χριστοῦ 3
καὶ διακονηθεῖσα ὑφ' ἡμῶν, ⸆ ἘΝΓΕΓΡΑΜΜΈΝΗ οὐ μέλανι ἀλλὰ
πνεύματι θεοῦ ζῶντος, οὐκ ἐν ΠΛΑΞῚΝ ΛΙΘΊΝΑΙΣ ἀλλ' ἐν
Ap.† ⌜ΠΛΑΞῚΝ ΚΑΡΔΊΑΙΣ ΣΑΡΚΊΝΑΙΣ⌝.

Πεποίθησιν δὲ τοιαύτην ἔχομεν διὰ τοῦ χριστοῦ πρὸς 4
θεόν, | ἐσμεν, τὸν ⌜θεόν.⌝ οὐχ ὅτι ἀφ' ἑαυτῶν ἱκανοί ⌜ἐσμεν⌝ λογίσασθαί 5
τι ὡς ἐξ αὑτῶν, ἀλλ' ἡ ἱκανότης ἡμῶν ἐκ τοῦ θεοῦ, ὃς καὶ 6
ἱκάνωσεν ἡμᾶς διακόνους καινῆς διαθήκης, οὐ γράμματος
ἀλλὰ πνεύματος, τὸ γὰρ γράμμα ἀποκτείνει, τὸ δὲ
πνεῦμα ζωοποιεῖ. Εἰ δὲ ἡ διακονία τοῦ θανάτου 7
ἐν γράμμασιν ἐντετυπωμένη λίθοις ἐγενήθη ἐν δόξῃ, ὥστε
μὴ δύνασθαι ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ πρόσωπον
Μωυσέως διὰ τὴν δόξαν τοῦ προσώπου αὐτοῦ τὴν καταρ-
γουμένην, πῶς οὐχὶ μᾶλλον ἡ διακονία τοῦ πνεύματος 8
τῇ διακονίᾳ ἔσται ἐν δόξῃ; εἰ γὰρ ⌜ἡ διακονία⌝ τῆς κατακρίσεως δόξα, 9
πολλῷ μᾶλλον περισσεύει ἡ διακονία τῆς δικαιοσύνης
δόξῃ. καὶ γὰρ οὐ δεδόξασται τὸ δεδοξασμένον ἐν τούτῳ τῷ 10
μέρει εἵνεκεν τῆς ὑπερβαλλούσης δόξης· εἰ γὰρ τὸ καταρ- 11
γούμενον διὰ δόξης, πολλῷ μᾶλλον τὸ μένον ἐν δό-
ξῃ. Ἔχοντες οὖν τοιαύτην ἐλπίδα πολλῇ παρ- 12
ρησίᾳ χρώμεθα, καὶ οὐ καθάπερ ΜΩΥΣῆΣ ἘΤΊΘΕΙ ΚΆ- 13
ΛΥΜΜΑ ἘΠῚ ΤῸ ΠΡΌΣΩΠΟΝ ΑὙΤΟῦ, πρὸς τὸ μὴ ἀτενίσαι
τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ τέλος τοῦ καταργουμένου. ἀλλὰ 14
ἐπωρώθη τὰ νοήματα αὐτῶν. ἄχρι γὰρ τῆς σήμερον
ἡμέρας τὸ αὐτὸ κάλυμμα ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς
διαθήκης μένει μὴ ἀνακαλυπτόμενον, ὅτι ἐν Χριστῷ κα-
ταργεῖται, ἀλλ' ἕως σήμερον ἡνίκα ἂν ἀναγινώσκηται 15
Μωυσῆς κάλυμμα ἐπὶ τὴν καρδίαν αὐτῶν κεῖται· ἩΝΊΚΑ 16
δ' ἂν ⌜ΔῈ ἘᾺΝ⌝ ἘΠΙΣΤΡΈΨῌ ΠΡῸΣ ΚΎΡΙΟΝ, ΠΕΡΙΑΙΡΕῖΤΑΙ ΤῸ
ΚΆΛΥΜΜΑ. ὁ δὲ κύριος τὸ πνεῦμά ἐστιν· οὗ δὲ τὸ πνεῦμα 17

as do some, epistles of commendation to you or
2 from you? Ye are our epistle, written in our
3 hearts, known and read of all men; being made
manifest that ye are an epistle of Christ, ministered
by us, written not with ink, but with the Spirit of the
living God; not in tables of stone, but in tables *that*
4 *are* hearts of flesh. And such confidence have we
5 through Christ to God-ward: not that we are suffi-
cient of ourselves, to account any thing as from our-
6 selves; but our sufficiency is from God; who also
made us sufficient as ministers of a new [1]covenant;
not of the letter, but of the spirit: for the letter kill-
7 eth, but the spirit giveth life. But if the ministra-
tion of death, [2]written, *and* engraven on stones, came
[3]with glory, so that the children of Israel could not
look stedfastly upon the face of Moses for the glory
8 of his face; which *glory* [4]was passing away: how
shall not rather the ministration of the spirit be
9 with glory? [5]For if the ministration of condem-
nation is glory*, much rather doth the ministration
10 of righteousness exceed in glory. For verily that
which hath been made glorious hath not been made
glorious in this respect, by reason of the glory that
11 surpasseth. For if that which [6]passeth away *was*
[7]with glory, much more that which remaineth *is* in
glory.
12 Having therefore such a hope, we use great bold-
13 ness of speech, and *are* not as Moses, *who* put a veil
upon his face, that the children of Israel should not
look stedfastly [8]on the end of that which [4]was pass-
14 ing away: but their [9]minds were hardened: for un-
til this very day at the reading of the old [1]covenant
the same veil [10]remaineth unlifted; which *veil* is
15 done away in Christ. But unto this day, whenso-
ever Moses is read, a veil lieth upon their heart.
16 But whensoever [11]it shall turn to the Lord, the veil
17 is taken away. Now the Lord is the Spirit: and
where the Spirit

1 Or, *testament*
2 Gr. *in letters.*
3 Gr. *in.*
4 Or, *was being done away*
5 Many ancient authorities read *For if to the ministration of condemnation there is glory.*
6 Or, *is being done away*
7 Gr. *through.*
8 Or, *unto*
9 Gr. *thoughts.*
10 Or, *remaineth, it not being revealed that it is done away*
11 Or, a man *shall turn*

* For "is glory" read "hath glory" and let marg. [5] run Many etc. *For if the ministration of condemnation is glory.—Am. Com.*

of the Lord is, *there* is liberty. But we all, with un- 18
veiled face [1]reflecting as a mirror the glory of the
Lord, are transformed into the same image from
glory to glory, even as from [2]the Lord the Spirit.

Therefore seeing we have this ministry, even as **4**
we obtained mercy, we faint not: but we have re- 2
nounced the hidden things of shame, not walking
in craftiness, nor handling the word of God deceit-
fully; but by the manifestation of the truth com-
mending ourselves to every man's conscience in the
sight of God. But and if our gospel is veiled, it is 3
veiled in them that are perishing‡: in whom the 4
god of this [3]world hath blinded the [4]minds of the
unbelieving, [5]that the [6]light of the gospel of the
glory of Christ, who is the image of God, should
not dawn *upon them*. For we preach not ourselves, 5
but Christ Jesus as Lord, and ourselves as your
[7]servants [8]for Jesus' sake. Seeing it is God, that 6
said, Light shall shine out of darkness, who shined
in our hearts, to give the [6]light of the knowledge of
the glory of God in the face of Jesus Christ.

But we have this treasure in earthen vessels, that 7
the exceeding greatness of the power may be of God,
and not from ourselves; *we are* pressed on every 8
side, yet not straitened; perplexed, yet not unto de-
spair; pursued, yet not [9]forsaken; smitten down, 9
yet not destroyed; always bearing about in the 10
body the [10]dying of Jesus, that the life also of Jesus
may be manifested in our body. For we which live 11
are alway delivered unto death for Jesus' sake, that
the life also of Jesus may be manifested in our mor-
tal flesh. So then death worketh in us, but life in 12
you. But having the same spirit of faith, accord- 13
ing to that which is written, I believed, and there-
fore did I speak; we also believe, and therefore
also we speak; knowing that he which raised up 14
[11]the Lord Jesus

1 Or, *beholding as in a mirror**
2 Or, *the Spirit which is the Lord*†
3 Or, *age*
4 Gr. *thoughts.*
5 Or, *that they should not see the light . . . image of God*
6 Gr. *illumination.*
7 Gr. *bondservants.*
8 Some ancient authorities read *through Jesus.*
9 Or, *left behind*
10 Gr. *putting to death.*
11 Some ancient authorities omit *the Lord.*

* Let marg. [1] and the text exchange places.—*Am. Com.*
† Omit marg. [2] ("*the Spirit* which is *the Lord*")—*Am. Com.*
‡ For "are perishing" read "perish" and put the present text into the marg.—*Am. Com.*

18 ⸀Κυρίου⸀, ἐλευθερία. ἡμεῖς δὲ πάντες ἀνακεκαλυμμένῳ Ap.+
προσώπῳ ΤΗΝ ΔΟΞΑΝ ΚΥΡΙΟΥ κατοπτριζόμενοι τὴν αὐτὴν
εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν, ⸀καθάπερ⸀ καθώσπερ
1 ἀπὸ κυρίου πνεύματος. Διὰ τοῦτο, ἔχοντες
τὴν διακονίαν ταύτην καθὼς ἠλεήθημεν, οὐκ ἐγκακοῦμεν,
2 ἀλλὰ ἀπειπάμεθα τὰ κρυπτὰ τῆς αἰσχύνης, μὴ περιπα-
τοῦντες ἐν πανουργίᾳ μηδὲ δολοῦντες τὸν λόγον τοῦ
θεοῦ, ἀλλὰ τῇ φανερώσει τῆς ἀληθείας συνιστάνοντες
ἑαυτοὺς πρὸς πᾶσαν συνείδησιν ἀνθρώπων ἐνώπιον τοῦ
3 θεοῦ. εἰ δὲ καὶ ἔστιν κεκαλυμμένον τὸ εὐαγγέλιον ἡμῶν,
4 ἐν τοῖς ἀπολλυμένοις ἐστὶν κεκαλυμμένον, ἐν οἷς ὁ θεὸς
τοῦ αἰῶνος τούτου ἐτύφλωσεν τὰ νοήματα τῶν ἀπίστων
εἰς τὸ μὴ αὐγάσαι τὸν φωτισμὸν τοῦ εὐαγγελίου τῆς
5 δόξης τοῦ χριστοῦ, ὅς ἐστιν εἰκὼν τοῦ θεοῦ. οὐ γὰρ
ἑαυτοὺς κηρύσσομεν ἀλλὰ ⸀Χριστὸν Ἰησοῦν⸀ κύριον, Ἰησοῦν Χριστὸν
6 ἑαυτοὺς δὲ δούλους ὑμῶν διὰ ⸀Ἰησοῦν⸀. ὅτι ὁ θεὸς ὁ εἰπών Ἰησοῦ
Ἐκ σκότους φῶς λάμψει, ὃς ἔλαμψεν ἐν ταῖς καρδίαις
ἡμῶν πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ θεοῦ
ἐν προσώπῳ Χριστοῦ.

7 Ἔχομεν δὲ τὸν θησαυρὸν τοῦτον ἐν ὀστρακίνοις
σκεύεσιν, ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ᾖ τοῦ θεοῦ καὶ
8 μὴ ἐξ ἡμῶν· ἐν παντὶ θλιβόμενοι ἀλλ' οὐ στενοχωρούμε-
9 νοι, ἀπορούμενοι ἀλλ' οὐκ ἐξαπορούμενοι, διωκόμενοι
ἀλλ' οὐκ ἐγκαταλειπόμενοι, καταβαλλόμενοι ἀλλ' οὐκ ἀ-
10 πολλύμενοι, πάντοτε τὴν νέκρωσιν τοῦ Ἰησοῦ ἐν τῷ
σώματι περιφέροντες, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ ἐν τῷ
11 σώματι ἡμῶν φανερωθῇ· ἀεὶ γὰρ ἡμεῖς οἱ ζῶντες εἰς
θάνατον παραδιδόμεθα διὰ Ἰησοῦν, ἵνα καὶ ἡ ζωὴ τοῦ
12 Ἰησοῦ φανερωθῇ ἐν τῇ θνητῇ σαρκὶ ἡμῶν. ὥστε ὁ θά-
13 νατος ἐν ἡμῖν ἐνεργεῖται, ἡ δὲ ζωὴ ἐν ὑμῖν. ἔχοντες
δὲ τὸ αὐτὸ πνεῦμα τῆς πίστεως, κατὰ τὸ γεγραμμέ-
νον ἘΠΙΣΤΕΥΣΑ, ΔΙΟ ἘΛΑΛΗΣΑ, καὶ ἡμεῖς πιστεύομεν,
14 διὸ καὶ λαλοῦμεν, εἰδότες ὅτι ὁ ἐγείρας τὸν [κύριον] Ἰησοῦν

καὶ ἡμᾶς σὺν Ἰησοῦ ἐγερεῖ καὶ παραστήσει σὺν ὑμῖν.
τὰ γὰρ πάντα δι' ὑμᾶς, ἵνα ἡ χάρις πλεονάσασα διὰ 15
τῶν πλειόνων τὴν εὐχαριστίαν περισσεύσῃ εἰς τὴν δόξαν
τοῦ θεοῦ. Διὸ οὐκ ἐγκακοῦμεν, ἀλλ' εἰ καὶ ὁ ἔξω 16
ἡμῶν ἄνθρωπος διαφθείρεται, ἀλλ' ὁ ἔσω ἡμῶν ἀνακαι-
νοῦται ἡμέρᾳ καὶ ἡμέρᾳ. τὸ γὰρ παραυτίκα ἐλαφρὸν τῆς 17
ἡμῶν θλίψεως ⸆ καθ' ὑπερβολὴν εἰς ὑπερβολὴν αἰώνιον βάρος
δόξης κατεργάζεται ἡμῖν, μὴ σκοπούντων ἡμῶν τὰ 18
βλεπόμενα ἀλλὰ τὰ μὴ βλεπόμενα, τὰ γὰρ βλεπόμενα
πρόσκαιρα, τὰ δὲ μὴ βλεπόμενα αἰώνια. οἴδαμεν γὰρ ὅτι 1
ἐὰν ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκήνους καταλυθῇ, οἰκο-
δομὴν ἐκ θεοῦ ἔχομεν οἰκίαν ἀχειροποίητον αἰώνιον ἐν τοῖς
οὐρανοῖς. καὶ γὰρ ἐν τούτῳ στενάζομεν, τὸ οἰκητήριον 2
εἴ περ ἡμῶν τὸ ἐξ οὐρανοῦ ἐπενδύσασθαι ἐπιποθοῦντες, ⸂εἴ γε⸃ 3
καὶ ἐνδυσάμενοι οὐ γυμνοὶ εὑρεθησόμεθα. καὶ γὰρ 4
οἱ ὄντες ἐν τῷ σκήνει στενάζομεν βαρούμενοι ἐφ' ᾧ οὐ
θέλομεν ἐκδύσασθαι ἀλλ' ἐπενδύσασθαι, ἵνα καταποθῇ
τὸ θνητὸν ὑπὸ τῆς ζωῆς. ὁ δὲ κατεργασάμενος ἡμᾶς 5
εἰς αὐτὸ τοῦτο θεός, ὁ δοὺς ἡμῖν τὸν ἀρραβῶνα τοῦ πνεύ-
ματος. Θαρροῦντες οὖν πάντοτε καὶ εἰδότες 6
ὅτι ἐνδημοῦντες ἐν τῷ σώματι ἐκδημοῦμεν ἀπὸ τοῦ
κυρίου, διὰ πίστεως γὰρ περιπατοῦμεν οὐ διὰ εἴδους,— 7
θαρροῦμεν δὲ καὶ εὐδοκοῦμεν μᾶλλον ἐκδημῆσαι ἐκ τοῦ 8
σώματος καὶ ἐνδημῆσαι πρὸς τὸν κύριον· διὸ καὶ φιλοτι- 9
μούμεθα, εἴτε ἐνδημοῦντες εἴτε ἐκδημοῦντες, εὐάρεστοι
αὐτῷ εἶναι. τοὺς γὰρ πάντας ἡμᾶς φανερωθῆναι δεῖ ἔμ- 10
προσθεν τοῦ βήματος τοῦ χριστοῦ, ἵνα κομίσηται ἕκαστος
τὰ διὰ τοῦ σώματος πρὸς ἃ ἔπραξεν, εἴτε ἀγαθὸν εἴτε
φαῦλον.

Εἰδότες οὖν τὸν φόβον τοῦ κυρίου ἀνθρώπους πείθο- 11
μεν, θεῷ δὲ πεφανερώμεθα· ἐλπίζω δὲ καὶ ἐν ταῖς συνει-
δήσεσιν ὑμῶν πεφανερῶσθαι. οὐ πάλιν ἑαυτοὺς συνι- 12
στάνομεν ὑμῖν, ἀλλὰ ἀφορμὴν διδόντες ὑμῖν καυχήματος

shall raise up us also with Jesus, and shall present
15 us with you. For all things *are* for your sakes,
that the grace, being multiplied through [1]the many, [1] Gr. *the more.*
may cause the thanksgiving to abound unto the
glory of God.
16 Wherefore we faint not; but though our outward
man is decaying, yet our inward man is renewed
17 day by day. For our light affliction, which is for
the moment, worketh for us more and more exceed-
18 ingly an eternal weight of glory; while we look not
at the things which are seen, but at the things which
are not seen: for the things which are seen are tem-
poral; but the things which are not seen are eternal.
5 For we know that if the earthly house of our [2]tab- [2] Or, *bodily frame*
ernacle be dissolved, we have a building from God,
a house not made with hands, eternal, in the heav-
2 ens. For verily in this we groan, longing to be
clothed upon with our habitation which is from
3 heaven: if so be that being clothed we shall not be
4 found naked. For indeed we that are in this [2]taber- [3] Or, *being burdened, in that we would not be unclothed, but would be clothed upon*
nacle do groan, [3]being burdened; not for that we
would be unclothed, but that we would be clothed
upon, that what is mortal may be swallowed up of
5 life. Now he that wrought us for this very thing
is God, who gave unto us the earnest of the Spirit.
6 Being therefore always of good courage, and know-
ing that, whilst we are at home in the body, we are
7 absent from the Lord (for we walk by faith, not by
8 [4]sight); we are of good courage, I say, and are will- [4] Gr. *appearance.*
ing rather to be absent from the body, and to be at
9 home with the Lord. Wherefore also we [5]make it [5] Gr. *are ambitious.*
our aim, whether at home or absent, to be well-
10 pleasing unto him. For we must all be made mani-
fest before the judgement-seat of Christ; that each
one may receive the things *done* [6]in the body, accord- [6] Gr. *through.*
ing to what he hath done, whether *it be* good or bad.
11 Knowing therefore the fear of the Lord, we per-
suade men, but we are made manifest unto God;
and I hope that we are made manifest also in your
12 consciences. We are not again commending our-
selves unto you, but *speak* as giving you occasion
of glorying

on our behalf, that ye may have wherewith to
answer them that glory in appearance, and not
in heart. For whether we [1]are beside ourselves, 13
it is unto God; or whether we are of sober mind,
it is unto you. For the love of Christ constraineth 14
us; because we thus judge, that one died for all,
therefore all died; and he died for all, that they 15
which live should no longer live unto themselves,
but unto him who for their sakes died and rose
again. Wherefore we henceforth know no man 16
after the flesh: even though we have known Christ
after the flesh, yet now we know *him so* no more.
Wherefore if any man is in Christ, [2]*he is* a new 17
creature: the old things are passed away; behold,
they are become new. But all things are of God, who 18
reconciled us to himself through Christ, and gave
unto us the ministry of reconciliation; to wit, that 19
God was in Christ reconciling the world unto himself,
not reckoning unto them their trespasses, and hav-
ing [3]committed unto us the word of reconciliation.
We are ambassadors therefore on behalf of Christ, 20
as though God were intreating by us: we beseech
you on behalf of Christ, be ye reconciled to God.
Him who knew no sin he made *to be* sin on our 21
behalf; that we might become the righteousness of
God in him. And working together *with him* we **6**
intreat also that ye receive not the grace of God in
vain (for he saith, 2

At an acceptable time I hearkened unto thee,
And in a day of salvation did I succour thee:

behold, now is the acceptable time; behold, now is
the day of salvation): giving no occasion of stum- 3
bling in any thing, that our ministration be not
blamed; but in every thing commending ourselves, 4
as ministers of God, in much patience, in afflictions,
in necessities, in distresses, in stripes, in imprison- 5
ments, in tumults, in labours, in watchings, in fast-
ings; in pureness, in knowledge, in longsuffering, 6
in kindness, in the [4]Holy Ghost, in love unfeigned,
in the word of truth, in the power of God; [5]by the 7
armour of righteousness on the

1 Or, *were*
2 Or, there is *a new creation*
3 Or, *placed in us*
4 Or, *Holy Spirit*: and so throughout this book.
5 Gr. *through.*

ὑπὲρ ἡμῶν, ἵνα ἔχητε πρὸς τοὺς ἐν προσώπῳ καυχωμέ-
13 νους καὶ μὴ ἐν καρδίᾳ. εἴτε γὰρ ἐξέστημεν, θεῷ· εἴτε
14 σωφρονοῦμεν, ὑμῖν. ἡ γὰρ ἀγάπη τοῦ χριστοῦ συνέχει
15 ἡμᾶς, κρίναντας τοῦτο ὅτι εἷς ὑπὲρ πάντων ἀπέθανεν·
ἄρα οἱ πάντες ἀπέθανον· καὶ ὑπὲρ πάντων ἀπέθανεν ἵνα
οἱ ζῶντες μηκέτι ἑαυτοῖς ζῶσιν ἀλλὰ τῷ ὑπὲρ αὐτῶν
16 ἀποθανόντι καὶ ἐγερθέντι. Ὥστε ἡμεῖς ἀπὸ
τοῦ νῦν οὐδένα οἴδαμεν κατὰ σάρκα· εἰ καὶ ἐγνώκαμεν
17 κατὰ σάρκα Χριστόν, ἀλλὰ νῦν οὐκέτι γινώσκομεν. ὥστε
εἴ τις ἐν Χριστῷ, καινὴ κτίσις· τὰ ἀρχαῖα παρῆλθεν, ἰδοὺ
18 γέγονεν καινά· τὰ δὲ πάντα ἐκ τοῦ θεοῦ τοῦ καταλλά-
ξαντος ἡμᾶς ἑαυτῷ διὰ Χριστοῦ καὶ δόντος ἡμῖν τὴν
19 διακονίαν τῆς καταλλαγῆς, ὡς ὅτι θεὸς ἦν ἐν Χριστῷ
κόσμον καταλλάσσων ἑαυτῷ, μὴ λογιζόμενος αὐτοῖς τὰ
παραπτώματα αὐτῶν, καὶ θέμενος ἐν ἡμῖν τὸν λόγον τῆς
20 καταλλαγῆς. Ὑπὲρ Χριστοῦ οὖν πρεσβεύομεν
ὡς τοῦ θεοῦ παρακαλοῦντος δι' ἡμῶν· δεόμεθα ὑπὲρ
21 Χριστοῦ, καταλλάγητε τῷ θεῷ. τὸν μὴ γνόντα ἁμαρτίαν
ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν, ἵνα ἡμεῖς γενώμεθα δι-
1 καιοσύνη θεοῦ ἐν αὐτῷ. Συνεργοῦντες δὲ καὶ παρακαλοῦ-
μεν μὴ εἰς κενὸν τὴν χάριν τοῦ θεοῦ δέξασθαι ὑμᾶς·
2 λέγει γάρ

Καιρῷ δεκτῷ ἐπήκουσά σου
καὶ ἐν ἡμέρᾳ σωτηρίας ἐβοήθησά σοι·

ἰδοὺ νῦν καιρὸς εὐπρόσδεκτος, ἰδοὺ νῦν ἡμέρα σωτη-
3 ρίας· μηδεμίαν ἐν μηδενὶ διδόντες προσκοπήν, ἵνα μὴ
4 μωμηθῇ ἡ διακονία, ἀλλ' ἐν παντὶ συνιστάνοντες ἑαυ-
τοὺς ὡς θεοῦ διάκονοι· ἐν ὑπομονῇ πολλῇ, ἐν θλίψεσιν,
5 ἐν ἀνάγκαις, ἐν στενοχωρίαις, ἐν πληγαῖς, ἐν φυλακαῖς,
ἐν ἀκαταστασίαις, ἐν κόποις, ἐν ἀγρυπνίαις, ἐν νηστείαις,
6 ἐν ἁγνότητι, ἐν γνώσει, ἐν μακροθυμίᾳ, ἐν χρηστότητι,
7 ἐν πνεύματι ἁγίῳ, ἐν ἀγάπῃ ἀνυποκρίτῳ, ἐν λόγῳ ἀληθείας,
ἐν δυνάμει θεοῦ· διὰ τῶν ὅπλων τῆς δικαιοσύνης τῶν

δεξιῶν καὶ ἀριστερῶν, διὰ δόξης καὶ ἀτιμίας, διὰ δυσφη- 8
μίας καὶ εὐφημίας· ὡς πλάνοι καὶ ἀληθεῖς, ὡς ἀγνοούμενοι 9
καὶ ἐπιγινωσκόμενοι, ὡς ἀποθνήσκοντες καὶ ἰδοὺ ζῶμεν,
ὡς παιδευόμενοι καὶ μὴ θανατούμενοι, ὡς λυπούμενοι 10
ἀεὶ δὲ χαίροντες, ὡς πτωχοὶ πολλοὺς δὲ πλουτίζοντες, ὡς
μηδὲν ἔχοντες καὶ πάντα κατέχοντες.

Τὸ στόμα ἡμῶν ἀνέῳγεν πρὸς ὑμᾶς, Κορίνθιοι, ἡ 11
καρδία ἡμῶν πεπλάτυνται· οὐ στενοχωρεῖσθε ἐν ἡμῖν, 12
στενοχωρεῖσθε δὲ ἐν τοῖς σπλάγχνοις ὑμῶν· τὴν δὲ 13
αὐτὴν ἀντιμισθίαν, ὡς τέκνοις λέγω, πλατύνθητε καὶ
ὑμεῖς. Μὴ γίνεσθε ἑτεροζυγοῦντες ἀπίστοις· τίς 14
γὰρ μετοχὴ δικαιοσύνῃ καὶ ἀνομίᾳ, ἢ τίς κοινωνία φωτὶ
πρὸς σκότος; τίς δὲ συμφώνησις Χριστοῦ πρὸς Βελίαρ, 15
πιστοῦ ἢ τίς μερὶς ⌜πιστῷ⌝ μετὰ ἀπίστου; τίς δὲ συγκατάθεσις 16
ναῷ θεοῦ μετὰ εἰδώλων; ἡμεῖς γὰρ ναὸς θεοῦ ἐσμὲν
ζῶντος· καθὼς εἶπεν ὁ θεὸς ὅτι

Ἐνοικήσω ἐν αὐτοῖς καὶ ἐνπεριπατήσω,
καὶ ἔσομαι αὐτῶν θεός, καὶ αὐτοὶ ἔσονταί μου λαός.
διὸ ἐξέλθατε ἐκ μέσου αὐτῶν, 17
καὶ ἀφορίσθητε, λέγει Κύριος,
καὶ ἀκαθάρτου μὴ ἅπτεσθε·
κἀγὼ εἰσδέξομαι ὑμᾶς·
καὶ ἔσομαι ὑμῖν εἰς πατέρα, 18
καὶ ὑμεῖς ἔσεσθέ μοι εἰς υἱοὺς καὶ θυγατέρας,
λέγει Κύριος Παντοκράτωρ.

ταύτας οὖν ἔχοντες τὰς ἐπαγγελίας, ἀγαπητοί, καθαρίσω- 1
μεν ἑαυτοὺς ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος,
ἐπιτελοῦντες ἁγιωσύνην ἐν φόβῳ θεοῦ. Χω-
ρήσατε ἡμᾶς· οὐδένα ἠδικήσαμεν, οὐδένα ἐφθείραμεν, 2
οὐδένα ἐπλεονεκτήσαμεν. πρὸς κατάκρισιν οὐ λέγω, 3
προείρηκα γὰρ ὅτι ἐν ταῖς καρδίαις ἡμῶν ἐστὲ εἰς
τὸ συναποθανεῖν καὶ συνζῆν. πολλή μοι παρρησία 4
πρὸς ὑμᾶς, πολλή μοι καύχησις ὑπὲρ ὑμῶν· πεπλή-

8 right hand and on the left, by glory and dishonour,
by evil report and good report; as deceivers, and *yet*
9 true; as unknown, and *yet* well known; as dying,
and behold, we live; as chastened, and not killed;
10 as sorrowful, yet alway rejoicing; as poor, yet mak-
ing many rich; as having nothing, and *yet* posses-
sing all things.
11 Our mouth is open unto you, O Corinthians, our
12 heart is enlarged. Ye are not straitened in us, but
13 ye are straitened in your own affections. Now for a
recompense in like kind (I speak as unto *my* chil-
dren), be ye also enlarged.
14 Be not unequally yoked with unbelievers: for
what fellowship have righteousness and iniqui-
ty? or what communion hath light with darkness?
15 And what concord hath Christ with [1]Belial? or [1] Gr. *Beliar.*
what portion hath a believer with an unbeliever?
16 And what agreement hath a [2]temple of God with [2] Or, *sanctuary*
idols? for we are a [2]temple of the living God; even
as God said, I will dwell in them, and walk in
them; and I will be their God, and they shall be
17 my people. Wherefore

Come ye out from among them, and be ye
separate,

saith the Lord,

And touch no unclean thing;
And I will receive you,
18 And will be to you a Father,
And ye shall be to me sons and daughters,

7 saith the Lord Almighty. Having therefore these
promises, beloved, let us cleanse ourselves from all
defilement of flesh and spirit, perfecting holiness in
the fear of God.
2 [3]Open your hearts to us: we wronged no man, we [3] Gr. *Make room for us.*
3 corrupted no man, we took advantage of no man. I
say it not to condemn *you*: for I have said before,
that ye are in our hearts to die together and live to-
4 gether. Great is my boldness of speech toward you,
great is my glorying on your behalf: I am

filled with comfort, I overflow with joy in all our affliction.
For even when we were come into Macedonia, our flesh 5
had no relief, but *we were* afflicted on every side; without
were fightings, within *were* fears. Nevertheless he that com- 6
forteth the lowly, *even* God, comforted us by the [1]coming
of Titus; and not by his [1]coming only, but also by the com- 7
fort wherewith he was comforted in you, while he told us
your longing, your mourning, your zeal for me; so that I
rejoiced yet more. For though I made you sorry with my 8
epistle, I do not regret it, though* I did regret; [2]for I see
that that epistle made you sorry, though but for a season.
Now I rejoice, not that ye were made sorry, but that ye 9
were made sorry unto repentance: for ye were made sor-
ry after a godly sort, that ye might suffer loss by us in noth-
ing. For godly sorrow worketh repentance [3]unto salvation, 10
a repentance which bringeth no regret: but the sorrow of
the world worketh death. For behold, this selfsame thing, 11
that ye were made sorry after a godly sort, what earnest
care it wrought in you, yea, what clearing of yourselves,
yea, what indignation, yea, what fear, yea, what longing, yea,
what zeal, yea, what avenging! In every thing ye approved
yourselves to be pure in the matter. So although I wrote 12
unto you, *I wrote* not for his cause that did the wrong, nor
for his cause that suffered the wrong, but that your earnest
care for us might be made manifest unto you in the sight
of God. Therefore we have been comforted: and in our 13
comfort we joyed the more exceedingly for the joy of Ti-
tus, because his spirit hath been refreshed by you all. For 14
if in any thing I have gloried to him on your behalf, I was
not put to shame; but as we spake all things to you in
truth, so our glorying also, which I made before Titus, was
found to be truth. And his inward affection is more abun- 15
dantly toward you, whilst he remembereth the obedience of
you all, how with fear and trembling ye received him. I 16
rejoice that in every thing

[1] Gr. *presence.*

[2] Some ancient authorities omit *for.*

[3] Or, *unto a salvation which bringeth no regret*

* For "I do not regret it, though" etc. read "I do not regret it: though I did regret *it* (for I see that that epistle made you sorry, though but for a season), I now rejoice" etc.—*Am. Com.*

ρωμαι τῇ παρακλήσει, ὑπερπερισσεύομαι τῇ χαρᾷ ἐπὶ
5 πάσῃ τῇ θλίψει ἡμῶν. Καὶ γὰρ ἐλθόντων
ἡμῶν εἰς Μακεδονίαν οὐδεμίαν ἔσχηκεν ἄνεσιν ἡ σὰρξ
ἡμῶν, ἀλλ' ἐν παντὶ θλιβόμενοι—ἔξωθεν μάχαι, ἔσωθεν
6 φόβοι—. ἀλλ' ὁ παρακαλῶν τοὺς ταπεινοὺς παρεκάλεσεν
7 ἡμᾶς ὁ θεὸς ἐν τῇ παρουσίᾳ Τίτου· οὐ μόνον δὲ ἐν τῇ
παρουσίᾳ αὐτοῦ, ἀλλὰ καὶ ἐν τῇ παρακλήσει ᾗ παρεκλή-
θη ἐφ' ὑμῖν, ἀναγγέλλων ἡμῖν τὴν ὑμῶν ἐπιπόθησιν, τὸν
ὑμῶν ὀδυρμόν, τὸν ὑμῶν ζῆλον ὑπὲρ ἐμοῦ, ὥστε με
8 μᾶλλον χαρῆναι. ὅτι εἰ καὶ ἐλύπησα ὑμᾶς ἐν τῇ ἐπι-
στολῇ, οὐ μεταμέλομαι· εἰ καὶ μετεμελόμην, (⸀βλέπω⸀ Ap.+
ὅτι ἡ ἐπιστολὴ ἐκείνη εἰ καὶ πρὸς ὥραν ἐλύπησεν ὑμᾶς,)
9 νῦν χαίρω, οὐχ ὅτι ἐλυπήθητε, ἀλλ' ὅτι ἐλυπήθητε εἰς
μετάνοιαν, ἐλυπήθητε γὰρ κατὰ θεόν, ἵνα ἐν μηδενὶ ζη-
10 μιωθῆτε ἐξ ἡμῶν. ἡ γὰρ κατὰ θεὸν λύπη μετάνοιαν εἰς
σωτηρίαν ἀμεταμέλητον ἐργάζεται· ἡ δὲ τοῦ κόσμου
11 λύπη θάνατον κατεργάζεται. ἰδοὺ γὰρ αὐτὸ τοῦτο τὸ κατὰ
θεὸν λυπηθῆναι πόσην κατειργάσατο ὑμῖν σπουδήν, ἀλλὰ
ἀπολογίαν, ἀλλὰ ἀγανάκτησιν, ἀλλὰ φόβον, ἀλλὰ ἐπι-
πόθησιν, ἀλλὰ ζῆλον, ἀλλὰ ἐκδίκησιν· ἐν παντὶ συνε-
12 στήσατε ἑαυτοὺς ἁγνοὺς εἶναι τῷ πράγματι. ἄρα εἰ καὶ
ἔγραψα ὑμῖν, οὐχ ἕνεκεν τοῦ ἀδικήσαντος, [ἀλλ'] οὐδὲ
ἕνεκεν τοῦ ἀδικηθέντος, ἀλλ' ἕνεκεν τοῦ φανερωθῆναι
τὴν σπουδὴν ὑμῶν τὴν ὑπὲρ ἡμῶν πρὸς ὑμᾶς ἐνώπιον τοῦ
13 θεοῦ. διὰ τοῦτο παρακεκλήμεθα. Ἐπὶ δὲ τῇ
παρακλήσει ἡμῶν περισσοτέρως μᾶλλον ἐχάρημεν ἐπὶ
τῇ χαρᾷ Τίτου, ὅτι ἀναπέπαυται τὸ πνεῦμα αὐτοῦ ἀπὸ
14 πάντων ὑμῶν· ὅτι εἴ τι αὐτῷ ὑπὲρ ὑμῶν κεκαύχημαι, οὐ
κατῃσχύνθην, ἀλλ' ὡς πάντα ἐν ἀληθείᾳ ἐλαλήσαμεν ὑμῖν,
οὕτως καὶ ἡ καύχησις ἡμῶν ⸆ ἐπὶ Τίτου ἀλήθεια ἐγενήθη. ἡ
15 καὶ τὰ σπλάγχνα αὐτοῦ περισσοτέρως εἰς ὑμᾶς ἐστὶν
ἀναμιμνησκομένου τὴν πάντων ὑμῶν ὑπακοήν, ὡς μετὰ
16 φόβου καὶ τρόμου ἐδέξασθε αὐτόν. Χαίρω ὅτι ἐν παντὶ

θαρρῶ ἐν ὑμῖν.

Γνωρίζομεν δὲ ὑμῖν, ἀδελφοί, τὴν χάριν τοῦ θεοῦ τὴν 1
δεδομένην ἐν ταῖς ἐκκλησίαις τῆς Μακεδονίας, ὅτι ἐν 2
πολλῇ δοκιμῇ θλίψεως ἡ περισσεία τῆς χαρᾶς αὐτῶν καὶ
ἡ κατὰ βάθους πτωχεία αὐτῶν ἐπερίσσευσεν εἰς τὸ πλοῦτος
τῆς ἁπλότητος αὐτῶν· ὅτι κατὰ δύναμιν, μαρτυρῶ, καὶ 3
παρὰ δύναμιν, αὐθαίρετοι μετὰ πολλῆς παρακλήσεως δεό- 4
μενοι ἡμῶν, τὴν χάριν καὶ τὴν κοινωνίαν τῆς διακονίας τῆς
εἰς τοὺς ἁγίους,— καὶ οὐ καθὼς ἠλπίσαμεν ἀλλ' ἑαυτοὺς 5
ἔδωκαν πρῶτον τῷ κυρίῳ καὶ ἡμῖν διὰ θελήματος θεοῦ, εἰς 6
τὸ παρακαλέσαι ἡμᾶς Τίτον ἵνα καθὼς προενήρξατο οὕτως
καὶ ἐπιτελέσῃ εἰς ὑμᾶς καὶ τὴν χάριν ταύτην· ἀλλ' ὥσπερ 7
ἐν παντὶ περισσεύετε, πίστει καὶ λόγῳ καὶ γνώσει καὶ
ὑμῶν ἐν ἡμῖν πάσῃ σπουδῇ καὶ τῇ ἐξ ⸢ἡμῶν ἐν ὑμῖν⸣ ἀγάπῃ, ἵνα
καὶ ἐν ταύτῃ τῇ χάριτι περισσεύητε. Οὐ 8
κατ' ἐπιταγὴν λέγω, ἀλλὰ διὰ τῆς ἑτέρων σπουδῆς καὶ τὸ
τῆς ὑμετέρας ἀγάπης γνήσιον δοκιμάζων· γινώσκετε γὰρ 9
τὴν χάριν τοῦ κυρίου ἡμῶν Ἰησοῦ [Χριστοῦ], ὅτι δι' ὑμᾶς
ἐπτώχευσεν πλούσιος ὤν, ἵνα ὑμεῖς τῇ ἐκείνου πτωχείᾳ
πλουτήσητε. καὶ γνώμην ἐν τούτῳ δίδωμι· τοῦτο γὰρ 10
ὑμῖν συμφέρει, οἵτινες οὐ μόνον τὸ ποιῆσαι ἀλλὰ καὶ τὸ
θέλειν προενήρξασθε ἀπὸ πέρυσι· νυνὶ δὲ καὶ τὸ ποιῆσαι 11
ἐπιτελέσατε, ὅπως καθάπερ ἡ προθυμία τοῦ θέλειν οὕτως
καὶ τὸ ἐπιτελέσαι ἐκ τοῦ ἔχειν. εἰ γὰρ ἡ προθυμία πρό- 12
κειται, καθὸ ἐὰν ἔχῃ εὐπρόσδεκτος, οὐ καθὸ οὐκ ἔχει. οὐ 13
θλίψις, ἀλλ' ἐξ ἰσότητος· γὰρ ἵνα ἄλλοις ἄνεσις, ὑμῖν ⸢θλίψις· ἀλλ' ἐξ ἰσότητος⸣ ἐν
τῷ νῦν καιρῷ τὸ ὑμῶν περίσσευμα εἰς τὸ ἐκείνων ὑστέ-
ρημα, ἵνα καὶ τὸ ἐκείνων περίσσευμα γένηται εἰς τὸ ὑμῶν 14
ὑστέρημα, ὅπως γένηται ἰσότης· καθὼς γέγραπται Ὁ τὸ 15
ΠΟΛῪ ΟΥ̓Κ ἘΠΛΕΌΝΑϹΕΝ, ΚΑῚ Ὁ ΤῸ ὈΛΊΓΟΝ ΟΥ̓Κ ἨΛΑΤΤΌ-
ΝΗϹΕΝ. Χάρις δὲ τῷ θεῷ τῷ διδόντι τὴν αὐτὴν 16
σπουδὴν ὑπὲρ ὑμῶν ἐν τῇ καρδίᾳ Τίτου, ὅτι τὴν μὲν παρά- 17
κλησιν ἐδέξατο, σπουδαιότερος δὲ ὑπάρχων αὐθαίρετος

I am of good courage concerning you.
8 Moreover, brethren, we make known to you the
grace of God which hath been given in the churches
2 of Macedonia; how that in much proof of affliction
the abundance of their joy and their deep poverty
3 abounded unto the riches of their [1]liberality. For
according to their power, I bear witness, yea and
beyond their power, *they gave* of their own accord,
4 beseeching us with much intreaty in regard of this
grace and the fellowship in the ministering to the
5 saints: and *this*, not as we had hoped, but first they
gave their own selves to the Lord, and to us by the
6 will of God. Insomuch that we exhorted Titus, that
as he had made a beginning before, so he would also
7 complete in you this grace also. But as ye abound
in every thing, *in* faith, and utterance, and knowl-
edge, and *in* all earnestness, and *in* [2]your love to us,
8 *see* that ye abound in this grace also. I speak not by
way of commandment, but as proving through the
earnestness of others the sincerity also of your love.
9 For ye know the grace of our Lord Jesus Christ,
that, though he was rich, yet for your sakes he be-
came poor, that ye through his poverty might be-
10 come rich. And herein I give *my* judgement: for
this is expedient for you, who were the first to make
a beginning a year ago, not only to do, but also to
11 will. But now complete the doing also; that as
there was the readiness to will, so *there may be* the
12 completion also out of your ability. For if the read-
iness is there, *it is* acceptable according as *a man*
13 hath, not according as *he* hath not. For *I say* not
14 *this*, that others may be eased, *and* ye distressed: but
by equality; your abundance *being a supply* at this
present time for their want, that their abundance
also may become *a supply* for your want; that there
15 may be equality: as it is written, He that *gathered*
much had nothing over; and he that *gathered* little
had no lack.
16 But thanks be to God, which putteth the same
17 earnest care for you into the heart of Titus. For in-
deed he accepted our exhortation; but being him-
self very earnest, he went forth unto you of his own

1 Gr. *singleness*.

2 Some ancient authorities read *our love to you*.

accord. And we have sent together with him the 18
brother whose praise in the gospel *is spread* through
all the churches; and not only so, but who was also 19
appointed by the churches to travel with us in *the*
matter of this grace, which is ministered by us to the
glory of the Lord, and *to shew* our readiness: avoid- 20
ing this, that any man should blame us in *the mat-*
ter of this bounty which is ministered by us: for we 21
take thought for things honourable, not only in the
sight of the Lord, but also in the sight of men. And 22
we have sent with them our brother, whom we have
many times proved earnest in many things, but now
much more earnest, by reason of the great confidence
which *he hath* in you. Whether *any inquire* about 23
Titus, *he is* my partner and *my* fellow-worker to you-
ward; or our brethren, *they are* the [1]messengers of
the churches, *they are* the glory of Christ. [2]Shew 24
ye therefore unto them in the face of the churches
the proof of your love, and of our glorying on your
behalf.

For as touching the ministering to the saints, it is **9**
superfluous for me to write to you: for I know your 2
readiness, of which I glory on your behalf to them
of Macedonia, that Achaia hath been prepared for a
year past; and [3]your zeal hath stirred up [4]very many
of them. But I have sent the brethren, that our 3
glorying on your behalf may not be made void in
this respect; that, even as I said, ye may be prepared:
lest by any means, if there come with me any of 4
Macedonia, and find you unprepared, we (that we
say not, ye) should be put to shame in this confidence.
I thought it necessary therefore to intreat the breth- 5
ren, that they would go before unto you, and make
up beforehand your aforepromised [5]bounty, that the
same might be ready, as a matter of bounty, and not
of [6]extortion.

But this *I say*, He that soweth sparingly shall reap 6
also sparingly; and he that soweth [7]bountifully shall
reap also [7]bountifully. *Let* each man *do* according 7
as he hath purposed in his heart; not [8]grudgingly,
or of necessity: for God loveth a cheerful giver.
And God is able to make all grace abound unto 8

1 Gr. *apostles.*
2 Or, *Shew ye therefore in the face . . . on your behalf unto them.*
3 Or, *emulation of you*
4 Gr. *the more part.*
5 Gr. *blessing.*
6 Or, *covetousness*
7 Gr. *with blessings.*
8 Gr. *of sorrow.*

18 ἐξῆλθεν πρὸς ὑμᾶς. συνεπέμψαμεν δὲ μετ᾽ αὐτοῦ τὸν
ἀδελφὸν οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ διὰ πασῶν τῶν
19 ἐκκλησιῶν,—οὐ μόνον δὲ ἀλλὰ καὶ χειροτονηθεὶς ὑπὸ τῶν
ἐκκλησιῶν συνέκδημος ἡμῶν ἐν τῇ χάριτι ταύτῃ τῇ διακο-
νουμένῃ ὑφ᾽ ἡμῶν πρὸς τὴν τοῦ κυρίου δόξαν καὶ προ-
20 θυμίαν ἡμῶν,—στελλόμενοι τοῦτο μή τις ἡμᾶς μωμήσηται
21 ἐν τῇ ἁδρότητι ταύτῃ τῇ διακονουμένῃ ὑφ᾽ ἡμῶν, ΠΡΟΝΟ-
ΟΥ̂ΜΕΝ γὰρ ΚΑΛᾺ οὐ μόνον ἘΝΏΠΙΟΝ ΚΥΡΊΟΥ ἀλλὰ ΚΑῚ
22 ἐνώπιον ἈΝΘΡΏΠΩΝ. συνεπέμψαμεν δὲ αὐτοῖς τὸν ἀδελ-
φὸν ἡμῶν ὃν ἐδοκιμάσαμεν ἐν πολλοῖς πολλάκις σπουδαῖον
ὄντα, νυνὶ δὲ πολὺ σπουδαιότερον πεποιθήσει πολλῇ τῇ
23 εἰς ὑμᾶς. εἴτε ὑπὲρ Τίτου, κοινωνὸς ἐμὸς καὶ εἰς ὑμᾶς
συνεργός· εἴτε ἀδελφοὶ ἡμῶν, ἀπόστολοι ἐκκλησιῶν, δόξα
24 Χριστοῦ. Τὴν οὖν ἔνδειξιν τῆς ἀγάπης ὑμῶν καὶ ἡμῶν
καυχήσεως ὑπὲρ ὑμῶν εἰς αὐτοὺς ⸀ἐνδείξασθε⸁ εἰς πρόσωπον ἐνδεικνύμενοι
1 τῶν ἐκκλησιῶν. Περὶ μὲν γὰρ τῆς διακονίας
τῆς εἰς τοὺς ἁγίους περισσόν μοί ἐστιν τὸ γράφειν ὑμῖν,
2 οἶδα γὰρ τὴν προθυμίαν ὑμῶν ἣν ὑπὲρ ὑμῶν καυχῶμαι
Μακεδόσιν ὅτι Ἀχαία παρεσκεύασται ἀπὸ πέρυσι, καὶ τὸ
3 ὑμῶν ζῆλος ἠρέθισε τοὺς πλείονας. ἔπεμψα δὲ τοὺς ἀδελ-
φούς, ἵνα μὴ τὸ καύχημα ἡμῶν τὸ ὑπὲρ ὑμῶν κενωθῇ ἐν
τῷ μέρει τούτῳ, ἵνα καθὼς ἔλεγον παρεσκευασμένοι ἦτε,
4 μή πως ἐὰν ἔλθωσιν σὺν ἐμοὶ Μακεδόνες καὶ εὕρωσιν ὑμᾶς
ἀπαρασκευάστους καταισχυνθῶμεν ἡμεῖς, ἵνα μὴ λέγωμεν
5 ὑμεῖς, ἐν τῇ ὑποστάσει ταύτῃ. ἀναγκαῖον οὖν ἡγησάμην
παρακαλέσαι τοὺς ἀδελφοὺς ἵνα προέλθωσιν εἰς ὑμᾶς καὶ
προκαταρτίσωσι τὴν προεπηγγελμένην εὐλογίαν ὑμῶν, ταύ-
την ἑτοίμην εἶναι οὕτως ὡς εὐλογίαν καὶ μὴ ὡς πλεονε-
6 ξίαν. Τοῦτο δέ, ὁ σπείρων φειδομένως φειδο-
μένως καὶ θερίσει, καὶ ὁ σπείρων ἐπ᾽ εὐλογίαις ἐπ᾽ εὐλο-
7 γίαις καὶ θερίσει. ἕκαστος καθὼς προῄρηται τῇ καρδίᾳ,
μὴ ἐκ λύπης ἢ ἐξ ἀνάγκης, ἹΛΑΡῸΝ γὰρ ΔΌΤΗΝ ἀγαπᾷ
8 Ὁ ΘΕΌΣ. δυνατεῖ δὲ ὁ θεὸς πᾶσαν χάριν περισσεῦσαι εἰς

ὑμᾶς, ἵνα ἐν παντὶ πάντοτε πᾶσαν αὐτάρκειαν ἔχοντες
περισσεύητε εἰς πᾶν ἔργον ἀγαθόν· (καθὼς γέγραπται 9
Ἐσκόρπισεν, ἔδωκεν τοῖς πένησιν,
ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα·
ὁ δὲ ἐπιχορηγῶν σπέρμα τῷ σπείροντι καὶ ἄρτον εἰς 10
βρῶσιν χορηγήσει καὶ πληθυνεῖ τὸν σπόρον ὑμῶν καὶ
αὐξήσει τὰ γενήματα τῆς δικαιοσύνης ὑμῶν·) ἐν παντὶ 11
πλουτιζόμενοι εἰς πᾶσαν ἁπλότητα, ἥτις κατεργάζεται
θεοῦ δι' ἡμῶν εὐχαριστίαν ⸢τῷ θεῷ⸣,—ὅτι ἡ διακονία τῆς λει- 12
τουργίας ταύτης οὐ μόνον ἐστὶν προσαναπληροῦσα τὰ
ὑστερήματα τῶν ἁγίων, ἀλλὰ καὶ περισσεύουσα διὰ πολλῶν
εὐχαριστιῶν τῷ θεῷ,—διὰ τῆς δοκιμῆς τῆς διακονίας ταύτης 13
δοξάζοντες τὸν θεὸν ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν
εἰς τὸ εὐαγγέλιον τοῦ χριστοῦ καὶ ἁπλότητι τῆς κοινωνίας
εἰς αὐτοὺς καὶ εἰς πάντας, καὶ αὐτῶν δεήσει ὑπὲρ ὑμῶν 14
ἐπιποθούντων ὑμᾶς διὰ τὴν ὑπερβάλλουσαν χάριν τοῦ
θεοῦ ἐφ' ὑμῖν. Χάρις τῷ θεῷ ἐπὶ τῇ ἀνεκδιηγήτῳ αὐτοῦ 15
δωρεᾷ.

Αὐτὸς δὲ ἐγὼ Παῦλος παρακαλῶ ὑμᾶς διὰ τῆς πραΰ- 1
τητος καὶ ἐπιεικίας τοῦ χριστοῦ, ὃς κατὰ πρόσωπον μὲν
ταπεινὸς ἐν ὑμῖν, ἀπὼν δὲ θαρρῶ εἰς ὑμᾶς· δέομαι δὲ τὸ 2
μὴ παρὼν θαρρῆσαι τῇ πεποιθήσει ᾗ λογίζομαι τολμῆσαι
ἐπί τινας τοὺς λογιζομένους ἡμᾶς ὡς κατὰ σάρκα περιπα-
τοῦντας. Ἐν σαρκὶ γὰρ περιπατοῦντες οὐ κατὰ σάρκα 3
στρατευόμεθα,—τὰ γὰρ ὅπλα τῆς στρατείας ἡμῶν οὐ σαρ- 4
κικὰ ἀλλὰ δυνατὰ τῷ θεῷ πρὸς καθαίρεσιν ὀχυρωμάτων,—
λογισμοὺς καθαιροῦντες καὶ πᾶν ὕψωμα ἐπαιρόμενον κατὰ 5
τῆς γνώσεως τοῦ θεοῦ, καὶ αἰχμαλωτίζοντες πᾶν νόημα εἰς
τὴν ὑπακοὴν τοῦ χριστοῦ, καὶ ἐν ἑτοίμῳ ἔχοντες ἐκδικῆσαι 6
πᾶσαν παρακοήν, ὅταν πληρωθῇ ὑμῶν ἡ ὑπακοή. Τὰ 7
κατὰ πρόσωπον βλέπετε. εἴ τις πέποιθεν ἑαυτῷ Χριστοῦ
εἶναι, τοῦτο λογιζέσθω πάλιν ἐφ' ἑαυτοῦ ὅτι καθὼς αὐτὸς
ἐὰν Χριστοῦ οὕτως καὶ ἡμεῖς. ⸢ἐάν τε⸣ γὰρ περισσότερόν τι 8

you; that ye, having always all sufficiency in every-
9 thing, may abound unto every good work: as it is
written,

He hath scattered abroad, he hath given to the
poor;
His righteousness abideth for ever.

10 And he that supplieth seed to the sower and bread
for food, shall supply and multiply your seed for
sowing, and increase the fruits of your righteous-
11 ness: ye being enriched in everything unto all [1]lib- [1] Gr. *singleness.*
erality, which worketh through us thanksgiving to
12 God. For the ministration of this service not only
filleth up the measure of the wants of the saints,
but aboundeth also through many thanksgivings
13 unto God; seeing that through the proving *of you*
by this ministration they glorify God for the obe-
dience of your confession unto the gospel of Christ,
and for the [1]liberality of *your* contribution unto them
14 and unto all; while they themselves also, with sup-
plication on your behalf, long after you by reason of
15 the exceeding grace of God in you. Thanks be to
God for his unspeakable gift.

10 Now I Paul myself intreat you by the meekness
and gentleness of Christ, I who in your presence
am lowly among you, but being absent am of good
2 courage toward you: yea, I beseech you, that I may
not when present shew courage with the confidence
wherewith I count to be bold against some, which
count of us as if we walked according to the flesh.
3 For though we walk in the flesh, we do not war ac-
4 cording to the flesh (for the weapons of our warfare
are not of the flesh, but mighty before God to the
5 casting down of strong holds); casting down [2]imag- [2] Or, *reasonings*
inations, and every high thing that is exalted against
the knowledge of God, and bringing every thought
6 into captivity to the obedience of Christ; and being
in readiness to avenge all disobedience, when your
7 obedience shall be fulfilled. [3]Ye look at the things [3] Or, *Do ye look ... face?*
that are before your face. If any man trusteth in
himself that he is Christ's, let him consider this
again with himself, that, even as he is Christ's, so
8 also are we. For though I should glory somewhat
abundantly

concerning our authority (which the Lord gave
for building you up, and not for casting you
down), I shall not be put to shame: that I may 9
not seem as if I would terrify you by my letters.
For, His letters, they say, are weighty and strong; 10
but his bodily presence is weak, and his speech of
no account. Let such a one reckon this, that, what 11
we are in word by letters when we are absent, such
are we also in deed when we are present. For we 12
are not bold [1]to number or compare ourselves with
certain of them that commend themselves: but they
themselves, measuring themselves by themselves, and
comparing themselves with themselves, are without
understanding. But we will not glory beyond *our* 13
measure, but according to the measure of the [2]province which God apportioned to us as a measure, to
reach even unto you. For we stretch not ourselves 14
overmuch, as though we reached not unto you: for
we [3]came even as far as unto you in the gospel of
Christ: not glorying beyond *our* measure, *that is*, in 15
other men's labours; but having hope that, as your
faith groweth, we shall be magnified in you according to our [2]province unto *further* abundance, so as 16
to preach the gospel even unto the parts beyond
you, *and* not to glory in another's [2]province in regard of things ready to our hand. But he that 17
glorieth, let him glory in the Lord. For not he that 18
commendeth himself is approved, but whom the
Lord commendeth.

11 Would that ye could bear with me in a little foolishness: [4]nay indeed bear with me. For I am jeal- 2
ous over you with [5]a godly jealousy: for I espoused
you to one husband, that I might present you *as*
a pure virgin to Christ. But I fear, lest by any 3
means, as the serpent beguiled Eve in his craftiness,
your [6]minds should be corrupted from the simplicity
and the purity that is toward Christ. For if he that 4
cometh preacheth another Jesus, whom we did not
preach, or *if* ye receive a different spirit, which ye
did not receive, or a different gospel, which ye did
not accept, ye do well to bear with *him*. For I reck- 5
on that I am not a whit behind [7]the very chiefest
apostles. But though *I be* rude in speech, yet *am I* 6
not in knowledge; nay, in

[1] Gr. *to judge ourselves among*, or *to judge ourselves with*.
[2] Or, *limit* Gr. *measuring-rod*.
[3] Or, *were the first to come*
[4] Or, *but indeed ye do bear with me*.
[5] Gr. *a jealousy of God*.
[6] Gr. *thoughts*.
[7] Or, *those preeminent apostles*

καυχήσωμαι περὶ τῆς ἐξουσίας ἡμῶν, ἧς ἔδωκεν ὁ κύριος
εἰς οἰκοδομὴν καὶ οὐκ εἰς καθαίρεσιν ὑμῶν, οὐκ αἰσχυνθή-
9 σομαι, ἵνα μὴ δόξω ὡς ἂν ἐκφοβεῖν ὑμᾶς διὰ τῶν ἐπιστο-
10 λῶν· ὅτι Αἱ ἐπιστολαὶ μέν, ⌜φησίν⌝, βαρεῖαι καὶ ἰσχυραί, φασίν
ἡ δὲ παρουσία τοῦ σώματος ἀσθενὴς καὶ ὁ λόγος ἐξουθε-
11 νημένος. τοῦτο λογιζέσθω ὁ τοιοῦτος, ὅτι οἷοί ἐσμεν τῷ
λόγῳ δι' ἐπιστολῶν ἀπόντες, τοιοῦτοι καὶ παρόντες τῷ
12 ἔργῳ. Οὐ γὰρ τολμῶμεν ἐνκρῖναι ἢ συνκρῖναι ἑαυτούς
τισιν τῶν ἑαυτοὺς συνιστανόντων· ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς
ἑαυτοὺς μετροῦντες καὶ συνκρίνοντες ἑαυτοὺς ἑαυτοῖς οὐ
13 συνιᾶσιν. ἡμεῖς δὲ οὐκ εἰς τὰ ἄμετρα καυχησόμεθα, ἀλλὰ
κατὰ τὸ μέτρον τοῦ κανόνος οὗ ἐμέρισεν ἡμῖν ὁ θεὸς
14 μέτρου, ἐφικέσθαι ἄχρι καὶ ὑμῶν·—⌜οὐ γὰρ ὡς μὴ ἐφικνού- ὡς γὰρ μὴ . . . . .
μενοι εἰς ὑμᾶς ὑπερεκτείνομεν ἑαυτούς,⌝ ἄχρι γὰρ καὶ ὑμῶν . . . . ἑαυτούς;
15 ἐφθάσαμεν ἐν τῷ εὐαγγελίῳ τοῦ χριστοῦ·—οὐκ εἰς τὰ
ἄμετρα καυχώμενοι ἐν ἀλλοτρίοις κόποις, ἐλπίδα δὲ ἔχοντες
αὐξανομένης τῆς πίστεως ὑμῶν ἐν ὑμῖν μεγαλυνθῆναι κατὰ
16 τὸν κανόνα ἡμῶν εἰς περισσείαν, εἰς τὰ ὑπερέκεινα ὑμῶν
εὐαγγελίσασθαι, οὐκ ἐν ἀλλοτρίῳ κανόνι εἰς τὰ ἕτοιμα
17 καυχήσασθαι. Ὁ δὲ καυχώμενος ἐν Κυρίῳ καυχάσθω·
18 οὐ γὰρ ὁ ἑαυτὸν συνιστάνων, ἐκεῖνός ἐστιν δόκιμος, ἀλλὰ
ὃν ὁ κύριος συνίστησιν.

1 Ὄφελον ἀνείχεσθέ μου μικρόν τι ἀφροσύνης· ἀλλὰ καὶ
2 ἀνέχεσθέ μου. ζηλῶ γὰρ ὑμᾶς θεοῦ ζήλῳ, ἡρμοσάμην
γὰρ ὑμᾶς ἑνὶ ἀνδρὶ παρθένον ἁγνὴν παραστῆσαι τῷ χριστῷ·
3 φοβοῦμαι δὲ μή πως, ὡς ὁ ὄφις ἐξηπάτησεν Εὕαν ἐν τῇ
πανουργίᾳ αὐτοῦ, φθαρῇ τὰ νοήματα ὑμῶν ἀπὸ τῆς ἁπλό-
4 τητος [καὶ τῆς ἁγνότητος] τῆς εἰς ⌜τὸν χριστόν⌝. εἰ μὲν Χριστόν
γὰρ ὁ ἐρχόμενος ἄλλον Ἰησοῦν κηρύσσει ὃν οὐκ ἐκη-
ρύξαμεν, ἢ πνεῦμα ἕτερον λαμβάνετε ὃ οὐκ ἐλάβετε, ἢ
εὐαγγέλιον ἕτερον ὃ οὐκ ἐδέξασθε, καλῶς ⌜ἀνέχεσθε⌝. ἀνείχεσθε
5 λογίζομαι γὰρ μηδὲν ὑστερηκέναι τῶν ὑπερλίαν ἀποστό-
6 λων· εἰ δὲ καὶ ἰδιώτης τῷ λόγῳ, ἀλλ' οὐ τῇ γνώσει, ἀλλ' ἐν

παντὶ φανερώσαντες ἐν πᾶσιν εἰς ὑμᾶς. Ἢ 7
ἁμαρτίαν ἐποίησα ἐμαυτὸν ταπεινῶν ἵνα ὑμεῖς ὑψωθῆτε,
ὅτι δωρεὰν τὸ τοῦ θεοῦ εὐαγγέλιον εὐηγγελισάμην ὑμῖν;
ἄλλας ἐκκλησίας ἐσύλησα λαβὼν ὀψώνιον πρὸς τὴν ὑμῶν 8
διακονίαν, καὶ παρὼν πρὸς ὑμᾶς καὶ ὑστερηθεὶς οὐ κατε-
νάρκησα οὐθενός· τὸ γὰρ ὑστέρημά μου προσανεπλήρω- 9
σαν οἱ ἀδελφοὶ ἐλθόντες ἀπὸ Μακεδονίας· καὶ ἐν παντὶ
ἀβαρῆ ἐμαυτὸν ὑμῖν ἐτήρησα καὶ τηρήσω. ἔστιν ἀλή-
θεια Χριστοῦ ἐν ἐμοὶ ὅτι ἡ καύχησις αὕτη οὐ φραγήσεται
εἰς ἐμὲ ἐν τοῖς κλίμασι τῆς Ἀχαίας. διὰ τί; ὅτι οὐκ ἀγαπῶ 11
ὑμᾶς; ὁ θεὸς οἶδεν. Ὃ δὲ ποιῶ καὶ ποιήσω, 12
ἵνα ἐκκόψω τὴν ἀφορμὴν τῶν θελόντων ἀφορμήν, ἵνα ἐν ᾧ
καυχῶνται εὑρεθῶσιν καθὼς καὶ ἡμεῖς. οἱ γὰρ τοιοῦτοι 13
ψευδαπόστολοι, ἐργάται δόλιοι, μετασχηματιζόμενοι εἰς
ἀποστόλους Χριστοῦ· καὶ οὐ θαῦμα, αὐτὸς γὰρ ὁ Σατανᾶς 14
μετασχηματίζεται εἰς ἄγγελον φωτός· οὐ μέγα οὖν εἰ καὶ 15
οἱ διάκονοι αὐτοῦ μετασχηματίζονται ὡς διάκονοι δικαιο-
σύνης, ὧν τὸ τέλος ἔσται κατὰ τὰ ἔργα αὐτῶν.

Πάλιν λέγω, μή τίς με δόξῃ ἄφρονα εἶναι·—εἰ δὲ μήγε, 16
κἂν ὡς ἄφρονα δέξασθέ με, ἵνα κἀγὼ μικρόν τι καυχή-
σωμαι· ὃ λαλῶ οὐ κατὰ κύριον λαλῶ, ἀλλ' ὡς ἐν ἀφρο- 17
σύνῃ, ἐν ταύτῃ τῇ ὑποστάσει τῆς καυχήσεως. ἐπεὶ πολλοὶ 18
καυχῶνται κατὰ [τὴν] σάρκα, κἀγὼ καυχήσομαι. ἡδέως 19
γὰρ ἀνέχεσθε τῶν ἀφρόνων φρόνιμοι ὄντες· ἀνέχεσθε γὰρ 20
εἴ τις ὑμᾶς καταδουλοῖ, εἴ τις κατεσθίει, εἴ τις λαμβάνει,
εἴ τις ἐπαίρεται, εἴ τις εἰς πρόσωπον ὑμᾶς δέρει. κατὰ 21
ἀτιμίαν λέγω, ὡς ὅτι ἡμεῖς ἠσθενήκαμεν· ἐν ᾧ δ' ἄν τις
τολμᾷ, ἐν ἀφροσύνῃ λέγω, τολμῶ κἀγώ. Ἑβραῖοί εἰσιν; 22
κἀγώ. Ἰσραηλεῖταί εἰσιν; κἀγώ. σπέρμα Ἀβραάμ εἰσιν;
κἀγώ. διάκονοι Χριστοῦ εἰσίν; παραφρονῶν λαλῶ, ὑπὲρ 23
ἐγώ· ἐν κόποις περισσοτέρως, ἐν φυλακαῖς περισσοτέρως,
ἐν πληγαῖς ὑπερβαλλόντως, ἐν θανάτοις πολλάκις· ὑπὸ 24
Ἰουδαίων πεντάκις τεσσεράκοντα παρὰ μίαν ἔλαβον, τρὶς 25

every thing we have made *it* manifest among
7 all men to you-ward. Or did I commit a sin
in abasing myself that ye might be exalted,
because I preached to you the gospel of God for
8 nought? I robbed other churches, taking wages
9 *of them* that I might minister unto you; and when
I was present with you and was in want, I was not
a burden on any man; for the brethren, when they
came from Macedonia, supplied the measure of my
want; and in every thing I kept myself from being
10 burdensome unto you, and *so* will I keep *myself*. As
the truth of Christ is in me, no man shall stop me of
11 this glorying in the regions of Achaia. Wherefore?
12 because I love you not? God knoweth. But what
I do, that I will do, that I may cut off [1]occasion from
them which desire an occasion; that wherein they
13 glory, they may be found even as we. For such men
are false apostles, deceitful workers, fashioning them-
14 selves into apostles of Christ. And no marvel; for
even Satan fashioneth himself into an angel of light.
15 It is no great thing therefore if his ministers also
fashion themselves as ministers of righteousness;
whose end shall be according to their works.
16 I say again, Let no man think me foolish; but if
ye do, yet as foolish receive me, that I also may
17 glory a little. That which I speak, I speak not after
the Lord, but as in foolishness, in this confidence of
18 glorying. Seeing that many glory after the flesh, I
19 will glory also. For ye bear with the foolish gladly,
20 being wise *yourselves*. For ye bear with a man, if
he bringeth you into bondage, if he devoureth you, if
he taketh you *captive*, if he exalteth himself, if he
21 smiteth you on the face. I speak by way of disparage-
ment, as though we had been weak. Yet whereinso-
ever any is bold (I speak in foolishness), I am bold
22 also. Are they Hebrews? so am I. Are they Is-
raelites? so am I. Are they the seed of Abraham?
23 so am I. Are they ministers of Christ? (I speak as
one beside himself) I more; in labours more abun-
dantly, in prisons more abundantly, in stripes above
24 measure, in deaths oft. Of the Jews five times re-
25 ceived I forty *stripes* save one. Thrice

[1] Gr. *the occasion of them.*

was I beaten with rods, once was I stoned, thrice I suffered
shipwreck, a night and a day have I been in the deep; *in* 26
journeyings often, *in* perils of rivers, *in* perils of robbers, *in*
perils from *my* [1]countrymen, *in* perils from the Gentiles, *in*
perils in the city, *in* perils in the wilderness, *in* perils in the
sea, *in* perils among false brethren; *in* labour and travail, 27
in watchings often, in hunger and thirst, in fastings often,
in cold and nakedness. [2]Beside those things that are with- 28
out, there is that which presseth upon me daily, anxiety for
all the churches. Who is weak, and I am not weak? who 29
is made to stumble, and I burn not? If I must needs glory, 30
I will glory of the things that concern my weakness. The 31
God and Father of the Lord Jesus, he who is blessed [3]for ev-
ermore, knoweth that I lie not. In Damascus the governor 32
under Aretas the king guarded the city of the Damascenes,
in order to take me: and through a window was I let down 33
in a basket by the wall, and escaped his hands.

[4]I must needs glory, though it is not expedient; but I **12**
will come to visions and revelations of the Lord. I know a 2
man in Christ, fourteen years ago (whether in the body, I
know not; or whether out of the body, I know not; God
knoweth), such a one caught up even to the third heaven.
And I know such a man (whether in the body, or apart from 3
the body, I know not; God knoweth), how that he was 4
caught up into Paradise, and heard unspeakable words,
which it is not lawful for a man to utter. On behalf of 5
such a one will I glory: but on mine own behalf I will not
glory, save in *my* weaknesses. For if I should desire to 6
glory, I shall not be foolish; for I shall speak the truth: but
I forbear, lest any man should account of me above that
which he seeth me *to be*, or heareth from me. And by rea- 7
son of the exceeding greatness of the revelations—where-
fore*, that I should not be exalted overmuch, there was
given to me a [5]thorn in the flesh, a messenger of Satan to
buffet me, that I should not be exalted overmuch. Con- 8
cerning this thing I besought the Lord thrice, that it might
depart from me. And he hath said unto me, My grace is 9
sufficient for thee: for *my* power is made perfect in weakness.

1 Gr. *race.*

2 Or, *Beside the things which I omit* Or, *Beside the things that come out of course*

3 Gr. *unto the ages.*

4 Some ancient authorities read *Now to glory is not expedient, but I will come &c.*

5 Or, *stake*

* Strike out "—wherefore" and add marg. Some ancient authorities read —*wherefore.—Am. Com.*

ἐραβδίσθην, ἅπαξ ἐλιθάσθην, τρὶς ἐναυάγησα, νυχθήμερον
26 ἐν τῷ βυθῷ πεποίηκα· ὁδοιπορίαις πολλάκις, κινδύνοις
ποταμῶν, κινδύνοις λῃστῶν, κινδύνοις ἐκ γένους, κινδύνοις
ἐξ ἐθνῶν, κινδύνοις ἐν πόλει, κινδύνοις ἐν ἐρημίᾳ, κινδύνοις
27 ἐν θαλάσσῃ, κινδύνοις ἐν ψευδαδέλφοις, κόπῳ καὶ μόχθῳ, ἐν
ἀγρυπνίαις πολλάκις, ἐν λιμῷ καὶ δίψει, ἐν νηστείαις πολ-
28 λάκις, ἐν ψύχει καὶ γυμνότητι· χωρὶς τῶν παρεκτὸς ἡ
ἐπίστασίς μοι ἡ καθ' ἡμέραν, ἡ μέριμνα πασῶν τῶν ἐκκλη-
29 σιῶν. τίς ἀσθενεῖ, καὶ οὐκ ἀσθενῶ; τίς σκανδαλίζεται,
30 καὶ οὐκ ἐγὼ πυροῦμαι; εἰ καυχᾶσθαι δεῖ, τὰ τῆς ἀσθε-
31 νείας [μου] καυχήσομαι. ὁ θεὸς καὶ πατὴρ τοῦ κυρίου
Ἰησοῦ οἶδεν, ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας, ὅτι οὐ ψεύ-
32 δομαι. ἐν Δαμασκῷ ὁ ἐθνάρχης Ἀρέτα τοῦ βασιλέως
33 ἐφρούρει τὴν πόλιν Δαμασκηνῶν πιάσαι με, καὶ διὰ
θυρίδος ἐν σαργάνῃ ἐχαλάσθην διὰ τοῦ τείχους καὶ ἐξέ-
1 φυγον τὰς χεῖρας αὐτοῦ. Καυχᾶσθαι ⌜δεῖ· οὐ⌝ δὲ οὐ
συμφέρον μέν, ἐλεύσομαι δὲ εἰς ὀπτασίας καὶ ἀποκαλύψεις
2 Κυρίου. οἶδα ἄνθρωπον ἐν Χριστῷ πρὸ ἐτῶν δεκατεσσά-
ρων,—εἴτε ἐν σώματι οὐκ οἶδα, εἴτε ἐκτὸς τοῦ σώματος
οὐκ οἶδα, ὁ θεὸς οἶδεν,—ἁρπαγέντα τὸν τοιοῦτον ἕως τρίτου
3 οὐρανοῦ. καὶ οἶδα τὸν τοιοῦτον ἄνθρωπον,—εἴτε ἐν σώματι
4 εἴτε χωρὶς τοῦ σώματος [οὐκ οἶδα,] ὁ θεὸς οἶδεν,—ὅτι
ἡρπάγη εἰς τὸν παράδεισον καὶ ἤκουσεν ἄρρητα ῥήματα ἃ
5 οὐκ ἐξὸν ἀνθρώπῳ λαλῆσαι. ὑπὲρ τοῦ τοιούτου καυχή-
σομαι, ὑπὲρ δὲ ἐμαυτοῦ οὐ καυχήσομαι εἰ μὴ ἐν ταῖς ἀσθε-
6 νείαις. ἐὰν γὰρ θελήσω καυχήσασθαι, οὐκ ἔσομαι ἄφρων,
ἀλήθειαν γὰρ ἐρῶ· φείδομαι δέ, μή τις εἰς ἐμὲ λογίσηται
7 ὑπὲρ ὃ βλέπει με ἢ ἀκούει ἐξ ⌜ἐμοῦ, καὶ τῇ ὑπερβολῇ τῶν Ap.†
ἀποκαλύψεων. διὸ ἵνα μὴ ὑπεραίρωμαι, ἐδόθη μοι σκόλοψ
τῇ σαρκί, ἄγγελος Σατανᾶ, ἵνα με κολαφίζῃ, ἵνα μὴ
8 ὑπεραίρωμαι.⌝ ὑπὲρ τούτου τρὶς τὸν κύριον παρεκάλεσα
9 ἵνα ἀποστῇ ἀπ' ἐμοῦ· καὶ εἴρηκέν μοι Ἀρκεῖ σοι ἡ χάρις
μου· ἡ γὰρ δύναμις ἐν ἀσθενείᾳ τελεῖται. Ἥ-

διστα οὖν μᾶλλον καυχήσομαι ἐν ταῖς ἀσθενείαις, ἵνα
ἐπισκηνώσῃ ἐπ' ἐμὲ ἡ δύναμις τοῦ χριστοῦ. διὸ εὐδοκῶ 10
διωγμοῖς, ἐν
ἐν ἀσθενείαις, ἐν ὕβρεσιν, ἐν ἀνάγκαις, ἐν ⌜διωγμοῖς καὶ⌝
στενοχωρίαις, ὑπὲρ Χριστοῦ· ὅταν γὰρ ἀσθενῶ, τότε
δυνατός εἰμι.

Γέγονα ἄφρων· ὑμεῖς με ἠναγκάσατε· ἐγὼ γὰρ ὤφειλον 11
γάρ τι
ὑφ' ὑμῶν συνίστασθαι. οὐδὲν ⌜γὰρ⌝ ὑστέρησα τῶν ὑπερ-
λίαν ἀποστόλων, εἰ καὶ οὐδέν εἰμι· τὰ μὲν σημεῖα τοῦ 12
ἀποστόλου κατειργάσθη ἐν ὑμῖν ἐν πάσῃ ὑπομονῇ, ση-
μείοις [τε] καὶ τέρασιν καὶ δυνάμεσιν. τί γάρ ἐστιν ὃ 13
ἡσσώθητε ὑπὲρ τὰς λοιπὰς ἐκκλησίας, εἰ μὴ ὅτι αὐτὸς
ἐγὼ οὐ κατενάρκησα ὑμῶν; χαρίσασθέ μοι τὴν ἀδικίαν
ταύτην. Ἰδοὺ τρίτον τοῦτο ἑτοίμως ἔχω ἐλθεῖν 14
πρὸς ὑμᾶς, καὶ οὐ καταναρκήσω· οὐ γὰρ ζητῶ τὰ ὑμῶν
ἀλλὰ ὑμᾶς, οὐ γὰρ ὀφείλει τὰ τέκνα τοῖς γονεῦσιν θησαυ-
ρίζειν, ἀλλὰ οἱ γονεῖς τοῖς τέκνοις. ἐγὼ δὲ ἥδιστα δαπα- 15
ὑμῶν, εἰ περισσοτέρως ὑμᾶς ἀγαπῶν ἧσσον ἀγαπῶμαι.
νήσω καὶ ἐκδαπανηθήσομαι ὑπὲρ τῶν ψυχῶν ⌜ὑμῶν. εἰ
περισσοτέρως ὑμᾶς ἀγαπῶ, ἧσσον ἀγαπῶμαι;⌝ Ἔστω 16
δέ, ἐγὼ οὐ κατεβάρησα ὑμᾶς· ἀλλὰ ὑπάρχων πανοῦργος
δόλῳ ὑμᾶς ἔλαβον. μή τινα ὧν ἀπέσταλκα πρὸς ὑμᾶς, 17
δι' αὐτοῦ ἐπλεονέκτησα ὑμᾶς; παρεκάλεσα Τίτον καὶ συνα- 18
πέστειλα τὸν ἀδελφόν· μήτι ἐπλεονέκτησεν ὑμᾶς Τίτος;
οὐ τῷ αὐτῷ πνεύματι περιεπατήσαμεν; οὐ τοῖς αὐτοῖς
ἴχνεσιν; Πάλαι δοκεῖτε ὅτι ὑμῖν ἀπολογού- 19
μεθα; κατέναντι θεοῦ ἐν Χριστῷ λαλοῦμεν. τὰ δὲ πάντα,
ἀγαπητοί, ὑπὲρ τῆς ὑμῶν οἰκοδομῆς, φοβοῦμαι γὰρ μή 20
πως ἐλθὼν οὐχ οἵους θέλω εὕρω ὑμᾶς, κἀγὼ εὑρεθῶ ὑμῖν
οἷον οὐ θέλετε, μή πως ἔρις, ζῆλος, θυμοί, ἐριθίαι, κατα-
λαλιαί, ψιθυρισμοί, φυσιώσεις, ἀκαταστασίαι· μὴ πάλιν 21
ἐλθόντος μου ταπεινώσῃ με ὁ θεός μου πρὸς ὑμᾶς, καὶ
πενθήσω πολλοὺς τῶν προημαρτηκότων καὶ μὴ μετα-
νοησάντων ἐπὶ τῇ ἀκαθαρσίᾳ καὶ πορνείᾳ καὶ ἀσελγείᾳ ᾗ
ἔπραξαν. Τρίτον τοῦτο ἔρχομαι πρὸς ὑμᾶς· 1

Most gladly therefore will I rather glory in my 1 Or, *cover me* Gr.
weaknesses, that the strength of Christ may [1]rest *spread a taber-*
10 upon me. Wherefore I take pleasure in weakness- *nacle over me.*
es, in injuries, in necessities, in persecutions, in dis-
tresses, for Christ's sake: for when I am weak, then
am I strong.
11 I am become foolish: ye compelled me; for I
ought to have been commended of you: for in
nothing was I behind [2]the very chiefest apostles, 2 Or, *those preemi-*
12 though I am nothing. Truly the signs of an apos- *nent apostles*
tle were wrought among you in all patience, by
13 signs and wonders and [3]mighty works. For what 3 Gr. *powers.*
is there wherein ye were made inferior to the rest
of the churches, except *it be* that I myself was not
a burden to you? forgive me this wrong.
14 Behold, this is the third time I am ready to come
to you; and I will not be a burden to you: for I seek
not yours, but you: for the children ought not to lay
up for the parents, but the parents for the children.
15 And I will most gladly spend and be [4]spent for your 4 Gr. *spent out.*
souls. If I love you more abundantly, am I loved
16 the less? But be it so, I did not myself burden you;
17 but, being crafty, I caught you with guile. Did I
take advantage of you by any one of them whom I
18 have sent unto you? I exhorted Titus, and I sent
the brother with him. Did Titus take any advantage
of you? walked we not by the same Spirit? *walked*
we not in the same steps?
19 [5]Ye think all this time that we are excusing our- 5 Or, *Think ye . . .*
selves unto you. In the sight of God speak we in *you?*
Christ. But all things, beloved, *are* for your edify-
20 ing. For I fear, lest by any means, when I come,
I should find you not such as I would, and should
myself be found of you such as ye would not; lest
by any means *there should be* strife, jealousy, wraths,
factions, backbitings, whisperings, swellings, [6]tu- 6 Or, *disorders*
21 mults; lest, when I come again, my God should
humble me before you, and I should mourn for
many of them that have sinned heretofore, and re-
pented not of the uncleanness and fornication and
lasciviousness which they committed.
13 This is the third time I am coming to you.

At the mouth of two witnesses or three shall every
word be established. I have said [1]beforehand, and I 2
do say [1]beforehand,[2]as when I was present the second
time, so now, being absent, to them that have sinned
heretofore, and to all the rest, that, if I come again, I
will not spare; seeing that ye seek a proof of Christ 3
that speaketh in me; who to you-ward is not weak,
but is powerful in you: for he was crucified through 4
weakness, yet he liveth through the power of God.
For we also are weak [3]in him, but we shall live with
him through the power of God toward you. Try 5
your own selves, whether ye be in the faith; prove
your own selves. Or know ye not as to your own
selves, that Jesus Christ is in you? unless indeed ye
be reprobate. But I hope that ye shall know that we 6
are not reprobate. Now we pray to God that ye do 7
no evil; not that we may appear approved, but that
ye may do that which is honourable, [4]though we be
as reprobate. For we can do nothing against the 8
truth, but for the truth. For we rejoice, when we are 9
weak, and ye are strong: this we also pray for, even
your perfecting. For this cause I write these things 10
while absent, that I may not when present deal sharp-
ly, according to the authority which the Lord gave
me for building up, and not for casting down.
Finally, brethren, [5]farewell. Be perfected; be 11
comforted; be of the same mind; live in peace: and
the God of love and peace shall be with you.
Salute one another with a holy kiss. 12
All the saints salute you. 13
The grace of the Lord Jesus Christ, and the love 14
of God, and the communion of the Holy Ghost, be
with you all.

1 Or, *plainly*

2 Or, *as if I were present the second time, even though I am now absent*

3 Many ancient authorities read *with*.

4 Gr. *and that*.

5 Or, *rejoice: be perfected*

ἐπὶ στόματος δύο μαρτύρων καὶ τριῶν σταθήσεται
2 πᾶν ῥῆμα. προείρηκα καὶ προλέγω ὡς παρὼν τὸ δεύτερον
καὶ ἀπὼν νῦν τοῖς προημαρτηκόσιν καὶ τοῖς λοιποῖς πᾶσιν,
3 ὅτι ἐὰν ἔλθω εἰς τὸ πάλιν οὐ φείσομαι, ἐπεὶ δοκιμὴν
ζητεῖτε τοῦ ἐν ἐμοὶ λαλοῦντος χριστοῦ· ὃς εἰς ὑμᾶς
4 οὐκ ἀσθενεῖ ἀλλὰ δυνατεῖ ἐν ὑμῖν, καὶ γὰρ ἐσταυρώθη ἐξ
ἀσθενείας, ἀλλὰ ζῇ ἐκ δυνάμεως θεοῦ. καὶ γὰρ ἡμεῖς
ἀσθενοῦμεν ⸀ἐν⸀ αὐτῷ, ἀλλὰ ζήσομεν σὺν αὐτῷ ἐκ δυνάμεως σὺν
5 θεοῦ [εἰς ὑμᾶς]. Ἑαυτοὺς πειράζετε εἰ ἐστὲ ἐν τῇ πίστει,
ἑαυτοὺς δοκιμάζετε· ἢ οὐκ ἐπιγινώσκετε ἑαυτοὺς ὅτι ⸀Ἰη- Χριστὸς Ἰησοῦς
6 σοῦς Χριστὸς⸀ ἐν ὑμῖν; εἰ μήτι ἀδόκιμοί ἐστε. ἐλπίζω δὲ
7 ὅτι γνώσεσθε ὅτι ἡμεῖς οὐκ ἐσμὲν ἀδόκιμοι. εὐχόμεθα δὲ
πρὸς τὸν θεὸν μὴ ποιῆσαι ὑμᾶς κακὸν μηδέν, οὐχ ἵνα ἡμεῖς
δόκιμοι φανῶμεν, ἀλλ' ἵνα ὑμεῖς τὸ καλὸν ποιῆτε, ἡμεῖς δὲ
8 ὡς ἀδόκιμοι ὦμεν. οὐ γὰρ δυνάμεθά τι κατὰ τῆς ἀλη-
9 θείας, ἀλλὰ ὑπὲρ τῆς ἀληθείας. χαίρομεν γὰρ ὅταν ἡμεῖς
ἀσθενῶμεν, ὑμεῖς δὲ δυνατοὶ ἦτε· τοῦτο καὶ εὐχόμεθα, τὴν
10 ὑμῶν κατάρτισιν. Διὰ τοῦτο ταῦτα ἀπὼν γράφω, ἵνα
παρὼν μὴ ἀποτόμως χρήσωμαι κατὰ τὴν ἐξουσίαν ἣν ὁ
κύριος ἔδωκέν μοι, εἰς οἰκοδομὴν καὶ οὐκ εἰς καθαίρεσιν.
11 Λοιπόν, ἀδελφοί, χαίρετε, καταρτίζεσθε, παρακαλεῖσθε,
τὸ αὐτὸ φρονεῖτε, εἰρηνεύετε, καὶ ὁ θεὸς τῆς ἀγάπης καὶ
12 εἰρήνης ἔσται μεθ' ὑμῶν. Ἀσπάσασθε ἀλλήλους ἐν ἁγίῳ
φιλήματι. Ἀσπάζονται ὑμᾶς οἱ ἅγιοι πάντες.
13 Ἡ χάρις τοῦ κυρίου Ἰησοῦ [Χριστοῦ] καὶ ἡ ἀγάπη
τοῦ θεοῦ καὶ ἡ κοινωνία τοῦ ἁγίου πνεύματος μετὰ πάντων
ὑμῶν.

ΠΡΟΣ ΓΑΛΑΤΑΣ

ΠΑΥΛΟΣ ἀπόστολος, οὐκ ἀπ' ἀνθρώπων οὐδὲ δι' ἀν- 1
θρώπου ἀλλὰ διὰ Ἰησοῦ Χριστοῦ καὶ θεοῦ πατρὸς τοῦ
ἐγείραντος αὐτὸν ἐκ νεκρῶν, καὶ οἱ σὺν ἐμοὶ πάντες 2
ἀδελφοί, ταῖς ἐκκλησίαις τῆς Γαλατίας· χάρις ὑμῖν καὶ 3
καὶ κυρίου [ἡμῶν] εἰρήνη ἀπὸ θεοῦ πατρὸς ⌜ἡμῶν καὶ κυρίου⌝ Ἰησοῦ Χριστοῦ,
περὶ τοῦ δόντος ἑαυτὸν ⌜ὑπὲρ⌝ τῶν ἁμαρτιῶν ἡμῶν ὅπως ἐξέ- 4
ληται ἡμᾶς ἐκ τοῦ αἰῶνος τοῦ ἐνεστῶτος πονηροῦ κατὰ τὸ
θέλημα τοῦ θεοῦ καὶ πατρὸς ἡμῶν, ᾧ ἡ δόξα εἰς τοὺς 5
αἰῶνας τῶν αἰώνων· ἀμήν.

Θαυμάζω ὅτι οὕτως ταχέως μετατίθεσθε ἀπὸ τοῦ καλέ- 6
σαντος ὑμᾶς ἐν χάριτι Χριστοῦ εἰς ἕτερον εὐαγγέλιον, ὃ 7
οὐκ ἔστιν ἄλλο· εἰ μή τινές εἰσιν οἱ ταράσσοντες ὑμᾶς καὶ
θέλοντες μεταστρέψαι τὸ εὐαγγέλιον τοῦ χριστοῦ. ἀλλὰ 8
καὶ ἐὰν ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ εὐαγγελίσηται [ὑμῖν]
παρ' ὃ εὐηγγελισάμεθα ὑμῖν, ἀνάθεμα ἔστω. ὡς προειρή- 9
καμεν, καὶ ἄρτι πάλιν λέγω, εἴ τις ὑμᾶς εὐαγγελίζεται
παρ' ὃ παρελάβετε, ἀνάθεμα ἔστω.

Ἄρτι γὰρ ἀνθρώπους πείθω ἢ τὸν θεόν; ἢ ζητῶ ἀνθρώ- 10
ποις ἀρέσκειν; εἰ ἔτι ἀνθρώποις ἤρεσκον, Χριστοῦ δοῦλος
δὲ οὐκ ἂν ἤμην. γνωρίζω ⌜γὰρ⌝ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον τὸ 11
εὐαγγελισθὲν ὑπ' ἐμοῦ ὅτι οὐκ ἔστιν κατὰ ἄνθρωπον· οὐδὲ 12
οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτό, ⌜οὔτε⌝ ἐδιδάχθην,
ἀλλὰ δι' ἀποκαλύψεως Ἰησοῦ Χριστοῦ. Ἠκού- 13
σατε γὰρ τὴν ἐμὴν ἀναστροφήν ποτε ἐν τῷ Ἰουδαϊσμῷ, ὅτι
καθ' ὑπερβολὴν ἐδίωκον τὴν ἐκκλησίαν τοῦ θεοῦ καὶ ἐπόρ-

THE EPISTLE OF PAUL

TO THE

GALATIANS.

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1 Paul, an apostle (not from men, neither through
[1]man, but through Jesus Christ, and God the Father,
2 who raised him from the dead), and all the brethren
which are with me, unto the churches of Galatia:
3 Grace to you and peace [2]from God the Father, and
4 our Lord Jesus Christ, who gave himself for our
sins, that he might deliver us out of this present evil
[3]world, according to the will of our God and Father:
5 to whom *be* the glory [4]for ever and ever. Amen.
6 I marvel that ye are so quickly removing from him
that called you in the grace of Christ unto a different
7 gospel; which is not another *gospel*: only* there are
some that trouble you, and would pervert the gospel
8 of Christ. But though we, or an angel from heaven,
should preach [5]unto you any gospel [6]other than that
which we preached unto you, let him be anathema.
9 As we have said before, so say I now again, If any
man preacheth unto you any gospel other than that
10 which ye received, let him be anathema. For am I
now persuading men, or God†? or am I seeking to
please† men? if I were still pleasing men, I should
not be a [7]servant of Christ.
11 For I make known to you, brethren, as touching the
gospel which was preached by me, that it is not after
12 man. For neither did I receive it from [1]man, nor was
I taught it, but *it came to me* through revelation of
13 Jesus Christ. For ye have heard of my manner of life
in time past in the Jews' religion, how that beyond
measure I persecuted the church of God, and made

1 Or, *a man*

2 Some ancient authorities read *from God our Father, and the Lord Jesus Christ.*

3 Or, *age*

4 Gr. *unto the ages of the ages.*

5 Some ancient authorities omit *unto you.*

6 Or, *contrary to that*

7 Gr. *bondservant.*

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* "which is not another *gospel*: only" etc. add the marg. Or, *which is nothing else save that* etc.—*Am. Com.*

† Read "For am I now seeking the favour of men or of God" and for "seeking to please" read "striving to please"—*Am. Com.*

havock of it: and I advanced in the Jews' religion 14
beyond many of mine own age [1]among my country-
men, being more exceedingly zealous for the tradi-
tions of my fathers. But when it was the good plea- 15
sure of God, who separated me, *even* from my moth-
er's womb, and called me through his grace, to re- 16
veal his Son in me, that I might preach him among
the Gentiles; immediately I conferred not with flesh
and blood: neither went I up to Jerusalem to them 17
which were apostles before me: but I went away into
Arabia; and again I returned unto Damascus.
Then after three years I went up to Jerusalem 18
to [2]visit Cephas, and tarried with him fifteen days.
But other of the apostles saw I none, [3]save James 19
the Lord's brother. Now touching the things which 20
I write unto you, behold, before God, I lie not. Then 21
I came into the regions of Syria and Cilicia. And 22
I was still unknown by face unto the churches of
Judæa which were in Christ: but they only heard 23
say, He that once persecuted us now preacheth the
faith of which he once made havock; and they glo- 24
rified God in me.
Then [4]after the space of fourteen years I went up **2**
again to Jerusalem with Barnabas, taking Titus also
with me. And I went up by revelation; and I laid 2
before them the gospel which I preach among the
Gentiles, but privately before them who [5]were of
repute, lest by any means I should be running, or
had run, in vain. But not even Titus who was 3
with me, being a Greek, was compelled to be cir-
cumcised: [6]and that because of the false brethren 4
privily brought in, who came in privily to spy out
our liberty which we have in Christ Jesus, that they
might bring us into bondage: to whom we gave 5
place in the way of subjection, no, not for an hour;
that the truth of the gospel might continue with you.
But from those who [5]were reputed to be somewhat 6
([7]whatsoever they were, it maketh no matter to me:
God accepteth not man's person)—they, I say, who
were of repute imparted nothing to me: but con- 7
trariwise, when they saw that I had been intrusted
with the gospel of the uncircumcision, even as Peter
with *the gospel* of the circumcision (for he that 8

1 Gr. *in my race.*
2 Or, *become acquainted with*
3 Or, *but only*
4 Or, *in the course of* *
5 Or, *are*
6 Or, *but it was because of*
7 Or, *what they once were*

* Strike out marg. [4] ("*in the course of*")—*Am. Com.*

14 θουν αὐτήν, καὶ προέκοπτον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολ-
λοὺς συνηλικιώτας ἐν τῷ γένει μου, περισσοτέρως ζηλωτὴς
15 ὑπάρχων τῶν πατρικῶν μου παραδόσεων. Ὅτε δὲ εὐδόκησεν
[ὁ θεὸς] ὁ ἀφορίσας με ἘΚ ΚΟΙΛΊΑϹ ΜΗΤΡΌϹ ΜΟΥ καὶ ΚΑΛΈϹΑϹ
16 διὰ τῆς χάριτος αὐτοῦ ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοὶ
ἵνα εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν, εὐθέως οὐ προσ-
17 ανεθέμην σαρκὶ καὶ αἵματι, οὐδὲ ἀνῆλθον εἰς Ἱεροσόλυμα
πρὸς τοὺς πρὸ ἐμοῦ ἀποστόλους, ἀλλὰ ἀπῆλθον εἰς Ἀρα-
18 βίαν, καὶ πάλιν ὑπέστρεψα εἰς Δαμασκόν. Ἔπειτα μετὰ
τρία ἔτη ἀνῆλθον εἰς Ἱεροσόλυμα ἱστορῆσαι Κηφᾶν, καὶ
19 ἐπέμεινα πρὸς αὐτὸν ἡμέρας δεκαπέντε· ἕτερον δὲ τῶν
ἀποστόλων οὐκ εἶδον, εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ
20 κυρίου. ἃ δὲ γράφω ὑμῖν, ἰδοὺ ἐνώπιον τοῦ θεοῦ ὅτι οὐ
21 ψεύδομαι. ἔπειτα ἦλθον εἰς τὰ κλίματα τῆς Συρίας καὶ
22 [τῆς] Κιλικίας. ἤμην δὲ ἀγνοούμενος τῷ προσώπῳ ταῖς
23 ἐκκλησίαις τῆς Ἰουδαίας ταῖς ἐν Χριστῷ, μόνον δὲ ἀκού-
οντες ἦσαν ὅτι Ὁ διώκων ἡμᾶς ποτὲ νῦν εὐαγγελίζεται
24 τὴν πίστιν ἥν ποτε ἐπόρθει, καὶ ἐδόξαζον ἐν ἐμοὶ τὸν
1 θεόν. Ἔπειτα διὰ δεκατεσσάρων ἐτῶν πάλιν ἀνέβην εἰς
Ἱεροσόλυμα μετὰ Βαρνάβα, συνπαραλαβὼν καὶ Τίτον·
2 ἀνέβην δὲ κατὰ ἀποκάλυψιν· καὶ ἀνεθέμην αὐτοῖς τὸ εὐαγ-
γέλιον ὃ κηρύσσω ἐν τοῖς ἔθνεσιν, κατ' ἰδίαν δὲ τοῖς
3 δοκοῦσιν, μή πως εἰς κενὸν τρέχω ἢ ἔδραμον. ἀλλ' οὐδὲ
4 Τίτος ὁ σὺν ἐμοί, Ἕλλην ὤν, ἠναγκάσθη περιτμηθῆναι· διὰ
δὲ τοὺς παρεισάκτους ψευδαδέλφους, οἵτινες παρεισῆλθον
κατασκοπῆσαι τὴν ἐλευθερίαν ἡμῶν ἣν ἔχομεν ἐν Χριστῷ
5 Ἰησοῦ, ἵνα ἡμᾶς καταδουλώσουσιν,—οἷς οὐδὲ πρὸς ὥραν Ap.
εἴξαμεν τῇ ὑποταγῇ, ἵνα ἡ ἀλήθεια τοῦ εὐαγγελίου δια-
6 μείνῃ πρὸς ὑμᾶς. ἀπὸ δὲ τῶν δοκούντων εἶναί τι—ὁποῖοί
ποτε ἦσαν οὐδέν μοι διαφέρει—πρόσωπον [ὁ] θεὸς ἀνθρώ-
που οὐ λαμβάνει—ἐμοὶ γὰρ οἱ δοκοῦντες οὐδὲν προσανέ-
7 θεντο, ἀλλὰ τοὐναντίον ἰδόντες ὅτι πεπίστευμαι τὸ εὐαγ-
8 γέλιον τῆς ἀκροβυστίας καθὼς Πέτρος τῆς περιτομῆς, ὁ

γὰρ ἐνεργήσας Πέτρῳ εἰς ἀποστολὴν τῆς περιτομῆς ἐνήρ-
γησεν καὶ ἐμοὶ εἰς τὰ ἔθνη, καὶ γνόντες τὴν χάριν τὴν 9
δοθεῖσάν μοι, Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάνης, οἱ δο-
κοῦντες στύλοι εἶναι, δεξιὰς ἔδωκαν ἐμοὶ καὶ Βαρνάβᾳ
κοινωνίας, ἵνα ἡμεῖς εἰς τὰ ἔθνη, αὐτοὶ δὲ εἰς τὴν περι-
τομήν· μόνον τῶν πτωχῶν ἵνα μνημονεύωμεν, ὃ καὶ ἐσπού- 10
δασα αὐτὸ τοῦτο ποιῆσαι. Ὅτε δὲ ἦλθεν Κηφᾶς εἰς 11
Ἀντιόχειαν, κατὰ πρόσωπον αὐτῷ ἀντέστην, ὅτι κατε-
γνωσμένος ἦν· πρὸ τοῦ γὰρ ἐλθεῖν τινὰς ἀπὸ Ἰακώβου 12
Ap. μετὰ τῶν ἐθνῶν συνήσθιεν· ὅτε δὲ ἦλθον, ὑπέστελλεν καὶ
ἀφώριζεν ἑαυτόν, φοβούμενος τοὺς ἐκ περιτομῆς. καὶ 13
συνυπεκρίθησαν αὐτῷ [καὶ] οἱ λοιποὶ Ἰουδαῖοι, ὥστε καὶ
Βαρνάβας συναπήχθη αὐτῶν τῇ ὑποκρίσει. ἀλλ' ὅτε εἶδον 14
ὅτι οὐκ ὀρθοποδοῦσιν πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου,
εἶπον τῷ Κηφᾷ ἔμπροσθεν πάντων Εἰ σὺ Ἰουδαῖος ὑπάρ-
MSS. οὐχ χων ἐθνικῶς καὶ ⌜οὐκ⌝ Ἰουδαϊκῶς ζῇς, πῶς τὰ ἔθνη ἀναγ-
κάζεις Ἰουδαΐζειν; Ἡμεῖς φύσει Ἰουδαῖοι καὶ 15
οὐκ ἐξ ἐθνῶν ἁμαρτωλοί, εἰδότες δὲ ὅτι οὐ δικαιοῦται ἄν- 16
θρωπος ἐξ ἔργων νόμου ἐὰν μὴ διὰ πίστεως Χριστοῦ
Ἰησοῦν Χριστὸν Ἰησοῦ, καὶ ἡμεῖς εἰς ⌜Χριστὸν Ἰησοῦν⌝ ἐπιστεύσαμεν, ἵνα
δικαιωθῶμεν ἐκ πίστεως Χριστοῦ καὶ οὐκ ἐξ ἔργων νόμου,
ὅτι ἐξ ἔργων νόμου ΟΥ ΔΙΚΑΙΩΘΗΣΕΤΑΙ ΠΑΣΑ ΣΑΡΞ. εἰ δὲ 17
ζητοῦντες δικαιωθῆναι ἐν Χριστῷ εὑρέθημεν καὶ αὐτοὶ
ἁμαρτωλοί, ἆρα Χριστὸς ἁμαρτίας διάκονος; μὴ γένοιτο·
εἰ γὰρ ἃ κατέλυσα ταῦτα πάλιν οἰκοδομῶ, παραβάτην 18
ἐμαυτὸν συνιστάνω. ἐγὼ γὰρ διὰ νόμου νόμῳ ἀπέθανον 19
ἵνα θεῷ ζήσω· Χριστῷ συνεσταύρωμαι· ζῶ δὲ οὐκέτι ἐγώ, 20
ζῇ δὲ ἐν ἐμοὶ Χριστός· ὃ δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει ζῶ
Ap. τῇ τοῦ υἱοῦ τοῦ θεοῦ τοῦ ἀγαπήσαντός με καὶ παραδόντος
ἑαυτὸν ὑπὲρ ἐμοῦ. Οὐκ ἀθετῶ τὴν χάριν τοῦ θεοῦ· εἰ γὰρ 21
διὰ νόμου δικαιοσύνη, ἄρα Χριστὸς δωρεὰν ἀπέθανεν.

Ap. Ὦ ἀνόητοι Γαλάται, τίς ὑμᾶς ἐβάσκανεν, οἷς κατ' ὀ- 1
φθαλμοὺς Ἰησοῦς Χριστὸς προεγράφη ἐσταυρωμένος; τοῦτο 2

wrought for Peter unto the apostleship of the circumcision
9 wrought for me also unto the Gentiles); and when they per-
ceived the grace that was given unto me, James and Cephas
and John, they who [1]were reputed to be pillars, gave to me [1] Or, *are*
and Barnabas the right hands of fellowship, that we should
10 go unto the Gentiles, and they unto the circumcision; only
they would that we should remember the poor; which very
thing I was also zealous to do.
11 But when Cephas came to Antioch, I resisted him to the
12 face, because he stood condemned. For before that certain
came from James, he did eat with the Gentiles: but when
they came, he drew back and separated himself, fearing
13 them that were of the circumcision. And the rest of the
Jews dissembled likewise with him; insomuch that even
14 Barnabas was carried away with their dissimulation. But
when I saw that they walked not uprightly according to the
truth of the gospel, I said unto Cephas before *them* all, If
thou, being a Jew, livest as do the Gentiles, and not as do
the Jews, how compellest thou the Gentiles to live as do the
15 Jews? We being Jews by nature, and not sinners of the
16 Gentiles, yet knowing that a man is not justified by [2]the [2] Or, *works of law*
works of the law, [3]save* through faith in Jesus Christ, even [3] Or, *but only*
we believed on Christ Jesus, that we might be justified by
faith in Christ, and not by the works of the law: because
17 by the works of the law shall no flesh be justified. But if,
while we sought to be justified in Christ, we ourselves also
were found sinners, is Christ a minister of sin? God forbid.
18 For if I build up again those things which I destroyed, I
19 prove myself a transgressor. For I through [4]the law died [4] Or, *law*
20 unto [4]the law, that I might live unto God. I have been [5] Or, *and it is no longer I that live, but Christ &c.*
crucified with Christ; [5]yet I live; *and yet* no longer I†, but
Christ liveth in me: and that *life* which I now live in the
flesh I live in faith, *the faith* which is in the Son of God,
21 who loved me, and gave himself up for me. I do not make
void the grace of God: for if righteousness is through [4]the
law, then Christ died for nought.
3 O foolish Galatians, who did bewitch you, before whose
2 eyes Jesus Christ was openly set forth crucified? This

* For "save" read "but" and omit marg. [3]—*Am. Com.*

† For "yet I live; *and yet* no longer I" read "and it is no longer I that live" and omit marg. [5]—*Am. Com.*

only would I learn from you, Received ye the
Spirit by [1]the works of the law, or by the [2]hearing
of faith? Are ye so foolish? having begun in the 3
Spirit, [3]are ye now perfected in the flesh? Did ye 4
suffer so many things in vain? if it be indeed in
vain. He therefore that supplieth to you the Spir- 5
it, and worketh [4]miracles [5]among you, *doeth he it*
by [1]the works of the law, or by the [2]hearing of
faith? Even as Abraham believed God, and it was 6
reckoned unto him for righteousness. [6]Know there- 7
fore that they which be of faith, the same are sons
of Abraham. And the scripture, foreseeing that 8
God [7]would justify the [8]Gentiles by faith, preached
the gospel beforehand unto Abraham, *saying*, In
thee shall all the nations be blessed. So then they 9
which be of faith are blessed with the faithful Abra-
ham. For as many as are of [1]the works of the law 10
are under a curse: for it is written, Cursed is every
one which continueth not in all things that are
written in the book of the law, to do them. Now 11
that no man is justified [9]by the law in the sight of
God, is evident: for, The righteous shall live by
faith; and the law is not of faith; but, He that do- 12
eth them shall live in them. Christ redeemed us 13
from the curse of the law, having become a curse
for us: for it is written, Cursed is every one that
hangeth on a tree: that upon the Gentiles might 14
come the blessing of Abraham in Christ Jesus;
that we might receive the promise of the Spirit
through faith.

Brethren, I speak after the manner of men: 15
Though it be but a man's [10]covenant, yet when it
hath been confirmed, no one maketh it void, or
addeth thereto. Now to Abraham were the prom- 16
ises spoken, and to his seed. He saith not, And to
seeds, as of many; but as of one, And to thy seed,
which is Christ. Now this I say; A [10]covenant con- 17
firmed beforehand by God, the law, which came
four hundred and thirty years after, doth not dis-
annul, so as to make the promise of none effect.
For if the inheritance is of the law, it is no more 18
of promise: but God hath granted it to Abraham
by promise.

1 Or, *works of law*
2 Or, *message*
3 Or, *do ye now make an end in the flesh?*
4 Gr. *powers.*
5 Or, *in*
6 Or, *Ye perceive*
7 Gr. *justifieth.*
8 Gr. *nations.*
9 Gr. *in.*
10 Or, *testament*

μόνον θέλω μαθεῖν ἀφ' ὑμῶν, ἐξ ἔργων νόμου τὸ πνεῦμα
3 *ἐλάβετε ἢ ἐξ ἀκοῆς πίστεως; οὕτως ἀνόητοί ἐστε; ἐναρξά-*
4 *μενοι πνεύματι νῦν σαρκὶ ἐπιτελεῖσθε; τοσαῦτα ἐπάθετε*
5 *εἰκῇ; εἴ γε καὶ εἰκῇ. ὁ οὖν ἐπιχορηγῶν ὑμῖν τὸ πνεῦμα*
καὶ ἐνεργῶν δυνάμεις ἐν ὑμῖν ἐξ ἔργων νόμου ἢ ἐξ ἀκοῆς
6 *πίστεως; καθὼς Ἀβραὰμ* ἐπίστευσεν τῷ θεῷ, καὶ ἐλο-
γίσθη αὐτῷ εἰς δικαιοσύνην.
7 *Γινώσκετε ἄρα ὅτι οἱ ἐκ πίστεως, οὗτοι υἱοί εἰσιν*
8 *Ἀβραάμ. προϊδοῦσα δὲ ἡ γραφὴ ὅτι ἐκ πίστεως δικαιοῖ*
τὰ ἔθνη ὁ θεὸς προευηγγελίσατο τῷ Ἀβραὰμ ὅτι Ἐνευ-
9 λογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη. *ὥστε οἱ ἐκ πίστε-*
10 *ως εὐλογοῦνται σὺν τῷ πιστῷ Ἀβραάμ. Ὅσοι*
γὰρ ἐξ ἔργων νόμου εἰσὶν ὑπὸ κατάραν εἰσίν, γέγραπται γὰρ
ὅτι Ἐπικατάρατος πᾶς ὃς οὐκ ἐμμένει πᾶσιν τοῖς
γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ νόμου τοῦ ποιῆσαι
11 αὐτά. *ὅτι δὲ ἐν νόμῳ οὐδεὶς δικαιοῦται παρὰ τῷ θεῷ*
12 *δῆλον, ὅτι* Ὁ δίκαιος ἐκ πίστεως ζήσεται, *ὁ δὲ νό-*
μος οὐκ ἔστιν ἐκ πίστεως, ἀλλ' Ὁ ποιήσας αὐτὰ ζήσεται
13 ἐν αὐτοῖς. *Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρας*
τοῦ νόμου γενόμενος ὑπὲρ ἡμῶν κατάρα, ὅτι γέγραπται
14 Ἐπικατάρατος πᾶς ὁ κρεμάμενος ἐπὶ ξύλου, *ἵνα*
εἰς τὰ ἔθνη ἡ εὐλογία τοῦ Ἀβραὰμ γένηται ἐν ⌜*Ἰησοῦ* Χριστῷ Ἰησοῦ
Χριστῷ⌝, *ἵνα τὴν ἐπαγγελίαν τοῦ πνεύματος λάβωμεν*
15 *διὰ τῆς πίστεως. Ἀδελφοί, κατὰ ἄνθρωπον*
λέγω· ὅμως ἀνθρώπου κεκυρωμένην διαθήκην οὐδεὶς ἀθετεῖ
16 *ἢ ἐπιδιατάσσεται. τῷ δὲ Ἀβραὰμ ἐρρέθησαν αἱ ἐπαγ-*
γελίαι καὶ τῷ σπέρματι *αὐτοῦ· οὐ λέγει* Καὶ *τοῖς σπέρ-*
μασιν, ὡς ἐπὶ πολλῶν, ἀλλ' ὡς ἐφ' ἑνός Καὶ τῷ
17 σπέρματί σου, *ὅς ἐστιν Χριστός. τοῦτο δὲ λέγω· δια-*
θήκην προκεκυρωμένην ὑπὸ τοῦ θεοῦ ὁ μετὰ τετρακόσια
καὶ τριάκοντα ἔτη γεγονὼς νόμος οὐκ ἀκυροῖ, εἰς τὸ καταρ-
18 *γῆσαι τὴν ἐπαγγελίαν. εἰ γὰρ ἐκ νόμου ἡ κληρονομία,*
οὐκέτι ἐξ ἐπαγγελίας· τῷ δὲ Ἀβραὰμ δι' ἐπαγγελίας

κεχάρισται ὁ θεός. Τί οὖν ὁ νόμος; τῶν παρα- 19
οὗ βάσεων χάριν προσετέθη, ἄχρις ⸀ἂν⸀ ἔλθῃ τὸ σπέρμα ᾧ
ἐπήγγελται, διαταγεὶς δι' ἀγγέλων ἐν χειρὶ μεσίτου· ὁ δὲ 20
μεσίτης ἑνὸς οὐκ ἔστιν, ὁ δὲ θεὸς εἷς ἐστίν. ὁ οὖν νόμος 21
κατὰ τῶν ἐπαγγελιῶν [τοῦ θεοῦ]; μὴ γένοιτο· εἰ γὰρ ἐδόθη
ἐκ νόμου ἦν [ἄν] νόμος ὁ δυνάμενος ζωοποιῆσαι, ὄντως ⸀ἐν νόμῳ ἂν ἦν⸀ ἡ
δικαιοσύνη. ἀλλὰ συνέκλεισεν ἡ γραφὴ τὰ πάντα ὑπὸ 22
ἁμαρτίαν ἵνα ἡ ἐπαγγελία ἐκ πίστεως Ἰησοῦ Χριστοῦ
δοθῇ τοῖς πιστεύουσιν.

Πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν ὑπὸ νόμον ἐφρουρούμεθα 23
συνκλειόμενοι εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι.
ὥστε ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστόν, ἵνα 24
ἐκ πίστεως δικαιωθῶμεν· ἐλθούσης δὲ τῆς πίστεως οὐκέτι 25
ὑπὸ παιδαγωγόν ἐσμεν. Πάντες γὰρ υἱοὶ θεοῦ 26
ἐστὲ διὰ τῆς πίστεως ἐν Χριστῷ Ἰησοῦ. ὅσοι γὰρ εἰς 27
Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε· οὐκ ἔνι Ἰου- 28
δαῖος οὐδὲ Ἕλλην, οὐκ ἔνι δοῦλος οὐδὲ ἐλεύθερος, οὐκ ἔνι
ἄρσεν καὶ θῆλυ· πάντες γὰρ ὑμεῖς εἷς ἐστὲ ἐν Χριστῷ
Ἰησοῦ. εἰ δὲ ὑμεῖς Χριστοῦ, ἄρα τοῦ Ἀβραὰμ σπέρμα 29
ἐστέ, κατ' ἐπαγγελίαν κληρονόμοι. Λέγω δέ, 1
ἐφ' ὅσον χρόνον ὁ κληρονόμος νήπιός ἐστιν, οὐδὲν διαφέρει
δούλου κύριος πάντων ὤν, ἀλλὰ ὑπὸ ἐπιτρόπους ἐστὶ καὶ 2
οἰκονόμους ἄχρι τῆς προθεσμίας τοῦ πατρός. οὕτως καὶ 3
ἡμεῖς, ὅτε ἦμεν νήπιοι, ὑπὸ τὰ στοιχεῖα τοῦ κόσμου ἤμεθα
δεδουλωμένοι· ὅτε δὲ ἦλθεν τὸ πλήρωμα τοῦ χρόνου, ἐξα- 4
πέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικός,
γενόμενον ὑπὸ νόμον, ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ, ἵνα 5
τὴν υἱοθεσίαν ἀπολάβωμεν. Ὅτι δέ ἐστε υἱοί, 6
ἐξαπέστειλεν ὁ θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς
καρδίας ἡμῶν, κρᾶζον Ἀββά ὁ πατήρ. ὥστε οὐκέτι εἶ 7
Ap. δοῦλος ἀλλὰ υἱός· εἰ δὲ υἱός, καὶ κληρονόμος διὰ θεοῦ.

Ἀλλὰ τότε μὲν οὐκ εἰδότες θεὸν ἐδουλεύσατε τοῖς 8
φύσει μὴ οὖσι θεοῖς· νῦν δὲ γνόντες θεόν, μᾶλλον δὲ 9

19 What then is the law? It was added because of
transgressions, till the seed should come to whom
the promise hath been made; *and it was* ordained
20 through angels by the hand of a mediator. Now
a mediator is not *a mediator* of one; but God is
21 one. Is the law then against the promises of God?
God forbid: for if there had been a law given
which could make alive, verily righteousness would
22 have been of the law. Howbeit the scripture hath
shut up* all things under sin, that the promise by
faith in Jesus Christ might be given to them that
believe.
23 But before [1]faith came, we were kept in ward un- 1 Or, *the faith*†
der the law, shut up unto the faith which should
24 afterwards be revealed. So that the law hath
been‡ our tutor *to bring us* unto Christ, that we might
25 be justified by faith. But now that faith is come,
26 we are no longer under a tutor. For ye are all
27 sons of God, through faith, in Christ Jesus. For as
many of you as were baptized into Christ did put
28 on Christ. There can be neither Jew nor Greek,
there can be neither bond nor free, there can be no
male and female: for ye all are one *man* in Christ
29 Jesus. And if ye are Christ's, then are ye Abra-
ham's seed, heirs according to promise.
4 But I say that so long as the heir is a child, he
differeth nothing from a bondservant, though he is
2 lord of all; but is under guardians and stewards
3 until the term appointed of the father. So we also,
when we were children, were held in bondage under
4 the [2]rudiments of the world: but when the fulness 2 Or, *elements*
of the time came, God sent forth his Son, born of a
5 woman, born under the law, that he might redeem
them which were under the law, that we might
6 receive the adoption of sons. And because ye are
sons, God sent forth the Spirit of his Son into our
7 hearts, crying, Abba, Father. So that thou art no
longer a bondservant, but a son; and if a son, then
an heir through God.
8 Howbeit at that time, not knowing God, ye were
in bondage to them which by nature are no gods:
9 but now that ye have come to know God, or rather

* For "hath shut up" read "shut up"—*Am. Com.*
† Omit marg. [1] ("*the faith*")—*Am. Com.*
‡ For "hath been" read "is become"—*Am. Com.*

to be known of God, how turn ye back again to the weak
and beggarly [1]rudiments, whereunto ye desire to be in bond-
age over again? Ye observe days, and months, and seasons, 10
and years. I am afraid of you, lest by any means I have 11
bestowed labour upon you in vain.

I beseech you, brethren, be* as I *am*, for I *am* as† ye *are*. 12
Ye did me no wrong: but ye know that because of an in- 13
firmity of the flesh I preached the gospel unto you the [2]first
time: and that which was a temptation to you in my flesh 14
ye despised not, nor [3]rejected; but ye received me as an
angel of God, *even* as Christ Jesus. Where then is that grat- 15
ulation [4]of yourselves? for I bear you witness, that, if possi-
ble, ye would have plucked out your eyes and given them
to me. So then am I become your enemy, because I [5]tell 16
you‡ the truth? They zealously seek you in no good way; 17
nay, they desire to shut you out, that ye may seek them.
But it is good to be zealously sought in a good matter at 18
all times, and not only when I am present with you. My lit- 19
tle children, of whom I am again in travail until Christ be
formed in you§, yea, I could wish to be present with you 20
now, and to change my voice; for I am perplexed about
you.

Tell me, ye that desire to be under the law, do ye not hear 21
the law? For it is written, that Abraham had two sons, one 22
by the handmaid, and one by the freewoman. Howbeit the 23
son by the handmaid is born after the flesh; but the *son* by
the freewoman *is born* through promise. Which things con- 24
tain an allegory: for these *women* are two covenants; one
from mount Sinai, bearing children unto bondage, which is
Hagar. [6]Now this Hagar is mount Sinai in Arabia, and 25
answereth to the Jerusalem that now is: for she is in bond-
age with her children. But the Jerusalem that is above is 26
free, which is our mother. For it is written, 27

> Rejoice, thou barren that bearest not;
> Break forth and cry, thou that travailest not:
> For more are the children of the desolate than of
> her which hath the husband.

[1] Or, *element*

[2] Gr. *former.*

[3] Gr. *spat out.*

[4] Or, *of yours*

[5] Or, *deal truly with you*

[6] Many ancient authorities read *For Sinai is a mountain in Arabia.*

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* For "be" read "become"—*Am. Com.*

† For "I *am* as" read "I also *am become* as"—*Am. Com.*

‡ For "because I tell you" read "by telling you"—*Am. Com.*

§ Substitute a dash for the comma after "you"—*Am. Com.*

γνωσθέντες ὑπὸ θεοῦ, πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ
ἀσθενῆ καὶ πτωχὰ στοιχεῖα, οἷς πάλιν ἄνωθεν ⸂δουλεῦσαι⸃ δουλεύειν
10 θέλετε; ἡμέρας παρατηρεῖσθε καὶ μῆνας καὶ καιροὺς καὶ
11 ἐνιαυτούς. φοβοῦμαι ὑμᾶς μή πως εἰκῇ κεκοπίακα εἰς ὑμᾶς.
12 Γίνεσθε ὡς ἐγώ, ὅτι κἀγὼ ὡς ὑμεῖς, ἀδελφοί, δέομαι
13 ὑμῶν. οὐδέν με ἠδικήσατε· οἴδατε δὲ ὅτι δι᾽ ἀσθένειαν
14 τῆς σαρκὸς εὐηγγελισάμην ὑμῖν τὸ πρότερον, καὶ τὸν
πειρασμὸν ὑμῶν ἐν τῇ σαρκί μου οὐκ ἐξουθενήσατε οὐδὲ
ἐξεπτύσατε, ἀλλὰ ὡς ἄγγελον θεοῦ ἐδέξασθέ με, ὡς
15 Χριστὸν Ἰησοῦν. ποῦ οὖν ὁ μακαρισμὸς ὑμῶν; μαρτυρῶ
γὰρ ὑμῖν ὅτι εἰ δυνατὸν τοὺς ὀφθαλμοὺς ὑμῶν ἐξορύξαντες
16 ἐδώκατέ μοι. ὥστε ἐχθρὸς ὑμῶν γέγονα ἀληθεύων ὑμῖν;
17 ζηλοῦσιν ὑμᾶς οὐ καλῶς, ἀλλὰ ἐκκλεῖσαι ὑμᾶς θέλουσιν,
18 ἵνα αὐτοὺς ζηλοῦτε. καλὸν δὲ ζηλοῦσθαι ἐν καλῷ πάντοτε,
19 καὶ μὴ μόνον ἐν τῷ παρεῖναί με πρὸς ὑμᾶς, ⸂τεκνία⸃ μου, τέκνα
οὓς πάλιν ὠδίνω μέχρις οὗ μορφωθῇ Χριστὸς ἐν ὑμῖν·
20 ἤθελον δὲ παρεῖναι πρὸς ὑμᾶς ἄρτι, καὶ ἀλλάξαι τὴν
φωνήν μου, ὅτι ἀποροῦμαι ἐν ὑμῖν.
21 Λέγετέ μοι, οἱ ὑπὸ νόμον θέλοντες εἶναι, τὸν νόμον
22 οὐκ ἀκούετε; γέγραπται γὰρ ὅτι Ἀβραὰμ δύο υἱοὺς ἔσχεν,
23 ἕνα ἐκ τῆς παιδίσκης καὶ ἕνα ἐκ τῆς ἐλευθέρας· ἀλλ᾽ ὁ
[μὲν] ἐκ τῆς παιδίσκης κατὰ σάρκα γεγέννηται, ὁ δὲ ἐκ τῆς
24 ἐλευθέρας ⸂δι᾽⸃ ἐπαγγελίας. ἅτινά ἐστιν ἀλληγορούμενα· διὰ τῆς
αὗται γάρ εἰσιν δύο διαθῆκαι, μία μὲν ἀπὸ ὄρους Σινά, εἰς
25 δουλείαν γεννῶσα, ἥτις ἐστὶν Ἅγαρ, τὸ ⸂δὲ Ἅγαρ⸃ Σινὰ γὰρ *Ap.*
ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ, συνστοιχεῖ δὲ τῇ νῦν Ἰερου-
26 σαλήμ, δουλεύει γὰρ μετὰ τῶν τέκνων αὐτῆς· ἡ δὲ ἄνω
27 Ἰερουσαλὴμ ἐλευθέρα ἐστίν, ἥτις ἐστὶν μήτηρ ἡμῶν·
γέγραπται γάρ

Εὐφράνθητι, στεῖρα ἡ οὐ τίκτουσα·
ῥῆξον καὶ βόησον, ἡ οὐκ ὠδίνουσα·
ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου μᾶλλον ἢ
τῆς ἐχούσης τὸν ἄνδρα.

ὑμεῖς δέ..τέκνα ἐστέ

⸀ἡμεῖς δέ, ἀδελφοί, κατὰ Ἰσαὰκ ἐπαγγελίας τέκνα ἐσμέν⸃· 28
ἀλλ᾽ ὥσπερ τότε ὁ κατὰ σάρκα γεννηθεὶς ἐδίωκε τὸν κατὰ 29
πνεῦμα, οὕτως καὶ νῦν. ἀλλὰ τί λέγει ἡ γραφή; Ἔκ- 30
βαλε τὴν παιδίσκην καὶ τὸν υἱὸν αὐτῆς, οὐ γὰρ μὴ
κληρονομήσει ὁ υἱὸς τῆς παιδίσκης μετὰ τοῦ υἱοῦ
τῆς ἐλευθέρας. διό, ἀδελφοί, οὐκ ἐσμὲν παιδίσκης τέκνα 31
ἀλλὰ τῆς ἐλευθέρας.

·ᾗ ἡ.†

⸀Τῇ ἐλευθερίᾳ ἡμᾶς Χριστὸς ἠλευθέρωσεν⸃· στήκετε 1
οὖν καὶ μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε.—

Ἴδε ἐγὼ Παῦλος λέγω ὑμῖν ὅτι ἐὰν περιτέμνησθε 2
Χριστὸς ὑμᾶς οὐδὲν ὠφελήσει. μαρτύρομαι δὲ πάλιν 3
παντὶ ἀνθρώπῳ περιτεμνομένῳ ὅτι ὀφειλέτης ἐστὶν ὅλον
τὸν νόμον ποιῆσαι. κατηργήθητε ἀπὸ Χριστοῦ οἵτινες ἐν 4
νόμῳ δικαιοῦσθε, τῆς χάριτος ἐξεπέσατε. ἡμεῖς γὰρ πνεύ- 5
ματι ἐκ πίστεως ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα. ἐν γὰρ 6
Χριστῷ [Ἰησοῦ] οὔτε περιτομή τι ἰσχύει οὔτε ἀκροβυστία,
ἀλλὰ πίστις δι᾽ ἀγάπης ἐνεργουμένη. Ἐτρέχετε 7
καλῶς· τίς ὑμᾶς ἐνέκοψεν ἀληθείᾳ μὴ πείθεσθαι; ἡ 8
Ap. πεισμονὴ οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς. μικρὰ ζύμη ὅλον 9
Ap. τὸ φύραμα ζυμοῖ. ἐγὼ πέποιθα εἰς ὑμᾶς ἐν κυρίῳ ὅτι 10
οὐδὲν ἄλλο φρονήσετε· ὁ δὲ ταράσσων ὑμᾶς βαστάσει τὸ
κρίμα, ὅστις ἐὰν ᾖ. Ἐγὼ δέ, ἀδελφοί, εἰ περιτομὴν ἔτι 11
κηρύσσω, τί ἔτι διώκομαι; ἄρα κατήργηται τὸ σκάνδαλον
τοῦ σταυροῦ. Ὄφελον καὶ ἀποκόψονται οἱ ἀναστατοῦντες 12
ὑμᾶς.

Ὑμεῖς γὰρ ἐπ᾽ ἐλευθερίᾳ ἐκλήθητε, ἀδελφοί· μόνον 13
μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῇ σαρκί, ἀλλὰ διὰ τῆς
ἀγάπης δουλεύετε ἀλλήλοις· ὁ γὰρ πᾶς νόμος ἐν ἑνὶ λόγῳ 14
πεπλήρωται, ἐν τῷ Ἀγαπήσεις τὸν πλησίον σου ὡς
σεαυτόν. εἰ δὲ ἀλλήλους δάκνετε καὶ κατεσθίετε, βλέ- 15
πετε μὴ ὑπ᾽ ἀλλήλων ἀναλωθῆτε. Λέγω δέ, 16
πνεύματι περιπατεῖτε καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ τελέ-
σητε. ἡ γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος, τὸ δὲ 17

28 Now [1]we, brethren, as Isaac was, are children of
29 promise. But as then he that was born after the
flesh persecuted him *that was born* after the Spirit,
30 even so it is now. Howbeit what saith the scripture?
Cast out the handmaid and her son: for the son of
the handmaid shall not inherit with the son of the
31 freewoman. Wherefore, brethren, we are not chil-
5 dren of a handmaid, but of the freewoman. [2]With
freedom* did Christ set us free: stand fast therefore,
and be not entangled again in a yoke of bondage.
2 Behold, I Paul say unto you, that, if ye receive
3 circumcision, Christ will profit you nothing. Yea,
I testify again to every man that receiveth circum-
4 cision, that he is a debtor to do the whole law. Ye
are [3]severed from Christ, ye who would be justified
5 by the law; ye are fallen away from grace. For
we through the Spirit by faith wait for the hope of
6 righteousness. For in Christ Jesus neither circum-
cision availeth any thing, nor uncircumcision; but
7 faith [4]working through love. Ye were running well;
who did hinder you that ye should not obey the truth?
8 9 This persuasion *came* not of him that calleth you.
10 A little leaven leaveneth the whole lump. I have
confidence to you-ward in the Lord, that ye will be
none otherwise minded: but he that troubleth you
11 shall bear his judgement, whosoever he be. But I,
brethren, if I still preach circumcision, why am I
still persecuted? then hath the stumblingblock of
12 the cross been done away. I would that they which
unsettle you would even [5]cut themselves off†.
13 For ye, brethren, were called for freedom; only
use not your freedom for an occasion to the flesh,
14 but through love be servants one to another. For
the whole law is fulfilled in one word, *even* in this;
15 Thou shalt love thy neighbour as thyself. But if ye
bite and devour one another, take heed that ye be
not consumed one of another.
16 But I say, Walk by the Spirit, and ye shall not
17 fulfil the lust of the flesh. For the flesh lusteth
against the Spirit, and the

[1] Many ancient authorities read *ye*.

[2] Or, *For freedom*

[3] Gr. *brought to nought*.

[4] Or, *wrought*

[5] Or, *mutilate themselves*

* Substitute marg. [2] ("*For freedom*") for the text.—*Am. Com.*

† For "cut themselves off" read "go beyond circumcision"—*Am. Com.*

Spirit against the flesh; for these are contrary the
one to the other; that ye may not do the things that
ye would. But if ye are led by the Spirit, ye are 18
not under the law. Now the works of the flesh are 19
manifest, which are *these*, fornication, uncleanness,
lasciviousness, idolatry, sorcery, enmities, strife, jeal- 20
ousies, wraths, factions, divisions, [1]heresies*, envy- 21
ings, drunkenness, revellings, and such like: of the
which I [2]forewarn you, even as I did [2]forewarn you,
that they which practise such things shall not in-
herit the kingdom of God. But the fruit of the Spir- 22
it is love, joy, peace, longsuffering, kindness, good-
ness, faithfulness, meekness, [3]temperance: against 23
such there is no law. And they that are of Christ 24
Jesus have crucified the flesh with the passions and
the lusts thereof.

If we live by the Spirit, by the Spirit let us also 25
walk. Let us not be vainglorious, provoking one 26
another, envying one another.

Brethren, even if a man be overtaken in any tres- **6**
pass†, ye which are spiritual, restore such a one in a
spirit of meekness; looking to thyself, lest thou also
be tempted. Bear ye one another's burdens, and so 2
fulfil the law of Christ. For if a man thinketh him- 3
self to be something, when he is nothing, he deceiveth
himself. But let each man prove his own work, and 4
then shall he have his glorying in regard of himself
alone, and not of [4]his neighbour. For each man shall 5
bear his own [5]burden.

But let him that is taught in the word communi- 6
cate unto him that teacheth in all good things. Be not 7
deceived; God is not mocked: for whatsoever a man
soweth, that shall he also reap. For he that soweth 8
unto his own flesh shall of the flesh reap corruption;
but he that soweth unto the Spirit shall of the Spirit
reap eternal life. And let us not be weary in well- 9
doing: for in due season we shall reap, if we faint not.
So then, as‡ we have opportunity, let us work that 10
which is good toward all men, and especially toward
them that are of the household of the faith.

1 Or, *parties*
2 Or, *tell you plainly*
3 Or, *self-control*
4 Gr. *the other.*
5 Or, *load*

* Substitute marg. 1 ("*parties*") for the text.—*Am. Com.*
† "in any trespass" add marg. Or, *by*—*Am. Com.*
‡ "as" add marg. Or, *since*—*Am. Com.*

πνεῦμα κατὰ τῆς σαρκός, ταῦτα γὰρ ἀλλήλοις ἀντίκειται,
18 ἵνα μὴ ἃ ἐὰν θέλητε ταῦτα ποιῆτε. εἰ δὲ πνεύματι ἄγε-
19 σθε, οὐκ ἐστὲ ὑπὸ νόμον. φανερὰ δέ ἐστιν τὰ ἔργα τῆς
20 σαρκός, ἅτινά ἐστιν πορνεία, ἀκαθαρσία, ἀσέλγεια, εἰδω-
λολατρία, φαρμακία, ἔχθραι, ⸂ἔρις, ζῆλος,⸃ θυμοί, ἐριθίαι, ἔρεις, ζῆλοι,
21 διχοστασίαι, αἱρέσεις, φθόνοι, μέθαι, κῶμοι, καὶ τὰ ὅμοια
τούτοις, ἃ προλέγω ὑμῖν καθὼς ⸆ προεῖπον ὅτι οἱ τὰ καὶ
τοιαῦτα πράσσοντες βασιλείαν θεοῦ οὐ κληρονομήσουσιν.
22 ὁ δὲ καρπὸς τοῦ πνεύματός ἐστιν ἀγάπη, χαρά, εἰρήνη,
23 μακροθυμία, χρηστότης, ἀγαθωσύνη, πίστις, πραΰτης,
24 ἐγκράτεια· κατὰ τῶν τοιούτων οὐκ ἔστιν νόμος. οἱ δὲ τοῦ
χριστοῦ Ἰησοῦ τὴν σάρκα ἐσταύρωσαν σὺν τοῖς παθή-
25 μασιν καὶ ταῖς ἐπιθυμίαις. Εἰ ζῶμεν πνεύματι,
26 πνεύματι καὶ στοιχῶμεν. μὴ γινώμεθα κενόδοξοι, ἀλλή-
1 λους προκαλούμενοι, ⸂ἀλλήλοις⸃ φθονοῦντες. Ἀδελφοί, ἀλλήλους
ἐὰν καὶ προλημφθῇ ἄνθρωπος ἔν τινι παραπτώματι, ὑμεῖς
οἱ πνευματικοὶ καταρτίζετε τὸν τοιοῦτον ἐν πνεύματι πραΰ-
2 τητος, σκοπῶν σεαυτόν, μὴ καὶ σὺ πειρασθῇς. Ἀλλήλων
τὰ βάρη βαστάζετε, καὶ οὕτως ἀναπληρώσατε τὸν νόμον
3 τοῦ χριστοῦ. εἰ γὰρ δοκεῖ τις εἶναί τι μηδὲν ὤν, φρενα-
4 πατᾷ ἑαυτόν· τὸ δὲ ἔργον ἑαυτοῦ δοκιμαζέτω [ἕκαστος],
καὶ τότε εἰς ἑαυτὸν μόνον τὸ καύχημα ἕξει καὶ οὐκ εἰς
5 τὸν ἕτερον, ἕκαστος γὰρ τὸ ἴδιον φορτίον βαστάσει.
6 Κοινωνείτω δὲ ὁ κατηχούμενος τὸν λόγον τῷ κατηχοῦντι
7 ἐν πᾶσιν ἀγαθοῖς. Μὴ πλανᾶσθε, θεὸς οὐ
μυκτηρίζεται· ὃ γὰρ ἐὰν σπείρῃ ἄνθρωπος, τοῦτο καὶ
8 θερίσει· ὅτι ὁ σπείρων εἰς τὴν σάρκα ἑαυτοῦ ἐκ τῆς
σαρκὸς θερίσει φθοράν, ὁ δὲ σπείρων εἰς τὸ πνεῦμα ἐκ
9 τοῦ πνεύματος θερίσει ζωὴν αἰώνιον. τὸ δὲ καλὸν ποιοῦν-
τες μὴ ἐνκακῶμεν, καιρῷ γὰρ ἰδίῳ θερίσομεν μὴ ἐκλυό-
10 μενοι. Ἄρα οὖν ὡς καιρὸν ἔχωμεν, ἐργαζώμεθα τὸ
ἀγαθὸν πρὸς πάντας, μάλιστα δὲ πρὸς τοὺς οἰκείους τῆς
πίστεως.

ἡλίκοις

Ἴδετε ⸀πηλίκοις⸀ ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρί. 11
Ὅσοι θέλουσιν εὐπροσωπῆσαι ἐν σαρκί, οὗτοι ἀναγκά- 12
ζουσιν ὑμᾶς περιτέμνεσθαι, μόνον ἵνα τῷ σταυρῷ τοῦ
περιτετμημένοι
χριστοῦ [Ἰησοῦ]— μὴ διώκωνται· οὐδὲ γὰρ οἱ ⸀περιτεμνό- 13
μενοι⸀ αὐτοὶ νόμον φυλάσσουσιν, ἀλλὰ θέλουσιν ὑμᾶς
περιτέμνεσθαι ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ καυχήσωνται.
ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ τοῦ 14
κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ ἐμοὶ κόσμος ἐσταύ-
ρωται κἀγὼ κόσμῳ. οὔτε γὰρ περιτομή τι ἔστιν οὔτε 15
ἀκροβυστία, ἀλλὰ καινὴ κτίσις. καὶ ὅσοι τῷ κανόνι 16
τούτῳ στοιχήσουσιν, εἰρήνη ἐπ' αὐτοὺς καὶ ἔλεος, καὶ
ἐπὶ τὸν Ἰσραὴλ τοῦ θεοῦ.

Τοῦ λοιποῦ κόπους μοι μηδεὶς παρεχέτω, ἐγὼ γὰρ 17
τὰ στίγματα τοῦ Ἰησοῦ ἐν τῷ σώματί μου βαστάζω.

Ἡ χάρις τοῦ κυρίου [ἡμῶν] Ἰησοῦ Χριστοῦ μετὰ τοῦ 18
πνεύματος ὑμῶν, ἀδελφοί· ἀμήν.

11 See with how large letters I [1]have written* unto 1 Or, *write*
12 you with mine own hand. As many as desire to
make a fair show in the flesh, they compel you to be
circumcised; only that they may not be persecuted 2 Or, *by reason of*
13 [2]for the cross of Christ. For not even they who 3 Some ancient authorities read *have been circumcised.*
[3]receive circumcision do themselves keep [4]the law;
but they desire to have you circumcised, that they 4 Or, *a law*
14 may glory in your flesh. But far be it from me to
glory, save in the cross of our Lord Jesus Christ,
through [5]which the world hath been crucified unto 5 Or, *whom*
15 me, and I unto the world. For neither is circum-
cision any thing, nor uncircumcision, but a new
16 [6]creature. And as many as shall walk by this rule, 6 Or, *creation*
peace *be* upon them, and mercy, and upon the Is-
rael of God.
17 From henceforth let no man trouble me: for I bear
branded on my body the marks of Jesus.
18 The grace of our Lord Jesus Christ be with your
spirit, brethren. Amen.

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* Let the marg. ("*write*") and the text exchange places.—*Am. Com.*

THE EPISTLE OF PAUL THE APOSTLE

TO THE

EPHESIANS.

Paul, an apostle of Christ Jesus through the will 1
of God, to the saints which are [1]at Ephesus, and the
faithful in Christ Jesus: Grace to you and peace 2
from God our Father and the Lord Jesus Christ.
Blessed *be* the God and Father of our Lord Je- 3
sus Christ, who hath blessed us with every spiritual
blessing in the heavenly *places* in Christ: even as he 4
chose us in him before the foundation of the world,
that we should be holy and without blemish before
[2]him in love: having foreordained us unto adoption 5
as sons through Jesus Christ unto himself, accord-
ing to the good pleasure of his will, to the praise of 6
the glory of his grace, [3]which he freely bestowed on
us in the Beloved: in whom we have our redemp- 7
tion through his blood, the forgiveness of our tres-
passes, according to the riches of his grace, [4]which 8
he made to abound toward us in all wisdom and
prudence, having made known unto us the mystery 9
of his will, according to his good pleasure which he
purposed in him unto a dispensation of the fulness 10
of the [5]times, to sum up all things in Christ, the
things [6]in the heavens, and the things upon the
earth; in him, *I say*, in whom also we were made a 11
heritage, having been foreordained according to the
purpose of him who worketh all things after the
counsel of his will; to the end that we should be 12
unto the praise of his glory, we who [7]had before
hoped in Christ: in whom ye also, having heard the 13
word of the truth, the gospel of your salvation,—in
whom, having also believed,

[1] Some very ancient authorities omit *at Ephesus.*
[2] Or, *him: having in love foreordained us*
[3] Or, *wherewith he endued us*
[4] Or, *wherewith he abounded*
[5] Gr. *seasons.*
[6] Gr. *upon.*
[7] Or, *have*

ΠΡΟΣ ΕΦΕΣΙΟΥΣ

ΠΑΥΛΟΣ ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος
θεοῦ τοῖς ἁγίοις τοῖς οὖσιν [ἐν Ἐφέσῳ] καὶ πιστοῖς *Ap.*
2 ἐν Χριστῷ Ἰησοῦ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πα-
τρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.
3 Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ
Χριστοῦ, ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ
4 ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ, καθὼς ἐξελέξατο ἡμᾶς
ἐν αὐτῷ πρὸ καταβολῆς κόσμου, εἶναι ἡμᾶς ἁγίους καὶ
5 ἀμώμους κατενώπιον αὐτοῦ ἐν ἀγάπῃ, προορίσας ἡμᾶς
εἰς υἱοθεσίαν διὰ Ἰησοῦ Χριστοῦ εἰς αὐτόν, κατὰ τὴν εὐδο-
6 κίαν τοῦ θελήματος αὐτοῦ, εἰς ἔπαινον δόξης τῆς χάριτος
7 αὐτοῦ ἧς ἐχαρίτωσεν ἡμᾶς ἐν τῷ ἠγαπημένῳ, ἐν ᾧ ἔχο-
μεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν
8 τῶν παραπτωμάτων, κατὰ τὸ πλοῦτος τῆς χάριτος αὐτοῦ
9 ἧς ἐπερίσσευσεν εἰς ἡμᾶς ἐν πάσῃ σοφίᾳ καὶ φρονή-
σει γνωρίσας ἡμῖν τὸ μυστήριον τοῦ θελήματος αὐτοῦ,
10 κατὰ τὴν εὐδοκίαν αὐτοῦ ἣν προέθετο ἐν αὐτῷ εἰς οἰκο-
νομίαν τοῦ πληρώματος τῶν καιρῶν, ἀνακεφαλαιώσασθαι
τὰ πάντα ἐν τῷ χριστῷ, τὰ ἐπὶ τοῖς οὐρανοῖς καὶ τὰ ἐπὶ
11 τῆς γῆς· ἐν αὐτῷ, ἐν ᾧ καὶ ἐκληρώθημεν προορισθέν-
τες κατὰ πρόθεσιν τοῦ τὰ πάντα ἐνεργοῦντος κατὰ τὴν
12 βουλὴν τοῦ θελήματος αὐτοῦ, εἰς τὸ εἶναι ἡμᾶς εἰς
ἔπαινον δόξης αὐτοῦ τοὺς προηλπικότας ἐν τῷ χριστῷ·
13 ἐν ᾧ καὶ ὑμεῖς ἀκούσαντες τὸν λόγον τῆς ἀληθείας, τὸ
εὐαγγέλιον τῆς σωτηρίας ὑμῶν, ἐν ᾧ καὶ πιστεύσαντες,

ὅς ἐσφραγίσθητε τῷ πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ, ⸀ὅ⸀ 14
ἐστιν ἀρραβὼν τῆς κληρονομίας ἡμῶν, εἰς ἀπολύτρωσιν
τῆς περιποιήσεως, εἰς ἔπαινον τῆς δόξης αὐτοῦ.
Διὰ τοῦτο κἀγώ, ἀκούσας τὴν καθ' ὑμᾶς πίστιν 15
Ap. ἐν τῷ κυρίῳ Ἰησοῦ καὶ τὴν εἰς πάντας τοὺς ἁγίους,
οὐ παύομαι εὐχαριστῶν ὑπὲρ ὑμῶν μνείαν ποιούμε- 16
νος ἐπὶ τῶν προσευχῶν μου, ἵνα ὁ θεὸς τοῦ κυρίου 17
δώῃ v. δῷ ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῆς δόξης, ⸀δώῃ⸀ ὑμῖν
πνεῦμα σοφίας καὶ ἀποκαλύψεως ἐν ἐπιγνώσει αὐτοῦ,
πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς καρδίας [ὑμῶν] εἰς 18
τὸ εἰδέναι ὑμᾶς τίς ἐστιν ἡ ἐλπὶς τῆς κλήσεως αὐτοῦ, τίς
ὁ πλοῦτος τῆς δόξης τῆς ΚΛΗΡΟΝΟΜΊΑC αὐτοῦ ἘΝ ΤΟΙ͂C
ἉΓΊΟΙC, καὶ τί τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ 19
εἰς ἡμᾶς τοὺς πιστεύοντας κατὰ τὴν ἐνέργειαν τοῦ κράτους
ἐνήργησεν τῆς ἰσχύος αὐτοῦ ἣν ⸀ἐνήργηκεν⸀ ἐν τῷ χριστῷ ἐγείρας 20
αὐτὸν ἐκ νεκρῶν, καὶ ΚΑΘΊCΑC ἘΝ ΔΕΞΙᾼ ΑΥ̓ΤΟΥ͂ ἐν τοῖς
ἐπουρανίοις ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνά- 21
μεως καὶ κυριότητος καὶ παντὸς ὀνόματος ὀνομαζομένου οὐ
μόνον ἐν τῷ αἰῶνι τούτῳ ἀλλὰ καὶ ἐν τῷ μέλλοντι· καὶ 22
ΠΆΝΤΑ ΥΠΈΤΑΞΕΝ ΥΠῸ ΤΟῪC ΠΌΔΑC ΑΥ̓ΤΟΥ͂, καὶ αὐτὸν
ἔδωκεν κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ, ἥτις ἐστὶν τὸ 23
σῶμα αὐτοῦ, τὸ πλήρωμα τοῦ τὰ πάντα ἐν πᾶσιν πληρου-
μένου. καὶ ὑμᾶς ὄντας νεκροὺς τοῖς παραπτώμασιν καὶ 1
ταῖς ἁμαρτίαις ὑμῶν, ἐν αἷς ποτὲ περιεπατήσατε κατὰ 2
τὸν αἰῶνα τοῦ κόσμου τούτου, κατὰ τὸν ἄρχοντα τῆς
ἐξουσίας τοῦ ἀέρος, τοῦ πνεύματος τοῦ νῦν ἐνεργοῦντος
ἐν τοῖς υἱοῖς τῆς ἀπειθίας· ἐν οἷς καὶ ἡμεῖς πάντες 3
ἀνεστράφημέν ποτε ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς
ἡμῶν, ποιοῦντες τὰ θελήματα τῆς σαρκὸς καὶ τῶν δια-
νοιῶν, καὶ ἤμεθα τέκνα φύσει ὀργῆς ὡς καὶ οἱ λοιποί·—
ὁ δὲ θεὸς πλούσιος ὢν ἐν ἐλέει, διὰ τὴν πολλὴν ἀγάπην 4
αὐτοῦ ἣν ἠγάπησεν ἡμᾶς, καὶ ὄντας ἡμᾶς νεκροὺς τοῖς 5
ἐν παραπτώμασιν συνεζωοποίησεν ᵀ τῷ χριστῷ,— χάριτί ἐστε

ye were sealed with the Holy Spirit of promise,
14 which is an earnest of our inheritance, unto the re-
demption of *God's* own possession, unto the praise
of his glory.
15 For this cause I also, having heard of the faith in
the Lord Jesus which is [1]among you, and [2]which *ye*
16 *shew** toward all the saints, cease not to give thanks
17 for you, making mention *of you* in my prayers; that
the God of our Lord Jesus Christ, the Father of
glory, may give unto you a spirit of wisdom and rev-
18 elation in the knowledge of him; having the eyes
of your heart enlightened, that ye may know what
is the hope of his calling, what the riches of the
19 glory of his inheritance in the saints, and what
the exceeding greatness of his power to us-ward
who believe, according to that working of the
20 strength of his might which he wrought in Christ,
when he raised him from the dead, and made him
21 to sit at his right hand in the heavenly *places*, far
above all rule, and authority, and power, and do-
minion, and every name that is named, not only in
22 this [3]world, but also in that which is to come: and he
put all things in subjection under his feet, and gave
23 him to be head over all things to the church, which
is his body, the fulness of him that filleth all in all.
2 And you *did he quicken*, when ye were dead
2 through your trespasses and sins, wherein afore-
time ye walked according to the [4]course of this
world, according to the prince of the power† of the
air, of the spirit that now worketh in the sons of
3 disobedience; among whom we also all once lived
in the lusts of our flesh, doing the desires of the flesh
and of the [5]mind, and were by nature children of
4 wrath, even as the rest:—but God, being rich in
mercy, for his great love wherewith he loved us,
5 even when we were dead through our trespasses,
quickened us together [6]with Christ (by grace have

[1] Or, *in*
[2] Many ancient authorities insert *the love*.
[3] Or, *age*
[4] Gr. *age*.
[5] Gr. *thoughts*.
[6] Some ancient authorities read *in Christ*.

* For "and which *ye shew*" read "and the love which *ye shew*" and in marg. [2] for "insert" read "omit"—*Am. Com.*

† For "power" read "powers" (with marg. Gr. *power*.)—*Am. Com.*

ye been saved), and raised us up with him, and 6
made us to sit with him in the heavenly *places,* in
Christ Jesus: that in the ages to come he might 7
shew the exceeding riches of his grace in kindness
toward us in Christ Jesus: for by grace have ye 8
been saved through faith; and that not of your-
selves: *it is* the gift of God: not of works, that no 9
man should glory. For we are his workmanship, 10
created in Christ Jesus for good works, which God
afore prepared that we should walk in them.

Wherefore remember, that aforetime ye, the Gen- 11
tiles in the flesh, who are called Uncircumcision by
that which is called Circumcision, in the flesh, made
by hands; that ye were at that time separate from 12
Christ, alienated from the commonwealth of Israel,
and strangers from the covenants of the promise,
having no hope and without God in the world. But 13
now in Christ Jesus ye that once were far off are
made nigh in the blood of Christ. For he is our 14
peace, who made both one, and brake down the mid-
dle wall of partition, having abolished in his flesh 15
the enmity, *even* the law of commandments *contain-
ed* in ordinances; that he might create in himself of
the twain one new man, *so* making peace; and might 16
reconcile them both in one body unto God through
the cross, having slain the enmity thereby: and he 17
came and [1]preached peace to you that were far off,
and peace to them that were nigh: for through him 18
we both have our access in one Spirit unto the Fa-
ther. So then ye are no more strangers and sojourn- 19
ers, but ye are fellow-citizens with the saints, and of
the household of God, being built upon the founda- 20
tion of the apostles and prophets, Christ Jesus him-
self being the chief corner stone; in whom [2]each 21
several building, fitly framed together, groweth into
a holy [3]temple in the Lord; in whom ye also are 22
builded together [4]for a habitation of God in the
Spirit.

For this cause I Paul, the prisoner of Christ **3**

1 Gr. *preached good tidings of peace.*
2 Gr. *every building.*
3 Or, *sanctuary*
4 Gr. *into.*

6 σεσωσμένοι,—καὶ συνήγειρεν καὶ συνεκάθισεν ἐν τοῖς
7 ἐπουρανίοις ἐν Χριστῷ Ἰησοῦ, ἵνα ἐνδείξηται ἐν τοῖς
αἰῶσιν τοῖς ἐπερχομένοις τὸ ὑπερβάλλον πλοῦτος τῆς
χάριτος αὐτοῦ ἐν χρηστότητι ἐφ' ἡμᾶς ἐν Χριστῷ Ἰησοῦ.
8 τῇ γὰρ χάριτί ἐστε σεσωσμένοι διὰ πίστεως· καὶ τοῦτο
9 οὐκ ἐξ ὑμῶν, θεοῦ τὸ δῶρον· οὐκ ἐξ ἔργων, ἵνα μή τις
10 καυχήσηται. αὐτοῦ γάρ ἐσμεν ποίημα, κτισθέντες ἐν
Χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς οἷς προητοίμασεν ὁ
θεὸς ἵνα ἐν αὐτοῖς περιπατήσωμεν.

11 Διὸ μνημονεύετε ὅτι ποτὲ ὑμεῖς τὰ ἔθνη ἐν σαρκί, οἱ
λεγόμενοι ἀκροβυστία ὑπὸ τῆς λεγομένης περιτομῆς ἐν
12 σαρκὶ χειροποιήτου,—ὅτι ἦτε τῷ καιρῷ ἐκείνῳ χωρὶς
Χριστοῦ, ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ καὶ
ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας, ἐλπίδα μὴ ἔχοντες
13 καὶ ἄθεοι ἐν τῷ κόσμῳ. νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ ὑμεῖς οἵ
ποτε ὄντες ΜΑΚΡÀΝ ἐγενήθητε ἘΓΓΎϹ ἐν τῷ αἵματι τοῦ
14 χριστοῦ. Αὐτὸς γάρ ἐστιν ἡ ΕἸΡΉΝΗ ἡμῶν, ὁ ποιήσας τὰ
15 ἀμφότερα ἓν καὶ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας, τὴν
ἔχθραν ἐν τῇ σαρκὶ αὐτοῦ, τὸν νόμον τῶν ἐντολῶν ἐν
δόγμασιν καταργήσας, ἵνα τοὺς δύο κτίσῃ ἐν αὐτῷ εἰς ἕνα
16 καινὸν ἄνθρωπον ποιῶν εἰρήνην, καὶ ἀποκαταλλάξῃ τοὺς
ἀμφοτέρους ἐν ἑνὶ σώματι τῷ θεῷ διὰ τοῦ σταυροῦ ἀπο-
17 κτείνας τὴν ἔχθραν ἐν αὐτῷ· καὶ ἐλθὼν ΕΥ̓ΗΓΓΕΛΊϹΑΤΟ
18 ΕἸΡΉΝΗΝ ὑμῖν ΤΟΙ͂Ϲ ΜΑΚΡÀΝ ΚΑῚ ΕἸΡΉΝΗΝ ΤΟΙ͂Ϲ ἘΓΓΎϹ· ὅτι
δι' αὐτοῦ ἔχομεν τὴν προσαγωγὴν οἱ ἀμφότεροι ἐν ἑνὶ
19 πνεύματι πρὸς τὸν πατέρα. Ἄρα οὖν οὐκέτι ἐστὲ ξένοι
καὶ πάροικοι, ἀλλὰ ἐστὲ συνπολῖται τῶν ἁγίων καὶ οἰκεῖοι
20 τοῦ θεοῦ, ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστό-
λων καὶ προφητῶν, ὄντος ἈΚΡΟΓΩΝΙΑΊΟΥ αὐτοῦ Χριστοῦ
21 Ἰησοῦ, ἐν ᾧ πᾶσα οἰκοδομὴ συναρμολογουμένη αὔξει
22 εἰς ναὸν ἅγιον ἐν κυρίῳ, ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε
εἰς κατοικητήριον τοῦ θεοῦ ἐν πνεύματι.

1 Τούτου χάριν ἐγὼ Παῦλος ὁ δέσμιος τοῦ χριστοῦ

Ἰησοῦ ὑπὲρ ὑμῶν τῶν ἐθνῶν,—εἴ γε ἠκούσατε τὴν οἰκο- 2
νομίαν τῆς χάριτος τοῦ θεοῦ τῆς δοθείσης μοι εἰς ὑμᾶς,
[ὅτι] κατὰ ἀποκάλυψιν ἐγνωρίσθη μοι τὸ μυστήριον, καθὼς 3
προέγραψα ἐν ὀλίγῳ, πρὸς ὃ δύνασθε ἀναγινώσκοντες νοῆ- 4
σαι τὴν σύνεσίν μου ἐν τῷ μυστηρίῳ τοῦ χριστοῦ, ὃ ἑτέραις 5
γενεαῖς οὐκ ἐγνωρίσθη τοῖς υἱοῖς τῶν ἀνθρώπων ὡς νῦν
ἀπεκαλύφθη τοῖς ἁγίοις ἀποστόλοις αὐτοῦ καὶ προφήταις
ἐν πνεύματι, εἶναι τὰ ἔθνη συνκληρονόμα καὶ σύνσωμα 6
καὶ συνμέτοχα τῆς ἐπαγγελίας ἐν Χριστῷ Ἰησοῦ διὰ τοῦ
εὐαγγελίου, οὗ ἐγενήθην διάκονος κατὰ τὴν δωρεὰν τῆς 7
χάριτος τοῦ θεοῦ τῆς δοθείσης μοι κατὰ τὴν ἐνέργειαν τῆς
δυνάμεως αὐτοῦ—ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων ἁγίων 8
ἐδόθη ἡ χάρις αὕτη—τοῖς ἔθνεσιν εὐαγγελίσασθαι τὸ
πάντας ἀνεξιχνίαστον πλοῦτος τοῦ χριστοῦ, καὶ φωτίσαι ⸆ τίς ἡ 9
οἰκονομία τοῦ μυστηρίου τοῦ ἀποκεκρυμμένου ἀπὸ τῶν
αἰώνων ἐν τῷ θεῷ τῷ τὰ πάντα κτίσαντι, ἵνα γνωρισθῇ νῦν 10
ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις διὰ τῆς
ἐκκλησίας ἡ πολυποίκιλος σοφία τοῦ θεοῦ, κατὰ πρόθεσιν 11
τῶν αἰώνων ἣν ἐποίησεν ἐν τῷ χριστῷ Ἰησοῦ τῷ κυρίῳ
ἡμῶν, ἐν ᾧ ἔχομεν τὴν παρρησίαν καὶ προσαγωγὴν ἐν 12
πεποιθήσει διὰ τῆς πίστεως αὐτοῦ. Διὸ αἰτοῦμαι μὴ 13
ἐνκακεῖν ἐν ταῖς θλίψεσίν μου ὑπὲρ ὑμῶν, ἥτις ἐστὶν δόξα
ὑμῶν. Τούτου χάριν κάμπτω τὰ γόνατά μου 14
πρὸς τὸν πατέρα, ἐξ οὗ πᾶσα πατριὰ ἐν οὐρανοῖς καὶ ἐπὶ 15
γῆς ὀνομάζεται, ἵνα δῷ ὑμῖν κατὰ τὸ πλοῦτος τῆς δόξης 16
αὐτοῦ δυνάμει κραταιωθῆναι διὰ τοῦ πνεύματος αὐτοῦ εἰς
τὸν ἔσω ἄνθρωπον, κατοικῆσαι τὸν χριστὸν διὰ τῆς πίστεως 17
ἐν ταῖς καρδίαις ὑμῶν ἐν ἀγάπῃ· ἐρριζωμένοι καὶ τεθεμε- 18
λιωμένοι, ἵνα ἐξισχύσητε καταλαβέσθαι σὺν πᾶσιν τοῖς
βάθος καὶ ὕψος ἁγίοις τί τὸ πλάτος καὶ μῆκος καὶ ⸀ὕψος καὶ βάθος⸃,
γνῶναί τε τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ 19
πληρωθῇ χριστοῦ, ἵνα ⸀πληρωθῆτε εἰς⸃ πᾶν τὸ πλήρωμα τοῦ θεοῦ.

Τῷ δὲ δυναμένῳ ὑπὲρ πάντα ποιῆσαι ὑπερεκπερισσοῦ 20

2 Jesus in behalf of you Gentiles,—if so be that ye have
heard of the [1]dispensation of that grace of God which
3 was given me to you-ward; how that by revelation
was made known unto me the mystery, as I wrote
4 afore in few words, whereby, when ye read, ye can
perceive my understanding in the mystery of Christ;
5 which in other generations was not made known unto
the sons of men, as it hath now been revealed unto
6 his holy apostles and prophets in the Spirit; *to wit*,
that the Gentiles are fellow-heirs, and fellow-mem-
bers of the body, and fellow-partakers of the prom-
7 ise in Christ Jesus through the gospel, whereof I was
made a minister, according to the gift of that grace
of God which was given me according to the work-
8 ing of his power. Unto me, who am less than the
least of all saints, was this grace given, to preach unto
9 the Gentiles the unsearchable riches of Christ; and
to [2]make all men see what is the [1]dispensation of the
mystery which from all ages hath been hid in God
10 who created all things; to the intent that now unto
the principalities and the powers in the heavenly
places might be made known through the church
11 the manifold wisdom of God, according to the [3]eter-
nal purpose which he purposed in Christ Jesus our
12 Lord: in whom we have boldness and access in con-
13 fidence through [4]our faith in him. Wherefore I ask
that ye [5]faint not* at my tribulations for you, which
[6]are your glory.
14 For this cause I bow my knees unto the Father,
15 from whom every [7]family in heaven and on earth is
16 named, that he would grant you, according to the
riches of his glory, that ye may be strengthened with
17 power through his Spirit in the inward man; that
Christ may dwell in your hearts through faith; to
the end that ye, being rooted and grounded in love,
18 may be strong to apprehend with all the saints what
19 is the breadth and length and height and depth, and
to know the love of Christ which passeth knowl-
edge, that ye may be filled unto all the fulness of God.
20 Now unto him that is able to do exceeding abun-
dantly above all

1 Or, *stewardship*

2 Some ancient authorities read *bring to light what is.*

3 Gr. *purpose of the ages.*

4 Or, *the faith of him*

5 Or, *I*

6 Or, *is*

7 Gr. *fatherhood.*

* For "ye faint not" read "I may not faint" (with marg. Or, *ye*) —*Am. Com.*

that we ask or think, according to the power that
worketh in us, unto him *be* the glory in the church 21
and in Christ Jesus unto [1]all generations for ever
and ever. Amen.

I therefore, the prisoner in the Lord, beseech you **4**
to walk worthily of the calling wherewith ye were
called, with all lowliness and meekness, with long- 2
suffering, forbearing one another in love; giving dili- 3
gence to keep the unity of the Spirit in the bond of
peace. *There is* one body, and one Spirit, even as 4
also ye were called in one hope of your calling; one 5
Lord, one faith, one baptism, one God and Father 6
of all, who is over all, and through all, and in all.
But unto each one of us was the grace given accord- 7
ing to the measure of the gift of Christ. Wherefore 8
he saith,

> When he ascended on high, he led captivity
> captive,
> And gave gifts unto men.

(Now this, He ascended, what is it but that he also 9
descended [2]into the lower parts of the earth? He 10
that descended is the same also that ascended far
above all the heavens, that he might fill all things.)
And he gave some *to be* apostles; and some, proph- 11
ets; and some, evangelists; and some, pastors and
teachers; for the perfecting of the saints, unto the 12
work of ministering, unto the building up of the
body of Christ: till we all attain unto the unity of 13
the faith, and of the knowledge of the Son of God,
unto a fullgrown man, unto the measure of the sta-
ture of the fulness of Christ: that we may be no 14
longer children, tossed to and fro and carried about
with every wind of doctrine, by the sleight of men,
in craftiness, after the wiles of error; but [3]speaking 15
truth in love, may grow up in all things into him,
which is the head, *even* Christ; from whom all the 16
body fitly framed and knit together [4]through that
which every joint supplieth, according to the work-
ing in *due* measure of each several part, maketh the
increase of the body unto the building up of itself
in love.

[1] Gr. *all the generations of the age of the ages.*

[2] Some ancient authorities insert *first.*

[3] Or, *dealing truly*

[4] Gr. *through every joint of the supply.*

ὧν αἰτούμεθα ἢ νοοῦμεν κατὰ τὴν δύναμιν τὴν ἐνεργου-
21 μένην ἐν ἡμῖν, αὐτῷ ἡ δόξα ἐν τῇ ἐκκλησίᾳ καὶ ἐν Χριστῷ
Ἰησοῦ εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων· ἀμήν.
1 Παρακαλῶ οὖν ὑμᾶς ἐγὼ ὁ δέσμιος ἐν κυρίῳ ἀξίως
2 περιπατῆσαι τῆς κλήσεως ἧς ἐκλήθητε, μετὰ πάσης τα-
πεινοφροσύνης καὶ πραΰτητος, μετὰ μακροθυμίας, ἀνε-
3 χόμενοι ἀλλήλων ἐν ἀγάπῃ, σπουδάζοντες τηρεῖν τὴν
4 ἑνότητα τοῦ πνεύματος ἐν τῷ συνδέσμῳ τῆς εἰρήνης· ἓν
σῶμα καὶ ἓν πνεῦμα, καθὼς [καὶ] ἐκλήθητε ἐν μιᾷ ἐλπίδι
5 τῆς κλήσεως ὑμῶν· εἷς κύριος, μία πίστις, ἓν βάπτισμα·
6 εἷς θεὸς καὶ πατὴρ πάντων, ὁ ἐπὶ πάντων καὶ διὰ πάντων
7 καὶ ἐν πᾶσιν. Ἑνὶ δὲ ἑκάστῳ ἡμῶν ἐδόθη [ἡ] χάρις κατὰ
8 τὸ μέτρον τῆς δωρεᾶς τοῦ χριστοῦ. διὸ λέγει

Ἀναβὰς εἰς ὕψος ᾐχμαλώτευσεν αἰχμαλωσίαν,
[καὶ] ἔδωκεν δόματα τοῖς ἀνθρώποις.

9 τὸ δέ Ἀνέβη τί ἐστιν εἰ μὴ ὅτι καὶ κατέβη ⸆ εἰς τὰ πρῶτον
10 κατώτερα μέρη τῆς γῆς; ὁ καταβὰς αὐτός ἐστιν καὶ ὁ
ἀναβὰς ὑπεράνω πάντων τῶν οὐρανῶν, ἵνα πληρώσῃ τὰ
11 πάντα. καὶ αὐτὸς ἔδωκεν τοὺς μὲν ἀποστόλους, τοὺς δὲ
προφήτας, τοὺς δὲ εὐαγγελιστάς, τοὺς δὲ ποιμένας καὶ
12 διδασκάλους, πρὸς τὸν καταρτισμὸν τῶν ἁγίων εἰς ἔργον
13 διακονίας, εἰς οἰκοδομὴν τοῦ σώματος τοῦ χριστοῦ, μέχρι
καταντήσωμεν οἱ πάντες εἰς τὴν ἑνότητα τῆς πίστεως καὶ
τῆς ἐπιγνώσεως τοῦ υἱοῦ τοῦ θεοῦ, εἰς ἄνδρα τέλειον, εἰς
14 μέτρον ἡλικίας τοῦ πληρώματος τοῦ χριστοῦ, ἵνα μηκέτι
ὦμεν νήπιοι, κλυδωνιζόμενοι καὶ περιφερόμενοι παντὶ
ἀνέμῳ τῆς διδασκαλίας ἐν τῇ κυβίᾳ τῶν ἀνθρώπων ἐν
15 πανουργίᾳ πρὸς τὴν μεθοδίαν τῆς πλάνης, ἀληθεύοντες δὲ
ἐν ἀγάπῃ αὐξήσωμεν εἰς αὐτὸν τὰ πάντα, ὅς ἐστιν ἡ
16 κεφαλή, Χριστός, ἐξ οὗ πᾶν τὸ σῶμα συναρμολογούμενον
καὶ συνβιβαζόμενον διὰ πάσης ἁφῆς τῆς ἐπιχορηγίας
κατ' ἐνέργειαν ἐν μέτρῳ ἑνὸς ἑκάστου ⸀μέρους⸁ τὴν αὔξησιν μέλους
τοῦ σώματος ποιεῖται εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ.

Τοῦτο οὖν λέγω καὶ μαρτύρομαι ἐν κυρίῳ, μηκέτι ὑμᾶς 17
περιπατεῖν καθὼς καὶ τὰ ἔθνη περιπατεῖ ἐν ματαιότητι τοῦ
νοὸς αὐτῶν, ἐσκοτωμένοι τῇ διανοίᾳ ὄντες, ἀπηλλοτριω- 18
μένοι τῆς ζωῆς τοῦ θεοῦ, διὰ τὴν ἄγνοιαν τὴν οὖσαν ἐν
Ἀρ. αὐτοῖς, διὰ τὴν πώρωσιν τῆς καρδίας αὐτῶν, οἵτινες ἀπηλ- 19
γηκότες ἑαυτοὺς παρέδωκαν τῇ ἀσελγείᾳ εἰς ἐργασίαν
ἀκαθαρσίας πάσης ἐν πλεονεξίᾳ. Ὑμεῖς δὲ οὐχ οὕτως 20
ἐμάθετε τὸν χριστόν, εἴ γε αὐτὸν ἠκούσατε καὶ ἐν αὐτῷ 21
καθώς ἐστιν ἀληθείᾳ, ἐν ἐδιδάχθητε, ⌜καθὼς ἔστιν ἀλήθεια ἐν⌝ τῷ Ἰησοῦ, ἀποθέσθαι 22
ὑμᾶς κατὰ τὴν προτέραν ἀναστροφὴν τὸν παλαιὸν ἄνθρω-
πον τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης,
ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ νοὸς ὑμῶν, καὶ ἐνδύσα- 23 24
σθαι τὸν καινὸν ἄνθρωπον τὸν κατὰ θεὸν κτισθέντα ἐν
δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀληθείας.

Διὸ ἀποθέμενοι τὸ ψεῦδος λαλεῖτε ἀλήθειαν ἕκαστος 25
μετὰ τοῦ πλησίον αὐτοῦ, ὅτι ἐσμὲν ἀλλήλων μέλη.
ὀργίζεσθε καὶ μὴ ἁμαρτάνετε· ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ 26
παροργισμῷ ὑμῶν, μηδὲ δίδοτε τόπον τῷ διαβόλῳ. ὁ 27 28
κλέπτων μηκέτι κλεπτέτω, μᾶλλον δὲ κοπιάτω ἐργαζόμενος
ἰδίαις ταῖς ⊤ χερσὶν τὸ ἀγαθόν, ἵνα ἔχῃ μεταδιδόναι τῷ χρείαν
ἔχοντι. πᾶς λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ 29
ἐκπορευέσθω, ἀλλὰ εἴ τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς
Ἀρ. χρείας, ἵνα δῷ χάριν τοῖς ἀκούουσιν. καὶ μὴ λυπεῖτε τὸ 30
πνεῦμα τὸ ἅγιον τοῦ θεοῦ, ἐν ᾧ ἐσφραγίσθητε εἰς ἡμέ-
ραν ἀπολυτρώσεως. πᾶσα πικρία καὶ θυμὸς καὶ ὀργὴ καὶ 31
κραυγὴ καὶ βλασφημία ἀρθήτω ἀφ᾽ ὑμῶν σὺν πάσῃ κακίᾳ.
γίνεσθε [δὲ] εἰς ἀλλήλους χρηστοί, εὔσπλαγχνοι, χαρι- 32
ζόμενοι ἑαυτοῖς καθὼς καὶ ὁ θεὸς ἐν Χριστῷ ἐχαρίσατο
ἡμῖν ⌜ὑμῖν⌝. γίνεσθε οὖν μιμηταὶ τοῦ θεοῦ, ὡς τέκνα ἀγαπητά, 1
καὶ περιπατεῖτε ἐν ἀγάπῃ, καθὼς καὶ ὁ χριστὸς ἠγάπησεν 2
ἡμῶν ὑμᾶς καὶ παρέδωκεν ἑαυτὸν ὑπὲρ ⌜ὑμῶν⌝ προσφορὰν καὶ
θυσίαν τῷ θεῷ εἰς ὀσμὴν εὐωδίας. Πορνεία 3
δὲ καὶ ἀκαθαρσία πᾶσα ἢ πλεονεξία μηδὲ ὀνομαζέσθω ἐν

17 This I say therefore, and testify in the Lord, that
ye no longer walk as the Gentiles also walk, in the
18 vanity of their mind, being darkened in their under-
standing, alienated from the life of God because of
the ignorance that is in them, because of the harden-
19 ing of their heart; who being past feeling gave
themselves up to lasciviousness, [1]to work all un- [1] Or, *to make a trade of*
20 cleanness with [2]greediness. But ye did not so learn [2] Or, *covetousness*
21 Christ; if so be that ye heard him, and were taught
22 in him, even as truth is in Jesus: that ye put away,
as concerning your former manner of life, the old
man, which waxeth corrupt after the lusts of deceit;
23 and that ye be renewed in the spirit of your mind,
24 and put on the new man, [3]which after God hath [3] Or, *which is after God, created &c.*
been created in righteousness and holiness of truth.
25 Wherefore, putting away falsehood, speak ye truth
each one with his neighbour: for we are members
26 one of another. Be ye angry, and sin not: let not
27 the sun go down upon your [4]wrath: neither give [4] Gr. *provocation.*
28 place to the devil. Let him that stole steal no more:
but rather let him labour, working with his hands
the thing that is good, that he may have whereof to
29 give to him that hath need. Let no corrupt speech
proceed out of your mouth, but such as is good for
[5]edifying as the need may be, that it may give grace [5] Gr. *the building up of the need.*
30 to them that hear. And grieve not the Holy Spirit
of God, in whom ye were sealed unto the day of re-
31 demption. Let all bitterness, and wrath, and anger,
and clamour, and railing, be put away from you,
32 with all malice: and be ye kind one to another, ten-
derhearted, forgiving each other, even as God also
in Christ forgave [6]you. [6] Many ancient authorities read *us.*
5 Be ye therefore imitators of God, as beloved chil-
2 dren; and walk in love, even as Christ also loved
you, and gave himself up for [7]us, an offering and a [7] Some ancient authorities read *you.*
3 sacrifice to God for an odour of a sweet smell. But
fornication, and all uncleanness, or covetousness,
let it not even be named among

you, as becometh saints; nor filthiness, nor foolish 4
talking, or jesting, which are not befitting: but
rather giving of thanks. For this ye know of a 5
surety, that no fornicator, nor unclean person, nor
covetous man, which is an idolater, hath any in-
heritance in the kingdom of Christ and God. Let 6
no man deceive you with empty words: for because
of these things cometh the wrath of God upon the
sons of disobedience. Be not ye therefore partakers 7
with them; for ye were once darkness, but are now 8
light in the Lord: walk as children of light (for the 9
fruit of the light is in all goodness and righteous-
ness and truth), proving what is well-pleasing unto 10
the Lord; and have no fellowship with the unfruit- 11
1 Or, *convict*
ful works of darkness, but rather even [1]reprove
them; for the things which are done by them in 12
secret it is a shame even to speak of. But all things 13
2 Or, *convicted*
when they are [2]reproved are made manifest by the
light: for every thing that is made manifest is light.
Wherefore *he* saith, Awake, thou that sleepest, and 41
arise from the dead, and Christ shall shine upon
thee.

Look therefore carefully how ye walk, not as un- 15
3 Gr. *buying up the opportunity.*
wise, but as wise; [3]redeeming the time, because the 16
days are evil. Wherefore be ye not foolish, but 17
understand what the will of the Lord is. And be 18
not drunken with wine, wherein is riot, but be filled
4 Or, *in spirit*
5 Or, *to yourselves*
[4]with the Spirit; speaking [5]one to another in psalms 19
and hymns and spiritual songs, singing and making
melody with your heart to the Lord; giving thanks 20
always for all things in the name of our Lord Jesus
6 Gr. *the God and Father.*
Christ to [6]God, even the Father; subjecting your- 21
selves one to another in the fear of Christ.

Wives, *be in subjection* unto your own husbands, 22
as unto the Lord. For the husband is the head of 23
the wife, as Christ also is the head of the church, *be-
ing* himself the saviour of the body. But as the 24
7 Or, *so* are *the wives also*
church is subject to Christ, [7]so *let* the wives also
be to their husbands in every thing.

4 ὑμῖν, καθὼς πρέπει ἁγίοις, καὶ αἰσχρότης καὶ μωρολογία
ἢ εὐτραπελία, ἃ οὐκ ἀνῆκεν, ἀλλὰ μᾶλλον εὐχαριστία.
5 τοῦτο γὰρ ἴστε γινώσκοντες ὅτι πᾶς πόρνος ἢ ἀκάθαρτος
ἢ πλεονέκτης, ὅ ἐστιν εἰδωλολάτρης, οὐκ ἔχει κληρονομίαν
6 ἐν τῇ βασιλείᾳ τοῦ χριστοῦ καὶ θεοῦ. Μηδεὶς
ὑμᾶς ἀπατάτω κενοῖς λόγοις, διὰ ταῦτα γὰρ ἔρχεται ἡ ὀργὴ
7 τοῦ θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθίας. μὴ οὖν γίνεσθε
8 συνμέτοχοι αὐτῶν· ἦτε γάρ ποτε σκότος, νῦν δὲ φῶς ἐν
9 κυρίῳ· ὡς τέκνα φωτὸς περιπατεῖτε, ὁ γὰρ καρπὸς τοῦ
φωτὸς ἐν πάσῃ ἀγαθωσύνῃ καὶ δικαιοσύνῃ καὶ ἀληθείᾳ,
10 11 δοκιμάζοντες τί ἐστιν εὐάρεστον τῷ κυρίῳ· καὶ μὴ συνκοι-
νωνεῖτε τοῖς ἔργοις τοῖς ἀκάρποις τοῦ σκότους, μᾶλλον δὲ
12 καὶ ἐλέγχετε, τὰ γὰρ κρυφῇ γινόμενα ὑπ᾽ αὐτῶν αἰσχρόν
13 ἐστιν καὶ λέγειν· τὰ δὲ πάντα ἐλεγχόμενα ὑπὸ τοῦ φωτὸς
14 φανεροῦται, πᾶν γὰρ τὸ φανερούμενον φῶς ἐστίν. διὸ
λέγει

Ἔγειρε, ὁ καθεύδων,
καὶ ἀνάστα ἐκ τῶν νεκρῶν,
καὶ ἐπιφαύσει σοι ὁ χριστός. *Ap.*

15 Βλέπετε οὖν ἀκριβῶς πῶς περιπατεῖτε, μὴ ὡς ἄσοφοι
16 ἀλλ᾽ ὡς σοφοί, ἐξαγοραζόμενοι τὸν καιρόν, ὅτι αἱ ἡμέραι
17 πονηραί εἰσιν. διὰ τοῦτο μὴ γίνεσθε ἄφρονες, ἀλλὰ
18 συνίετε τί τὸ θέλημα τοῦ κυρίου· καὶ ΜΗ ΜΕΘΥϹΚΕϹΘΕ
ΟἼΝῼ, ἐν ᾧ ἐστὶν ἀσωτία, ἀλλὰ πληροῦσθε ἐν πνεύματι,
19 λαλοῦντες ἑαυτοῖς ⊤ ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευμα- ἐν
τικαῖς, ᾄδοντες καὶ ψάλλοντες τῇ καρδίᾳ ὑμῶν τῷ κυρίῳ,
20 εὐχαριστοῦντες πάντοτε ὑπὲρ πάντων ἐν ὀνόματι τοῦ κυρίου
21 ἡμῶν Ἰησοῦ Χριστοῦ τῷ θεῷ καὶ πατρί, ὑποτασσόμενοι
22 ἀλλήλοις ἐν φόβῳ Χριστοῦ. Αἱ γυναῖκες τοῖς
23 ἰδίοις ἀνδράσιν ⊤ ὡς τῷ κυρίῳ, ὅτι ⸀ἀνήρ ἐστιν κεφαλὴ⸃ τῆς ὑποτασσέσθωσαν
γυναικὸς ὡς καὶ ὁ χριστὸς κεφαλὴ τῆς ἐκκλησίας, αὐτὸς ἀνὴρ κεφαλή ἐστιν
24 σωτὴρ τοῦ σώματος. ἀλλὰ ὡς ἡ ἐκκλησία ὑποτάσσεται
τῷ χριστῷ, οὕτως καὶ αἱ γυναῖκες τοῖς ἀνδράσιν ἐν παντί.

Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας, καθὼς καὶ ὁ χριστὸς 25
ἠγάπησεν τὴν ἐκκλησίαν καὶ ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς,
ἵνα αὐτὴν ἁγιάσῃ καθαρίσας τῷ λουτρῷ τοῦ ὕδατος ἐν 26
ῥήματι, ἵνα παραστήσῃ αὐτὸς ἑαυτῷ ἔνδοξον τὴν ἐκκλησίαν, 27
μὴ ἔχουσαν σπίλον ἢ ῥυτίδα ἤ τι τῶν τοιούτων, ἀλλ' ἵνα
ᾖ ἁγία καὶ ἄμωμος. οὕτως ὀφείλουσιν [καὶ] οἱ ἄνδρες 28
ἀγαπᾶν τὰς ἑαυτῶν γυναῖκας ὡς τὰ ἑαυτῶν σώματα· ὁ
ἀγαπῶν τὴν ἑαυτοῦ γυναῖκα ἑαυτὸν ἀγαπᾷ, οὐδεὶς γάρ ποτε 29
τὴν ἑαυτοῦ σάρκα ἐμίσησεν, ἀλλὰ ἐκτρέφει καὶ θάλπει
αὐτήν, καθὼς καὶ ὁ χριστὸς τὴν ἐκκλησίαν, ὅτι μέλη ἐσμὲν 30
Ἀρ. τοῦ σώματος αὐτοῦ. ἀντὶ τούτου καταλείψει ἄνθρωπος 31
[τὸν] πατέρα καὶ [τὴν] μητέρα καὶ προσκολληθήσεται
τῇ γυναικὶ ⌜πρὸς τὴν γυναῖκα⌝ αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς
σάρκα μίαν. τὸ μυστήριον τοῦτο μέγα ἐστίν, ἐγὼ δὲ λέγω 32
εἰς Χριστὸν καὶ [εἰς] τὴν ἐκκλησίαν. πλὴν καὶ ὑμεῖς οἱ 33
καθ' ἕνα ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως ἀγαπάτω ὡς
ἑαυτόν, ἡ δὲ γυνὴ ἵνα φοβῆται τὸν ἄνδρα. Τὰ 1
τέκνα, ὑπακούετε τοῖς γονεῦσιν ὑμῶν [ἐν κυρίῳ], τοῦτο γάρ
ἐστιν δίκαιον· τίμα τὸν πατέρα σου καὶ τὴν μητέρα, 2
πρώτη, ἐν ἐπαγγελίᾳ ἵνα ἥτις ἐστὶν ἐντολὴ ⌜πρώτη ἐν ἐπαγγελίᾳ, ἵνα⌝ εὖ σοι 3
γένηται καὶ ἔσῃ μακροχρόνιος ἐπὶ τῆς γῆς. Καὶ οἱ 4
πατέρες, μὴ παροργίζετε τὰ τέκνα ὑμῶν, ἀλλὰ ἐκτρέφετε
αὐτὰ ἐν παιδείᾳ καὶ νουθεσίᾳ Κυρίου. Οἱ 5
δοῦλοι, ὑπακούετε τοῖς κατὰ σάρκα κυρίοις μετὰ φόβου
καὶ τρόμου ἐν ἁπλότητι τῆς καρδίας ὑμῶν ὡς τῷ χριστῷ,
μὴ κατ' ὀφθαλμοδουλίαν ὡς ἀνθρωπάρεσκοι ἀλλ' ὡς δοῦ- 6
λοι Χριστοῦ ποιοῦντες τὸ θέλημα τοῦ θεοῦ, ἐκ ψυχῆς 7
μετ' εὐνοίας δουλεύοντες, ὡς τῷ κυρίῳ καὶ οὐκ ἀνθρώποις,
εἰδότες ὅτι ἕκαστος, ἐάν τι ποιήσῃ ἀγαθόν, τοῦτο κομί- 8
σεται παρὰ κυρίου, εἴτε δοῦλος εἴτε ἐλεύθερος. Καὶ οἱ 9
κύριοι, τὰ αὐτὰ ποιεῖτε πρὸς αὐτούς, ἀνιέντες τὴν ἀπει-
λήν, εἰδότες ὅτι καὶ αὐτῶν καὶ ὑμῶν ὁ κύριός ἐστιν ἐν
οὐρανοῖς, καὶ προσωπολημψία οὐκ ἔστιν παρ' αὐτῷ.

25 Husbands, love your wives, even as Christ also loved
26 the church, and gave himself up for it; that he
might sanctify it, having cleansed it by the [1]wash- 1 Gr. *laver.*
27 ing of water with the word, that he might present
the church to himself a glorious *church*, not having
spot or wrinkle or any such thing; but that it should
28 be holy and without blemish. Even so ought hus-
bands also to love their own wives as their own
bodies. He that loveth his own wife loveth him-
29 self: for no man ever hated his own flesh; but
30 nourisheth and cherisheth it, even as Christ also the
31 church; because we are members of his body. For
this cause shall a man leave his father and mother,
and shall cleave to his wife; and the twain shall
32 become one flesh. This mystery is great: but I
33 speak in regard of Christ and of the church. Nev-
ertheless do ye also severally love each one his own
wife even as himself; and *let* the wife *see* that she
fear her husband.

6 Children, obey your parents in the Lord: for this is
2 right. Honour thy father and mother (which is the
3 first commandment with promise), that it may be
well with thee, and thou [2]mayest live long on the 2 Or, *shalt*
4 [3]earth. And, ye fathers, provoke not your children 3 Or, *land*
to wrath: but nurture them in the chastening and
admonition of the Lord.
5 [4]Servants, be obedient unto them that according 4 Gr. *Bondservants.*
to the flesh are your [5]masters, with fear and trem- 5 Gr. *lords.*
bling, in singleness of your heart, as unto Christ;
6 not in the way of eyeservice, as men-pleasers; but
as [4]servants of Christ, doing the will of God from
7 the [6]heart; with good will doing service, as unto the 6 Gr. *soul.*
8 Lord, and not unto men: knowing that whatsoever
good thing each one doeth, the same shall he re-
ceive again from the Lord, whether *he be* bond or
9 free. And, ye [5]masters, do the same things unto
them, and forbear threatening: knowing that both*
their Master and yours is in heaven, and there is no
respect of persons with him.

* For "both" read "he who is both"—*Am. Com.*

[1]Finally, [2]be strong in the Lord, and in the strength 10
of his might. Put on the whole armour of God, 11
that ye may be able to stand against the wiles of
the devil. For our wrestling is not against flesh 12
and blood, but against the principalities, against the
powers, against the world-rulers of this darkness,
against the spiritual *hosts* of wickedness in the hea-
venly *places*. Wherefore take up the whole armour 13
of God, that ye may be able to withstand in the evil
day, and, having done all, to stand. Stand there- 14
fore, having girded your loins with truth, and hav-
ing put on the breastplate of righteousness, and 15
having shod your feet with the preparation of the
gospel of peace; withal taking up the shield of faith, 16
wherewith ye shall be able to quench all the fiery
darts of the evil *one*. And take the helmet of sal- 17
vation, and the sword of the Spirit, which is the
word of God: with all prayer and supplication 18
praying at all seasons in the Spirit, and watching
thereunto in all perseverance and supplication for
all the saints, and on my behalf, that utterance may 19
be given unto me [3]in opening my mouth, to make
known with boldness the mystery of the gospel, for 20
which I am an ambassador in [4]chains; that in it I
may speak boldly, as I ought to speak.

But that ye also may know my affairs, how I do, 21
Tychicus, the beloved brother and faithful minister
in the Lord, shall make known to you all things:
whom I have sent unto you for this very purpose, 22
that ye may know our state, and that he may com-
fort your hearts.

Peace be to the brethren, and love with faith, 23
from God the Father and the Lord Jesus Christ.
Grace be with all them that love our Lord Jesus 24
Christ in uncorruptness.

[1] Or, *From henceforth*

[2] Gr. *be made powerful.*

[3] Or, *in opening my mouth with boldness, to make known*

[4] Gr. *a chain.*

10 Τοῦ λοιποῦ ⌜ἐνδυναμοῦσθε⌝ ἐν κυρίῳ καὶ ἐν τῷ κράτει δυναμοῦσθε
11 τῆς ἰσχύος αὐτοῦ. ἐνδύσασθε τὴν πανοπλίαν τοῦ θεοῦ
πρὸς τὸ δύνασθαι ὑμᾶς στῆναι πρὸς τὰς μεθοδίας τοῦ
12 διαβόλου· ὅτι οὐκ ἔστιν ⌜ἡμῖν⌝ ἡ πάλη πρὸς αἷμα καὶ ὑμῖν
σάρκα, ἀλλὰ πρὸς τὰς ἀρχάς, πρὸς τὰς ἐξουσίας, πρὸς
τοὺς κοσμοκράτορας τοῦ σκότους τούτου, πρὸς τὰ πνευμα-
13 τικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις. διὰ τοῦτο ἀνα-
λάβετε τὴν πανοπλίαν τοῦ θεοῦ, ἵνα δυνηθῆτε ἀντιστῆ-
ναι ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ καὶ ἅπαντα κατεργασάμενοι
14 στῆναι. στῆτε οὖν περιζωσάμενοι τὴν ὀσφὺν ὑμῶν
ἐν ἀληθείᾳ, καὶ ἐνδυσάμενοι τὸν θώρακα τῆς δικαιο-
15 σύνης, καὶ ὑποδησάμενοι τοὺς πόδας ἐν ἑτοιμασίᾳ
16 τοῦ εὐαγγελίου τῆς εἰρήνης, ἐν πᾶσιν ἀναλαβόντες
τὸν θυρεὸν τῆς πίστεως, ἐν ᾧ δυνήσεσθε πάντα τὰ βέλη
17 τοῦ πονηροῦ [τὰ] πεπυρωμένα σβέσαι· καὶ τὴν περι-
κεφαλαίαν τοῦ σωτηρίου δέξασθε, καὶ τὴν μάχαιραν
18 τοῦ πνεύματος, ὅ ἐστιν ῥῆμα θεοῦ, διὰ πάσης προσ-
ευχῆς καὶ δεήσεως, προσευχόμενοι ἐν παντὶ καιρῷ ἐν
πνεύματι, καὶ εἰς αὐτὸ ἀγρυπνοῦντες ἐν πάσῃ προσκαρ-
19 τερήσει καὶ δεήσει περὶ πάντων τῶν ἁγίων, καὶ ὑπὲρ
ἐμοῦ, ἵνα μοι δοθῇ λόγος ἐν ἀνοίξει τοῦ στόματός μου,
ἐν παρρησίᾳ γνωρίσαι τὸ μυστήριον [τοῦ εὐαγγελίου]
20 ὑπὲρ οὗ πρεσβεύω ἐν ἁλύσει, ἵνα ἐν αὐτῷ παρρησιάσω-
μαι ὡς δεῖ με λαλῆσαι.

21 Ἵνα δὲ ⌜εἰδῆτε καὶ ὑμεῖς⌝ τὰ κατ' ἐμέ, τί πράσσω, καὶ ὑμεῖς εἰδῆτε
πάντα γνωρίσει ὑμῖν Τύχικος ὁ ἀγαπητὸς ἀδελφὸς καὶ
22 πιστὸς διάκονος ἐν κυρίῳ, ὃν ἔπεμψα πρὸς ὑμᾶς εἰς
αὐτὸ τοῦτο ἵνα γνῶτε τὰ περὶ ἡμῶν καὶ παρακαλέσῃ τὰς
καρδίας ὑμῶν.

23 Εἰρήνη τοῖς ἀδελφοῖς καὶ ἀγάπη μετὰ πίστεως ἀπὸ
24 θεοῦ πατρὸς καὶ κυρίου Ἰησοῦ Χριστοῦ. Ἡ χάρις μετὰ
πάντων τῶν ἀγαπώντων τὸν κύριον ἡμῶν Ἰησοῦν Χριστὸν
ἐν ἀφθαρσίᾳ.

ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ

ΠΑΥΛΟΣ ΚΑΙ ΤΙΜΟΘΕΟΣ δοῦλοι Χριστοῦ Ἰησοῦ 1
πᾶσιν τοῖς ἁγίοις ἐν Χριστῷ Ἰησοῦ τοῖς οὖσιν ἐν Φιλίπποις
σὺν ἐπισκόποις καὶ διακόνοις· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ 2
θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

Εὐχαριστῶ τῷ θεῷ μου ἐπὶ πάσῃ τῇ μνείᾳ ὑμῶν 3
πάντοτε ἐν πάσῃ δεήσει μου ὑπὲρ πάντων ὑμῶν, μετὰ 4
χαρᾶς τὴν δέησιν ποιούμενος, ἐπὶ τῇ κοινωνίᾳ ὑμῶν εἰς τὸ 5
εὐαγγέλιον ἀπὸ τῆς πρώτης ἡμέρας ἄχρι τοῦ νῦν, πεποιθὼς 6
αὐτὸ τοῦτο ὅτι ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον ἀγαθὸν ἐπι-
Χριστοῦ Ἰησοῦ τελέσει ἄχρι ἡμέρας ⸂Ἰησοῦ Χριστοῦ⸃· καθώς ἐστιν δίκαιον 7
ἐμοὶ τοῦτο φρονεῖν ὑπὲρ πάντων ὑμῶν, διὰ τὸ ἔχειν με ἐν
τῇ καρδίᾳ ὑμᾶς, ἔν τε τοῖς δεσμοῖς μου καὶ ἐν τῇ ἀπολογίᾳ
καὶ βεβαιώσει τοῦ εὐαγγελίου συνκοινωνούς μου τῆς χά-
ριτος πάντας ὑμᾶς ὄντας· μάρτυς γάρ μου ὁ θεός, ὡς ἐπι- 8
ποθῶ πάντας ὑμᾶς ἐν σπλάγχνοις Χριστοῦ Ἰησοῦ. καὶ 9
τοῦτο προσεύχομαι ἵνα ἡ ἀγάπη ὑμῶν ἔτι μᾶλλον καὶ
περισσεύσῃ μᾶλλον ⸂περισσεύῃ⸃ ἐν ἐπιγνώσει καὶ πάσῃ αἰσθήσει, εἰς 10
τὸ δοκιμάζειν ὑμᾶς τὰ διαφέροντα, ἵνα ἦτε εἰλικρινεῖς καὶ
ἀπρόσκοποι εἰς ἡμέραν Χριστοῦ, πεπληρωμένοι καρπὸν 11
δικαιοσύνης τὸν διὰ Ἰησοῦ Χριστοῦ εἰς δόξαν καὶ ἔπαινον
θεοῦ.

Γινώσκειν δὲ ὑμᾶς βούλομαι, ἀδελφοί, ὅτι τὰ κατ' ἐμὲ 12
μᾶλλον εἰς προκοπὴν τοῦ εὐαγγελίου ἐλήλυθεν, ὥστε 13
τοὺς δεσμούς μου φανεροὺς ἐν Χριστῷ γενέσθαι ἐν ὅλῳ
τῷ πραιτωρίῳ καὶ τοῖς λοιποῖς πᾶσιν, καὶ τοὺς πλείο- 14

THE EPISTLE OF PAUL THE APOSTLE

TO THE

PHILIPPIANS.

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1 PAUL and Timothy, [1]servants of Christ Jesus, to all the saints in Christ Jesus which are at Philippi,
2 with the [2]bishops and deacons: Grace to you and peace from God our Father and the Lord Jesus Christ.
3 I thank my God upon all my remembrance of you,
4 always in every supplication of mine on behalf of
5 you all making my supplication with joy, for your fellowship in furtherance of the gospel from the first
6 day until now; being confident of this very thing, that he which began a good work in you will perfect
7 it until the day of Jesus Christ: even as it is right for me to be thus minded on behalf of you all, because [3]I have you in my heart, inasmuch as, both in my bonds and in the defence and confirmation of the gospel, ye all are partakers with me of grace.
8 For God is my witness, how I long after you all in
9 the tender mercies of Christ Jesus. And this I pray, that your love may abound yet more and more in
10 knowledge and all discernment; so that ye may [4]approve the things that are excellent; that ye may be sincere and void of offence unto the day of Christ;
11 being filled with the [5]fruits of righteousness, which are through Jesus Christ, unto the glory and praise of God.
12 Now I would have you know, brethren, that the things *which happened* unto me have fallen out rather
13 unto the progress of the gospel; so that my bonds became manifest in Christ [6]throughout the whole
14 prætorian guard, and to all the rest; and that most

[1] Gr. *bondservants.*
[2] Or, *overseers*
[3] Or, *ye have me in your heart*
[4] Or, *prove the things that differ*
[5] Gr. *fruit.*
[6] Gr. *in the whole Prætorium.*

of the brethren in the Lord, [1]being confident through my
bonds, are more abundantly bold to speak the word of God
without fear. Some indeed preach Christ even of envy and 15
strife; and some also of good will: the one* *do it* of love, 16
knowing that I am set for the defence of the gospel: but 17
the other† proclaim Christ of faction, not sincerely, thinking
to raise up affliction for me in my bonds. What then? only 18
that in every way, whether in pretence or in truth, Christ is
proclaimed: and therein I rejoice, yea, and will rejoice. For 19
I know that this shall turn to my salvation, through your
supplication and the supply of the Spirit of Jesus Christ,
according to my earnest expectation and hope, that in noth- 20
ing shall I be put to shame, but *that* with all boldness, as
always, *so* now also Christ shall be magnified in my body,
whether by life, or by death. For to me to live is Christ, 21
and to die is gain. [2]But if to live in the flesh,—*if* this is 22
the fruit of my work‡, then [3]what I shall choose [4]I wot not.
But I am in a strait betwixt the two, having the desire to 23
depart and be with Christ; for it is very far better: yet to 24
abide in the flesh is more needful for your sake. And hav- 25
ing this confidence, I know that I shall abide, yea, and abide
with you all, for your progress and joy [5]in the faith; that 26
your glorying may abound in Christ Jesus in me through my
presence with you again. Only [6]let your manner of life be 27
worthy of the gospel of Christ: that, whether I come and
see you or be absent, I may hear of your state, that ye
stand fast in one spirit, with one soul striving [7]for the faith
of the gospel; and in nothing affrighted by the adversaries: 28
which is for them an evident token of perdition, but of your
salvation, and that from God; because to you it hath been 29
granted in the behalf of Christ, not only to believe on him,
but also to suffer in his behalf: having the same conflict 30
which ye saw in me, and now hear to be in me.

1 Gr. *trusting in my bonds.*
2 Or, *But if to live in the flesh* be my lot, *this is the fruit of my work: and what I shall choose I wot not.*
3 Or, *what shall I choose?*
4 Or, *I do not make known*§
5 Or, *of faith*
6 Gr. *behave as citizens worthily.*
7 Gr. *with.*

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* To "the one" etc. add marg. Or, *they that are moved by love* do it—*Am. Com.*

† To "but the other" etc. add the marg. Or, *but they that are factious proclaim Christ—Am. Com.*

‡ Read in the text "*if* this shall bring fruit from my work" with marg. Gr. *this is for me fruit of work.—Am. Com.*

§ Omit marg. [4] ("*I do not make known*")—*Am. Com.*

νας τῶν ἀδελφῶν ἐν κυρίῳ πεποιθότας τοῖς δεσμοῖς μου
περισσοτέρως τολμᾶν ἀφόβως τὸν λόγον τοῦ θεοῦ λα-
15 λεῖν. Τινὲς μὲν καὶ διὰ φθόνον καὶ ἔριν, τινὲς
16 δὲ καὶ δι' εὐδοκίαν τὸν χριστὸν κηρύσσουσιν· οἱ μὲν ἐξ
ἀγάπης, εἰδότες ὅτι εἰς ἀπολογίαν τοῦ εὐαγγελίου κεῖμαι,
17 οἱ δὲ ἐξ ἐριθίας ⌜τὸν χριστὸν⌝ καταγγέλλουσιν, οὐχ ἁγνῶς, Χριστὸν
18 οἰόμενοι θλίψιν ἐγείρειν τοῖς δεσμοῖς μου. τί γάρ; πλὴν
ὅτι παντὶ τρόπῳ, εἴτε προφάσει εἴτε ἀληθείᾳ, Χριστὸς
καταγγέλλεται, καὶ ἐν τούτῳ χαίρω· ἀλλὰ καὶ χαρήσομαι,
19 οἶδα ⌜γὰρ⌝ ὅτι ΤΟΥΤΌ ΜΟΙ ἈΠΟΒΉϹΕΤΑΙ ΕἸϹ ϹΩΤΗΡΊΑΝ διὰ δὲ
τῆς ὑμῶν δεήσεως καὶ ἐπιχορηγίας τοῦ πνεύματος Ἰησοῦ
20 Χριστοῦ, κατὰ τὴν ἀποκαραδοκίαν καὶ ἐλπίδα μου ὅτι ἐν
οὐδενὶ αἰσχυνθήσομαι, ἀλλ' ἐν πάσῃ παρρησίᾳ ὡς πάν-
τοτε καὶ νῦν μεγαλυνθήσεται Χριστὸς ἐν τῷ σώματί μου,
21 εἴτε διὰ ζωῆς εἴτε διὰ θανάτου. Ἐμοὶ γὰρ
22 τὸ ζῆν Χριστὸς καὶ τὸ ἀποθανεῖν κέρδος. εἰ δὲ τὸ ζῆν
ἐν σαρκί, τοῦτό μοι καρπὸς ⌜ἔργου, — καὶ τί αἱρήσομαι⌝ οὐ ἔργου, καὶ τί αἱρήσομαι;
23 γνωρίζω· συνέχομαι δὲ ἐκ τῶν δύο, τὴν ἐπιθυμίαν ἔχων
εἰς τὸ ἀναλῦσαι καὶ σὺν Χριστῷ εἶναι, πολλῷ γὰρ μᾶλλον
24 κρεῖσσον, τὸ δὲ ⌜ἐπιμένειν⌝ τῇ σαρκὶ ἀναγκαιότερον δι' ὑμᾶς. ἐπιμεῖναι
25 καὶ τοῦτο πεποιθὼς οἶδα ὅτι μενῶ καὶ παραμενῶ πᾶσιν
26 ὑμῖν εἰς τὴν ὑμῶν προκοπὴν καὶ χαρὰν τῆς πίστεως, ἵνα τὸ
καύχημα ὑμῶν περισσεύῃ ἐν Χριστῷ Ἰησοῦ ἐν ἐμοὶ διὰ
27 τῆς ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς. Μό-
νον ἀξίως τοῦ εὐαγγελίου τοῦ χριστοῦ πολιτεύεσθε, ἵνα
εἴτε ἐλθὼν καὶ ἰδὼν ὑμᾶς εἴτε ἀπὼν ἀκούω τὰ περὶ ὑμῶν,
ὅτι στήκετε ἐν ἑνὶ πνεύματι, μιᾷ ψυχῇ συναθλοῦντες τῇ
28 πίστει τοῦ εὐαγγελίου, καὶ μὴ πτυρόμενοι ἐν μηδενὶ ὑπὸ
τῶν ἀντικειμένων (ἥτις ἐστὶν αὐτοῖς ἔνδειξις ἀπωλείας,
29 ὑμῶν δὲ σωτηρίας, καὶ τοῦτο ἀπὸ θεοῦ, ὅτι ὑμῖν ἐχαρίσθη
τὸ ὑπὲρ Χριστοῦ, οὐ μόνον τὸ εἰς αὐτὸν πιστεύειν ἀλλὰ
30 καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν), τὸν αὐτὸν ἀγῶνα ἔχοντες
οἷον εἴδετε ἐν ἐμοὶ καὶ νῦν ἀκούετε ἐν ἐμοί.

Εἴ τις οὖν παράκλησις ἐν Χριστῷ, εἴ τι παραμύθιον 1
ἀγάπης, εἴ τις κοινωνία πνεύματος, εἴ τις σπλάγχνα καὶ
οἰκτιρμοί, πληρώσατέ μου τὴν χαρὰν ἵνα τὸ αὐτὸ φρονῆτε, 2
αὐτὸ τὴν αὐτὴν ἀγάπην ἔχοντες, σύνψυχοι, τὸ ⌜ἓν⌝ φρονοῦντες,
μηδὲν κατ' ἐριθίαν μηδὲ κατὰ κενοδοξίαν, ἀλλὰ τῇ ταπεινο- 3
φροσύνῃ ἀλλήλους ἡγούμενοι ὑπερέχοντας ἑαυτῶν, μὴ τὰ 4
ἕκαστος | ἑτέρων. ἕκαστοι τοῦτο ἑαυτῶν ⌜ἕκαστοι⌝ σκοποῦντες, ἀλλὰ καὶ τὰ ⌜ἑτέρων ἕκα-
στοι. τοῦτο⌝ φρονεῖτε ἐν ὑμῖν ὃ καὶ ἐν Χριστῷ Ἰησοῦ, 5
ὃς ἐν μορφῇ θεοῦ ὑπάρχων οὐχ ἁρπαγμὸν ἡγήσατο τὸ 6
εἶναι ἴσα θεῷ, ἀλλὰ ἑαυτὸν ἐκένωσεν μορφὴν δούλου 7
λαβών, ἐν ὁμοιώματι ἀνθρώπων γενόμενος· καὶ σχήματι
εὑρεθεὶς ὡς ἄνθρωπος ἐταπείνωσεν ἑαυτὸν γενόμενος ὑπή- 8
κοος μέχρι θανάτου, θανάτου δὲ σταυροῦ· διὸ καὶ ὁ θεὸς 9
αὐτὸν ὑπερύψωσεν, καὶ ἐχαρίσατο αὐτῷ τὸ ὄνομα τὸ ὑπὲρ
πᾶν ὄνομα, ἵνα ἐν τῷ ὀνόματι Ἰησοῦ ΠᾶΝ ΓΌΝΥ ΚΆΜΨῌ 10
ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων, ΚΑῚ ΠᾶΣΑ 11
ΓΛῶΣΣΑ ἘΞΟΜΟΛΟΓΉΣΗΤΑΙ ὅτι ΚΥΡΙΟΣ ΙΗΣΟΥΣ ΧΡΙ-
ΣΤΟΣ εἰς δόξαν ΘΕΟῦ πατρός.

Ὥστε, ἀγαπητοί μου, καθὼς πάντοτε ὑπηκούσατε, μὴ 12
[ὡς] ἐν τῇ παρουσίᾳ μου μόνον ἀλλὰ νῦν πολλῷ μᾶλλον
ἐν τῇ ἀπουσίᾳ μου, μετὰ φόβου καὶ τρόμου τὴν ἑαυτῶν
σωτηρίαν κατεργάζεσθε, θεὸς γάρ ἐστιν ὁ ἐνεργῶν ἐν 13
ὑμῖν καὶ τὸ θέλειν καὶ τὸ ἐνεργεῖν ὑπὲρ τῆς εὐδοκίας·
πάντα ποιεῖτε χωρὶς γογγυσμῶν καὶ διαλογισμῶν· 14
ἵνα γένησθε ἄμεμπτοι καὶ ἀκέραιοι, ΤΈΚΝΑ ΘΕΟῦ ἌΜΩΜΑ 15
μέσον ΓΕΝΕᾶΣ ΣΚΟΛΙᾶΣ ΚΑῚ ΔΙΕΣΤΡΑΜΜΈΝΗΣ, ἐν οἷς φαί-
νεσθε ὡς φωστῆρες ἐν κόσμῳ λόγον ζωῆς ἐπέχοντες, 16
εἰς καύχημα ἐμοὶ εἰς ἡμέραν Χριστοῦ, ὅτι οὐκ εἰς κενὸν
ἔδραμον οὐδὲ ΕἸΣ ΚΕΝῸΝ ἘΚΟΠΊΑΣΑ. Ἀλλὰ εἰ καὶ σπέν- 17
δομαι ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν,
χαίρω καὶ συνχαίρω πᾶσιν ὑμῖν· τὸ δὲ αὐτὸ καὶ ὑμεῖς 18
χαίρετε καὶ συνχαίρετέ μοι.

Ἐλπίζω δὲ ἐν κυρίῳ Ἰησοῦ Τιμόθεον ταχέως πέμψαι 19

2 If there is therefore any comfort* in Christ, if any conso-
lation of love, if any fellowship of the Spirit, if any tender
2 mercies and compassions, fulfil ye my joy, that ye be of the
same mind, having the same love, being of one accord, [1]of
3 one mind; *doing* nothing through faction or through vain-
glory, but in lowliness of mind each counting other better
4 than himself; not looking each of you to his own things,
5 but each of you also to the things of others. Have this
6 mind in you, which was also in Christ Jesus: who, [2]being†
in the form of God, counted it not [3]a prize to be on an
7 equality with God‡, but emptied himself, taking the form
8 of a [4]servant, [5]being made in the likeness of men; and be-
ing found in fashion as a man, he humbled himself, becom-
ing obedient *even* unto death, yea, the death of the cross.
9 Wherefore also God highly exalted him, and gave unto him
10 the name which is above every name; that in the name of
Jesus every knee should bow, of *things* in heaven and *things*
11 on earth and [6]*things* under the earth, and that every tongue
should confess that Jesus Christ is Lord, to the glory of
God the Father.
12 So then, my beloved, even as ye have always obeyed, not
[7]as in my presence only, but now much more in my ab-
sence, work out your own salvation with fear and trembling;
13 for it is God which worketh in you both to will and to work,
14 for his good pleasure. Do all things without murmurings
15 and disputings§; that ye may be‖ blameless and harmless,
children of God without blemish in the midst of a crooked
and perverse generation, among whom ye are seen as [8]lights
16 in the world, holding forth the word of life; that I may
have whereof to glory in the day of Christ, that I did not
17 run in vain neither labour in vain. Yea, and if I am [9]offered
upon the sacrifice and service of your faith, I joy, and re-
18 joice with you all: and in the same manner do ye also joy,
and rejoice with me.
19 But I hope in the Lord Jesus to send Timothy shortly

1 Some ancient authorities read *of the same mind.*
2 Gr. *being originally.*
3 Gr. *a thing to be grasped.*
4 Gr. *bondservant.*
5 Gr. *becoming in.*
6 Or, things *of the world below*
7 Some ancient authorities omit *as.*
8 Gr. *luminaries.*
9 Gr. *poured out as a drink-offering.*

* For "comfort" read "exhortation"—*Am. Com.*

† For "being" read "existing" and omit marg. 2—*Am. Com.*

‡ Let the text run "counted not the being on an equality with God a thing to be grasped" and omit marg. 3—*Am. Com.*

§ For "disputings" read "questionings"—*Am. Com.*

‖ For "may be" read "may become"—*Am. Com.*

unto you, that I also may be of good comfort,
when I know your state. For I have no man 20
likeminded, who will care [1]truly for your state.
For they all seek their own, not the things of Jesus 21
Christ. But ye know the proof of him, that, as a 22
child *serveth* a father, *so* he served with me in fur-
therance of the gospel. Him therefore I hope to 23
send forthwith, so soon as I shall see how it will go
with me: but I trust in the Lord that I myself also 24
shall come shortly. But I counted it necessary to 25
send to you Epaphroditus, my brother and fellow-
worker and fellow-soldier, and your [2]messenger and
minister to my need; since he longed [3]after you all, 26
and was sore troubled, because ye had heard that he
was sick: for indeed he was sick nigh unto death: 27
but God had mercy on him; and not on him only,
but on me also, that I might not have sorrow upon
sorrow. I have sent him therefore the more dili- 28
gently, that, when ye see him again, ye may rejoice,
and that I may be the less sorrowful. Receive him 29
therefore in the Lord with all joy; and hold such
in honour: because for the work of [4]Christ he came 30
nigh unto death, hazarding his life to supply that
which was lacking in your service toward me.

Finally, my brethren, [5]rejoice in the Lord. To **3**
write the same things to you, to me indeed is not
irksome, but for you it is safe. Beware of the dogs, 2
beware of the evil workers, beware of the concision:
for we are the circumcision, who worship by the 3
Spirit of God, and glory in Christ Jesus, and have
no confidence in the flesh: though I myself might 4
have confidence even in the flesh: if any other man
[6]thinketh to have confidence in the flesh, I yet more:
circumcised the eighth day, of the stock of Israel, 5
of the tribe of Benjamin, a Hebrew of Hebrews; as
touching the law, a Pharisee; as touching zeal, per- 6
secuting the church; as touching the righteousness
which is in the law, found blameless. Howbeit 7
what things were [7]gain to me, these have I counted
loss for Christ. Yea verily, and I count all things 8
to be loss

1 Gr. *genuinely.*
2 Gr. *apostle.*
3 Many ancient authorities read *to see you all.*
4 Many ancient authorities read *the Lord.*
5 Or, *farewell*
6 Or, *seemeth*
7 Gr. *gains.*

20 ὑμῖν, ἵνα κἀγὼ εὐψυχῶ γνοὺς τὰ περὶ ὑμῶν. οὐδένα
γὰρ ἔχω ἰσόψυχον ὅστις γνησίως τὰ περὶ ὑμῶν μεριμνήσει,
21 οἱ πάντες γὰρ τὰ ἑαυτῶν ζητοῦσιν, οὐ τὰ ⌜Χριστοῦ Ἰησοῦ.⌝ Ἰησοῦ Χριστοῦ
22 τὴν δὲ δοκιμὴν αὐτοῦ γινώσκετε, ὅτι ὡς πατρὶ τέκνον σὺν
23 ἐμοὶ ἐδούλευσεν εἰς τὸ εὐαγγέλιον. Τοῦτον μὲν οὖν
ἐλπίζω πέμψαι ὡς ἂν ἀφίδω τὰ περὶ ἐμὲ ἐξαυτῆς·
24 πέποιθα δὲ ἐν κυρίῳ ὅτι καὶ αὐτὸς ταχέως ἐλεύσομαι.
25 ἀναγκαῖον δὲ ἡγησάμην Ἐπαφρόδιτον τὸν ἀδελφὸν καὶ
συνεργὸν καὶ συνστρατιώτην μου, ὑμῶν δὲ ἀπόστολον καὶ
26 λειτουργὸν τῆς χρείας μου, πέμψαι πρὸς ὑμᾶς, ἐπειδὴ
ἐπιποθῶν ἦν ⌜πάντας ὑμᾶς [ἰδεῖν]⌝, καὶ ἀδημονῶν διότι ὑμᾶς πάντας
27 ἠκούσατε ὅτι ἠσθένησεν. καὶ γὰρ ἠσθένησεν παραπλήσιον
θανάτου· ἀλλὰ ὁ θεὸς ἠλέησεν αὐτόν, οὐκ αὐτὸν δὲ μόνον
28 ἀλλὰ καὶ ἐμέ, ἵνα μὴ λύπην ἐπὶ λύπην σχῶ. σπουδαιοτέρως
οὖν ἔπεμψα αὐτὸν ἵνα ἰδόντες αὐτὸν πάλιν χαρῆτε κἀγὼ
29 ἀλυπότερος ὦ. προσδέχεσθε οὖν αὐτὸν ἐν κυρίῳ μετὰ
30 πάσης χαρᾶς, καὶ τοὺς τοιούτους ἐντίμους ἔχετε, ὅτι διὰ
τὸ ἔργον ⌜Κυρίου⌝ μέχρι θανάτου ἤγγισεν, παραβολευσά- Χριστοῦ
μενος τῇ ψυχῇ ἵνα ἀναπληρώσῃ τὸ ὑμῶν ὑστέρημα τῆς
πρός με λειτουργίας.

1 Τὸ λοιπόν, ἀδελφοί μου, χαίρετε ἐν κυρίῳ. τὰ αὐτὰ
γράφειν ὑμῖν ἐμοὶ μὲν οὐκ ὀκνηρόν, ὑμῖν δὲ ἀσφαλές.—

2 Βλέπετε τοὺς κύνας, βλέπετε τοὺς κακοὺς ἐργάτας,
3 βλέπετε τὴν κατατομήν. ἡμεῖς γάρ ἐσμεν ἡ περιτομή,
οἱ πνεύματι θεοῦ λατρεύοντες καὶ καυχώμενοι ἐν Χριστῷ
4 Ἰησοῦ καὶ οὐκ ἐν σαρκὶ πεποιθότες, καίπερ ἐγὼ ἔχων
πεποίθησιν καὶ ἐν σαρκί. Εἴ τις δοκεῖ ἄλλος
5 πεποιθέναι ἐν σαρκί, ἐγὼ μᾶλλον· περιτομῇ ὀκταήμερος,
ἐκ γένους Ἰσραήλ, φυλῆς Βενιαμείν, Ἑβραῖος ἐξ Ἑβραίων,
6 κατὰ νόμον Φαρισαῖος, κατὰ ζῆλος διώκων τὴν ἐκκλησίαν,
7 κατὰ δικαιοσύνην τὴν ἐν νόμῳ γενόμενος ἄμεμπτος. Ἀλ-
λὰ ἅτινα ἦν μοι κέρδη, ταῦτα ἥγημαι διὰ τὸν χριστὸν
8 ζημίαν. ἀλλὰ μὲν οὖν γε καὶ ἡγοῦμαι πάντα ζημίαν εἶναι

διὰ τὸ ὑπερέχον τῆς γνώσεως Χριστοῦ Ἰησοῦ τοῦ κυρίου
μου δι' ὃν τὰ πάντα ἐζημιώθην, καὶ ἡγοῦμαι σκύβαλα ἵνα
Χριστὸν κερδήσω καὶ εὑρεθῶ ἐν αὐτῷ, μὴ ἔχων ἐμὴν 9
δικαιοσύνην τὴν ἐκ νόμου ἀλλὰ τὴν διὰ πίστεως Χριστοῦ,
τὴν ἐκ θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει, τοῦ γνῶναι αὐτὸν 10
καὶ τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ καὶ κοινωνίαν
παθημάτων αὐτοῦ, συμμορφιζόμενος τῷ θανάτῳ αὐτοῦ,
εἴ πως καταντήσω εἰς τὴν ἐξανάστασιν τὴν ἐκ νεκρῶν. 11
οὐχ ὅτι ἤδη ἔλαβον ἢ ἤδη τετελείωμαι, διώκω δὲ εἰ καὶ 12
καταλάβω, ἐφ' ᾧ καὶ κατελήμφθην ὑπὸ Χριστοῦ [Ἰησοῦ].
οὐ ἀδελφοί, ἐγὼ ἐμαυτὸν ⸀οὔπω⸀ λογίζομαι κατειληφέναι· ἓν 13 14
δέ, τὰ μὲν ὀπίσω ἐπιλανθανόμενος τοῖς δὲ ἔμπροσθεν
ἐπεκτεινόμενος, κατὰ σκοπὸν διώκω εἰς τὸ βραβεῖον τῆς
ἄνω κλήσεως τοῦ θεοῦ ἐν Χριστῷ Ἰησοῦ. Ὅσοι οὖν 15
τέλειοι, τοῦτο φρονῶμεν· καὶ εἴ τι ἑτέρως φρονεῖτε, καὶ
τοῦτο ὁ θεὸς ὑμῖν ἀποκαλύψει· πλὴν εἰς ὃ ἐφθάσαμεν, 16
τῷ αὐτῷ στοιχεῖν. Συνμιμηταί μου γίνεσθε, 17
ἀδελφοί, καὶ σκοπεῖτε τοὺς οὕτω περιπατοῦντας καθὼς
ἔχετε τύπον ἡμᾶς· πολλοὶ γὰρ περιπατοῦσιν οὓς πολλά- 18
κις ἔλεγον ὑμῖν, νῦν δὲ καὶ κλαίων λέγω, τοὺς ἐχθροὺς
τοῦ σταυροῦ τοῦ χριστοῦ, ὧν τὸ τέλος ἀπώλεια, ὧν ὁ θεὸς 19
ἡ κοιλία καὶ ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν, οἱ τὰ ἐπίγεια
φρονοῦντες. ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει, 20
ἐξ οὗ καὶ σωτῆρα ἀπεκδεχόμεθα κύριον Ἰησοῦν Χριστόν,
ὃς μετασχηματίσει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν σύμ- 21
μορφον τῷ σώματι τῆς δόξης αὐτοῦ κατὰ τὴν ἐνέργειαν
τοῦ δύνασθαι αὐτὸν καὶ ὑποτάξαι αὐτῷ τὰ πάντα.

Ὥστε, ἀδελφοί μου ἀγαπητοὶ καὶ ἐπιπόθητοι, χαρὰ 1
καὶ στέφανός μου, οὕτως στήκετε ἐν κυρίῳ, ἀγαπη-
μου τοί⸆. Εὐοδίαν παρακαλῶ καὶ Συντύχην παρα- 2
καλῶ τὸ αὐτὸ φρονεῖν ἐν κυρίῳ. ναὶ ἐρωτῶ καὶ σέ, 3
Σύνζυγε γνήσιε ⸂σύνζυγε⸃, συνλαμβάνου αὐταῖς, αἵτινες ἐν τῷ
εὐαγγελίῳ συνήθλησάν μοι μετὰ καὶ Κλήμεντος καὶ

for the excellency of the knowledge of Christ Jesus my
Lord: for whom I suffered the loss of all things, and do
9 count them but [1]dung, that I may gain Christ, and be found
in him, [2]not having a righteousness of mine own, *even* that
which is of the law, but that which is through faith in
10 Christ, the righteousness which is of God† [3]by faith: that
I may know him, and the power of his resurrection, and the
fellowship of his sufferings, becoming conformed unto his
11 death; if by any means I may attain unto the resurrection
12 from the dead. Not that I have already obtained, or am
already made perfect: but I press on, if so be that I may
[4]apprehend‡ that for which also I was apprehended by Christ
13 Jesus. Brethren, I count not myself [5]yet to have apprehended§:
but one thing *I do*, forgetting the things which
are behind, and stretching forward to the things which are
14 before, I press on toward the goal unto the prize of the
15 [6]high calling of God in Christ Jesus. Let us therefore, as
many as be perfect, be thus minded: and if in any thing
ye are otherwise minded, even this shall God reveal unto
16 you: only, whereunto we have already attained, by that
same *rule* let us walk.
17 Brethren, be ye imitators together of me, and mark them
18 which so walk even as ye have us for an ensample. For
many walk, of whom I told you often, and now tell you
even weeping, *that they are* the enemies of the cross of
19 Christ: whose end is perdition, whose god is the belly, and
20 *whose* glory is in their shame, who mind earthly things. For
our [7]citizenship is in heaven; from whence also we wait for
21 a Saviour, the Lord Jesus Christ: who shall fashion anew
the body of our humiliation, *that it may be* conformed to the
body of his glory, according to the working whereby he is
able even to subject all things unto himself.

4 Wherefore, my brethren beloved and longed for, my joy
and crown, so stand fast in the Lord, my beloved.
2 I exhort Euodia, and I exhort Syntyche, to be of the same
3 mind in the Lord. Yea, I beseech thee also, true yokefellow,
help these women, for they laboured with me in the
gospel, with Clement also, and

1 Or, *refuse* *
2 Or, *not having as my righteousness that which is of the law*
3 Gr. *upon.*
4 Or, *apprehend, seeing that also I was apprehended*
5 Many ancient authorities omit *yet.*
6 Or, *upward*
7 Or, *commonwealth*

* Substitute marg. 1 ("*refuse*") for the text.—*Am. Com.* † For "of God" read "from God"—*Am. Com.* ‡ For "apprehend . . . apprehended" read "lay hold on . . . laid hold on", and in marg. 4 for "*apprehend . . . apprehended*" read "*lay hold . . . laid hold on*"—*Am. Com.* § For "apprehended" read "laid hold"—*Am. Com.*

the rest of my fellow-workers, whose names are in the book
of life.
[1]Rejoice in the Lord alway: again I will say, [1]Rejoice. 4
Let your [2]forbearance be known unto all men. The Lord 5
is at hand. In nothing be anxious; but in everything by 6
prayer and supplication with thanksgiving let your re-
quests be made known unto God. And the peace of God, 7
which passeth all understanding, shall guard your hearts
and your thoughts in Christ Jesus.
Finally, brethren, whatsoever things are true, whatsoever 8
things are [3]honourable, whatsoever things are just, whatso-
ever things are pure, whatsoever things are lovely, whatso-
ever things are [4]of good report; if there be any virtue, and
if there be any praise, [5]think on these things. The things 9
which ye both learned and received and heard and saw in
me, these things do: and the God of peace shall be with you.
But I [6]rejoice in the Lord greatly, that now at length ye 10
have revived your thought for me; [7]wherein ye did indeed
take thought, but ye lacked opportunity. Not that I speak 11
in respect of want: for I have learned, in whatsoever state I
am, therein to be content. I know how to be abased, and I 12
know also how to abound: in every thing and in all things
have I learned the secret both to be filled and to be hungry,
both to abound and to be in want. I can do all things in 13
him that strengtheneth me. Howbeit ye did well, that ye 14
had fellowship with my affliction. And ye yourselves also 15
know, ye Philippians, that in the beginning of the gospel,
when I departed from Macedonia, no church had fellowship
with me in the matter of giving and receiving, but ye only;
for even in Thessalonica ye sent once and again unto my 16
need. Not that I seek for the gift; but I seek for the fruit 17
that increaseth to your account. But I have all things, and 18
abound: I am filled, having received from Epaphroditus the
things *that came* from you, an odour of a sweet smell, a sac-
rifice acceptable, well-pleasing to God. And my God shall 19
fulfil† every need of yours according to his riches in glory
in Christ Jesus. Now unto our God and Father *be* the 20
glory [8]for ever and ever. Amen.

1 Or, *Farewell**
2 Or, *gentleness*
3 Gr. *reverend.*
4 Or, *gracious*
5 Gr. *take account of.*
6 Gr. *rejoiced.*
7 Or, *seeing that*
8 Gr. *unto the ages of the ages.*

* Omit marg. 1 ("*Farewell*")—*Am. Com.*

† For "fulfil" read "supply" [Comp. "Classes of Passages," xiv.] —*Am. Com.*

τῶν λοιπῶν συνεργῶν μου, ὧν τὰ ὀνόματα ἐν ΒΊΒΛῼ
4 ΖΩΗ͂Σ. Χαίρετε ἐν κυρίῳ πάντοτε· πάλιν ἐρῶ,
5 χαίρετε. τὸ ἐπιεικὲς ὑμῶν γνωσθήτω πᾶσιν ἀνθρώποις.
6 ὁ κύριος ἐγγύς· μηδὲν μεριμνᾶτε, ἀλλ' ἐν παντὶ τῇ
προσευχῇ καὶ τῇ δεήσει μετ' εὐχαριστίας τὰ αἰτήματα
7 ὑμῶν γνωριζέσθω πρὸς τὸν θεόν· καὶ ἡ εἰρήνη τοῦ θεοῦ
ἡ ὑπερέχουσα πάντα νοῦν φρουρήσει τὰς καρδίας ὑμῶν καὶ
8 τὰ νοήματα ὑμῶν ἐν Χριστῷ Ἰησοῦ. Τὸ λοι-
πόν, ἀδελφοί, ὅσα ἐστὶν ἀληθῆ, ὅσα σεμνά, ὅσα δίκαια,
ὅσα ἁγνά, ὅσα προσφιλῆ, ὅσα εὔφημα, εἴ τις ἀρετὴ καὶ
9 εἴ τις ἔπαινος, ταῦτα λογίζεσθε· ἃ καὶ ἐμάθετε καὶ πα-
ρελάβετε καὶ ἠκούσατε καὶ εἴδετε ἐν ἐμοί, ταῦτα πράσ-
σετε· καὶ ὁ θεὸς τῆς εἰρήνης ἔσται μεθ' ὑμῶν.
10 Ἐχάρην δὲ ἐν κυρίῳ μεγάλως ὅτι ἤδη ποτὲ ἀνεθά-
λετε τὸ ὑπὲρ ἐμοῦ φρονεῖν, ἐφ' ᾧ καὶ ἐφρονεῖτε ἠκαι-
11 ρεῖσθε δέ. οὐχ ὅτι καθ' ὑστέρησιν λέγω, ἐγὼ γὰρ ἔμαθον
12 ἐν οἷς εἰμὶ αὐτάρκης εἶναι· οἶδα καὶ ταπεινοῦσθαι, οἶδα
καὶ περισσεύειν· ἐν παντὶ καὶ ἐν πᾶσιν μεμύημαι, καὶ
χορτάζεσθαι καὶ πεινᾶν, καὶ περισσεύειν καὶ ὑστερεῖσθαι·
13 14 πάντα ἰσχύω ἐν τῷ ἐνδυναμοῦντί με. πλὴν καλῶς ἐποιή-
15 σατε συνκοινωνήσαντές μου τῇ θλίψει. οἴδατε δὲ καὶ
ὑμεῖς, Φιλιππήσιοι, ὅτι ἐν ἀρχῇ τοῦ εὐαγγελίου, ὅτε
ἐξῆλθον ἀπὸ Μακεδονίας, οὐδεμία μοι ἐκκλησία ἐκοινώνη-
σεν εἰς λόγον δόσεως καὶ λήμψεως εἰ μὴ ὑμεῖς μόνοι,
16 ὅτι καὶ ἐν Θεσσαλονίκῃ καὶ ἅπαξ καὶ δὶς εἰς τὴν χρείαν
17 μοι ἐπέμψατε. οὐχ ὅτι ἐπιζητῶ τὸ δόμα, ἀλλὰ ἐπιζητῶ
18 τὸν καρπὸν τὸν πλεονάζοντα εἰς λόγον ὑμῶν. ἀπέχω
δὲ πάντα καὶ περισσεύω· πεπλήρωμαι δεξάμενος παρὰ
Ἐπαφροδίτου τὰ παρ' ὑμῶν, ὈΣΜῊΝ ΕΥ̓ΩΔΊΑΣ, θυσίαν
19 δεκτήν, εὐάρεστον τῷ θεῷ. ὁ δὲ θεός μου πληρώσει
πᾶσαν χρείαν ὑμῶν κατὰ τὸ πλοῦτος αὐτοῦ ἐν δόξῃ ἐν
20 Χριστῷ Ἰησοῦ. τῷ δὲ θεῷ καὶ πατρὶ ἡμῶν ἡ δόξα
εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

Ἀσπάσασθε πάντα ἅγιον ἐν Χριστῷ Ἰησοῦ. Ἀσπά- 21
ζονται ὑμᾶς οἱ σὺν ἐμοὶ ἀδελφοί. ἀσπάζονται ὑμᾶς πάντες 22
οἱ ἅγιοι, μάλιστα δὲ οἱ ἐκ τῆς Καίσαρος οἰκίας.

Ἡ χάρις τοῦ κυρίου Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύ- 23
ματος ὑμῶν.

21 Salute every saint in Christ Jesus. The brethren
22 which are with me salute you. All the saints salute
you, especially they that are of Cæsar's household.
23 The grace of the Lord Jesus Christ be with your
spirit.

THE EPISTLE OF PAUL THE APOSTLE

TO THE

COLOSSIANS.

PAUL, an apostle of Christ Jesus through the will 1
of God, and Timothy [1]our brother, [2]to the saints 2
and faithful brethren in Christ *which are* at Colos-
sæ: Grace to you and peace from God our Father.
We give thanks to God the Father of our Lord 3
Jesus Christ, praying always for you, having heard 4
of your faith in Christ Jesus, and of the love which
ye have toward all the saints, because of the hope 5
which is laid up for you in the heavens, whereof ye
heard before in the word of the truth of the gospel,
which is come unto you; even as it is also in all 6
the world bearing fruit and increasing, as *it doth* in
you also, since the day ye heard and knew the grace
of God in truth; even as ye learned of Epaphras 7
our beloved fellow-servant, who is a faithful minis-
ter of Christ on [3]our behalf, who also declared unto 8
us your love in the Spirit.
For this cause we also, since the day we heard *it*, 9
do not cease to pray and make request for you, that
ye may be filled with the knowledge of his will in
all spiritual wisdom and understanding, to walk 10
worthily of the Lord [4]unto all pleasing, bearing
fruit in every good work, and increasing [5]in the
knowledge of God; [6]strengthened [7]with all power, 11
according to the might of his glory, unto all pa-
tience and longsuffering with joy; giving thanks 12
unto the Father, who made [8]us meet to be

1 Gr. *the brother.*
2 Or, *to those that are at Colossæ, holy and faithful brethren in Christ*
3 Many ancient authorities read *your.*
4 Or, *unto all pleasing, in every good work, bearing fruit and increasing* &c.
5 Or, *by*
6 Gr. *made powerful.*
7 Or, *in*
8 Some ancient authorities read *you.*

ΠΡΟΣ ΚΟΛΑΣΣΑΕΙΣ

1 ΠΑΥΛΟΣ ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος
2 θεοῦ καὶ Τιμόθεος ὁ ἀδελφὸς τοῖς ἐν Κολοσσαῖς ἁγίοις
καὶ πιστοῖς ἀδελφοῖς ἐν Χριστῷ· χάρις ὑμῖν καὶ εἰρήνη
ἀπὸ θεοῦ πατρὸς ἡμῶν.
3 Εὐχαριστοῦμεν τῷ θεῷ πατρὶ τοῦ κυρίου ἡμῶν Ἰησοῦ
4 [Χριστοῦ] πάντοτε ⌜περὶ⌝ ὑμῶν προσευχόμενοι, ἀκούσαντες ὑπὲρ
τὴν πίστιν ὑμῶν ἐν Χριστῷ Ἰησοῦ καὶ τὴν ἀγάπην [ἣν
5 ἔχετε] εἰς πάντας τοὺς ἁγίους διὰ τὴν ἐλπίδα τὴν ἀποκειμέ-
νην ὑμῖν ἐν τοῖς οὐρανοῖς, ἣν προηκούσατε ἐν τῷ λόγῳ
6 τῆς ἀληθείας τοῦ εὐαγγελίου τοῦ παρόντος εἰς ὑμᾶς, καθὼς
καὶ ἐν παντὶ τῷ κόσμῳ ἐστὶν καρποφορούμενον καὶ αὐξανό-
μενον καθὼς καὶ ἐν ὑμῖν, ἀφʼ ἧς ἡμέρας ἠκούσατε καὶ
7 ἐπέγνωτε τὴν χάριν τοῦ θεοῦ ἐν ἀληθείᾳ· καθὼς ἐμά-
θετε ἀπὸ Ἐπαφρᾶ τοῦ ἀγαπητοῦ συνδούλου ἡμῶν, ὅς
8 ἐστιν πιστὸς ὑπὲρ ⌜ἡμῶν⌝ διάκονος τοῦ χριστοῦ, ὁ καὶ ὑμῶν
9 δηλώσας ἡμῖν τὴν ὑμῶν ἀγάπην ἐν πνεύματι. Διὰ
τοῦτο καὶ ἡμεῖς, ἀφʼ ἧς ἡμέρας ἠκούσαμεν, οὐ παυόμεθα
ὑπὲρ ὑμῶν προσευχόμενοι καὶ αἰτούμενοι ἵνα πληρωθῆτε
τὴν ἐπίγνωσιν τοῦ θελήματος αὐτοῦ ἐν πάσῃ σοφίᾳ
10 καὶ συνέσει πνευματικῇ, περιπατῆσαι ἀξίως τοῦ κυρίου
εἰς πᾶσαν ἀρεσκίαν ἐν παντὶ ἔργῳ ἀγαθῷ καρποφο-
11 ροῦντες καὶ αὐξανόμενοι τῇ ἐπιγνώσει τοῦ θεοῦ, ἐν
πάσῃ δυνάμει δυναμούμενοι κατὰ τὸ κράτος τῆς δόξης
αὐτοῦ εἰς πᾶσαν ὑπομονὴν καὶ μακροθυμίαν μετὰ χαρᾶς,
12 εὐχαριστοῦντες τῷ ⸆ πατρὶ τῷ ἱκανώσαντι ⌜ὑμᾶς⌝ εἰς τὴν θεῷ | ἡμᾶς

μερίδα τοῦ κλήρου τῶν ἁγίων ἐν τῷ φωτί, ὃς ἐρύσατο 13
ἡμᾶς ἐκ τῆς ἐξουσίας τοῦ σκότους καὶ μετέστησεν εἰς
ἴσχομεν *τὴν βασιλείαν τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ, ἐν ᾧ ⸀ἔχομεν⸃* 14
τὴν ἀπολύτρωσιν, τὴν ἄφεσιν τῶν ἁμαρτιῶν· ὅς ἐστιν 15
εἰκὼν τοῦ θεοῦ τοῦ ἀοράτου, πρωτότοκος πάσης κτίσεως,
ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα ἐν τοῖς οὐρανοῖς καὶ ἐπὶ 16
τῆς γῆς, τὰ ὁρατὰ καὶ τὰ ἀόρατα, εἴτε θρόνοι εἴτε
κυριότητες εἴτε ἀρχαὶ εἴτε ἐξουσίαι· τὰ πάντα δι᾽ αὐτοῦ
καὶ εἰς αὐτὸν ἔκτισται· καὶ αὐτὸς ἔστιν πρὸ πάντων 17
καὶ τὰ πάντα ἐν αὐτῷ συνέστηκεν, καὶ αὐτός ἐστιν 18
ἡ κεφαλὴ τοῦ σώματος, τῆς ἐκκλησίας· ὅς ἐστιν [ἡ]
ἀρχή, πρωτότοκος ἐκ τῶν νεκρῶν, ἵνα γένηται ἐν πᾶσιν
αὐτὸς πρωτεύων, ὅτι ἐν αὐτῷ εὐδόκησεν πᾶν τὸ πλήρω- 19
μα κατοικῆσαι καὶ δι᾽ αὐτοῦ ἀποκαταλλάξαι τὰ πάντα 20
εἰς αὐτόν, εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ
αὐτοῦ, [δι᾽ αὐτοῦ] εἴτε τὰ ἐπὶ τῆς γῆς εἴτε τὰ ἐν τοῖς
οὐρανοῖς· καὶ ὑμᾶς ποτὲ ὄντας ἀπηλλοτριωμένους καὶ 21
ἐχθροὺς τῇ διανοίᾳ ἐν τοῖς ἔργοις τοῖς πονηροῖς,—νυνὶ
ἀποκατηλλάγητε *δὲ ⸀ἀποκατήλλαξεν⸃ ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ διὰ* 22
τοῦ θανάτου,—παραστῆσαι ὑμᾶς ἁγίους καὶ ἀμώμους
καὶ ἀνεγκλήτους κατενώπιον αὐτοῦ, εἴ γε ἐπιμένετε τῇ 23
πίστει τεθεμελιωμένοι καὶ ἑδραῖοι καὶ μὴ μετακινούμενοι
ἀπὸ τῆς ἐλπίδος τοῦ εὐαγγελίου οὗ ἠκούσατε, τοῦ κη-
ρυχθέντος ἐν πάσῃ κτίσει τῇ ὑπὸ τὸν οὐρανόν, οὗ
ἐγενόμην ἐγὼ Παῦλος διάκονος.

Νῦν *χαίρω ἐν τοῖς παθήμασιν ὑπὲρ ὑμῶν, καὶ ἀντα-* 24
ναπληρῶ τὰ ὑστερήματα τῶν θλίψεων τοῦ χριστοῦ ἐν
τῇ σαρκί μου ὑπὲρ τοῦ σώματος αὐτοῦ, ὅ ἐστιν ἡ ἐκ-
κλησία, ἧς ἐγενόμην ἐγὼ διάκονος κατὰ τὴν οἰκονομίαν 25
τοῦ θεοῦ τὴν δοθεῖσάν μοι εἰς ὑμᾶς πληρῶσαι τὸν
λόγον τοῦ θεοῦ, τὸ μυστήριον τὸ ἀποκεκρυμμένον ἀπὸ 26
τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν,—νῦν δὲ ἐφανερώθη
τοῖς ἁγίοις αὐτοῦ, οἷς ἠθέλησεν ὁ θεὸς γνωρίσαι τί τὸ 27

13 partakers of the inheritance of the saints in light; who
delivered us out of the power of darkness, and trans-
14 lated us into the kingdom of the Son of his love; in
whom we have our redemption, the forgiveness of
15 our sins: who is the image of the invisible God, the
16 firstborn of all creation; for in him were all things
created, in the heavens and upon the earth, things
visible and things invisible, whether thrones or do-
minions or principalities or powers; all things have
17 been created through him, and unto him; and he
is before all things, and in him all things [1]consist.
18 And he is the head of the body, the church: who
is the beginning, the firstborn from the dead; [2]that
19 in all things he might have the preeminence. [3]For
it was the good pleasure *of the Father* that in him
20 should all the fulness dwell; and through him to
reconcile all things [4]unto [5]himself, having made
peace through the blood of his cross; through him,
I say, whether things upon the earth, or things in
21 the heavens. And you, being in time past alienated
and enemies in your mind in your evil works, yet
22 now [6]hath he reconciled in the body of his flesh
through death, to present you holy and without
23 blemish and unreproveable before him: if so be that
ye continue in the faith, grounded and stedfast, and
not moved away from the hope of the gospel which
ye heard, which was preached in all creation under
heaven; whereof I Paul was made a minister.
24 Now I rejoice in my sufferings for your sake, and
fill up on my part that which is lacking of the afflic-
tions of Christ in my flesh for his body's sake, which
25 is the church; whereof I was made a minister, ac-
cording to the [7]dispensation of God which was
given me to you-ward, to fulfil the word of God,
26 *even* the mystery which hath been hid [8]from all*
ages and generations: but now hath it been mani-
27 fested to his saints, to whom God was pleased to
make known what is the

1 That is, *hold together.*
2 Or, *that among all he might have*
3 Or, *For the whole fulness of God was pleased to dwell in him*
4 Or, *into him*
5 Or, *him*
6 Some ancient authorities read *ye have been reconciled.*
7 Or, *stewardship*
8 Gr. *from the ages and from the generations.*

* For "from all" read "for"—*Am. Com.*

riches of the glory of this mystery among the Gen-
tiles, which is Christ in you, the hope of glory:
whom we proclaim, admonishing every man and 28
teaching every man in all wisdom, that we may
present every man perfect in Christ; whereunto I 29
labour also, striving according to his working, which
worketh in me [1]mightily.

For I would have you know how greatly I strive **2**
for you, and for them at Laodicea, and for as many
as have not seen my face in the flesh; that their 2
hearts may be comforted, they being knit together
in love, and unto all riches of the [2]full assurance of
understanding, that they may know the mystery of
God, [3]*even* Christ, in whom are all the treasures of 3
wisdom and knowledge hidden. This I say, that 4
no one may delude you with persuasiveness of
speech. For though I am absent in the flesh, yet am 5
I with you in the spirit, joying and beholding your
order, and the stedfastness of your faith in Christ.

As therefore ye received Christ Jesus the Lord, 6
so walk in him, rooted and builded up in him, and 7
stablished [4]in your faith, even as ye were taught,
abounding [5]in thanksgiving.

[6]Take heed lest there shall be any one that maketh 8
spoil of you through his philosophy and vain de-
ceit, after the tradition of men, after the [7]rudiments
of the world, and not after Christ: for in him dwell- 9
eth all the fulness of the Godhead bodily, and in 10
him ye are made full, who is the head of all prin-
cipality and power: in whom ye were also circum- 11
cised with a circumcision not made with hands, in
the putting off of the body of the flesh, in the cir-
cumcision of Christ; having been buried with him 12
in baptism, wherein ye were also raised with him
through faith in the working of God, who raised
him from the dead. And you, being dead 13

1 Or, *in power*
2 Or, *fulness*
3 The ancient authorities vary much in the text of this passage.
4 Or, *by*
5 Some ancient authorities insert *in it.*
6 Or, *See whether*
7 Or, *elements*

πλοῦτος τῆς δόξης τοῦ μυστηρίου τούτου ἐν τοῖς ἔθνεσιν,
28 ⸀ὅ⸋ ἐστιν Χριστὸς ἐν ὑμῖν, ἡ ἐλπὶς τῆς δόξης· ὃν ἡμεῖς ὅς
καταγγέλλομεν νουθετοῦντες πάντα ἄνθρωπον καὶ διδά-
σκοντες πάντα ἄνθρωπον ἐν πάσῃ σοφίᾳ, ἵνα παραστή-
29 σωμεν πάντα ἄνθρωπον τέλειον ἐν Χριστῷ· εἰς ὃ καὶ
κοπιῶ ἀγωνιζόμενος κατὰ τὴν ἐνέργειαν αὐτοῦ τὴν ἐνερ-
1 γουμένην ἐν ἐμοὶ ἐν δυνάμει. Θέλω γὰρ ὑμᾶς
εἰδέναι ἡλίκον ἀγῶνα ἔχω ὑπὲρ ὑμῶν καὶ τῶν ἐν
Λαοδικίᾳ καὶ ὅσοι οὐχ ἑόρακαν τὸ πρόσωπόν μου ἐν
2 σαρκί, ἵνα παρακληθῶσιν αἱ καρδίαι αὐτῶν, συνβιβα-
σθέντες ἐν ἀγάπῃ καὶ εἰς πᾶν πλοῦτος τῆς πληροφορίας
τῆς συνέσεως, εἰς ἐπίγνωσιν τοῦ μυστηρίου τοῦ ⸀θεοῦ, Ap.†
3 Χριστοῦ⸋, ἐν ᾧ εἰσὶν πάντες οἱ θησαυροὶ τῆς σοφίας
4 καὶ γνώσεως ἀπόκρυφοι. Τοῦτο λέγω ἵνα μηδεὶς ὑμᾶς
5 παραλογίζηται ἐν πιθανολογίᾳ. εἰ γὰρ καὶ τῇ σαρκὶ
ἄπειμι, ἀλλὰ τῷ πνεύματι σὺν ὑμῖν εἰμί, χαίρων καὶ
βλέπων ὑμῶν τὴν τάξιν καὶ τὸ στερέωμα τῆς εἰς Χριστὸν
πίστεως ὑμῶν.

6 Ὡς οὖν παρελάβετε τὸν χριστὸν Ἰησοῦν τὸν κύριον,
7 ἐν αὐτῷ περιπατεῖτε, ἐρριζωμένοι καὶ ἐποικοδομούμενοι
ἐν αὐτῷ καὶ βεβαιούμενοι τῇ πίστει καθὼς ἐδιδάχθητε, πε-
8 ρισσεύοντες [ἐν αὐτῇ] ἐν εὐχαριστίᾳ. Βλέ-
πετε μή τις ⸀ὑμᾶς ἔσται⸋ ὁ συλαγωγῶν διὰ τῆς φιλοσοφί- ἔσται ὑμᾶς
ας καὶ κενῆς ἀπάτης κατὰ τὴν παράδοσιν τῶν ἀνθρώ-
πων, κατὰ τὰ στοιχεῖα τοῦ κόσμου καὶ οὐ κατὰ Χριστόν·
9 ὅτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος
10 σωματικῶς, καὶ ἐστὲ ἐν αὐτῷ πεπληρωμένοι, ὅς ἐστιν
11 ἡ κεφαλὴ πάσης ἀρχῆς καὶ ἐξουσίας, ἐν ᾧ καὶ περιε-
τμήθητε περιτομῇ ἀχειροποιήτῳ ἐν τῇ ἀπεκδύσει τοῦ
σώματος τῆς σαρκός, ἐν τῇ περιτομῇ τοῦ χριστοῦ,
12 συνταφέντες αὐτῷ ἐν τῷ βαπτίσματι, ἐν ᾧ καὶ συνη-
γέρθητε διὰ τῆς πίστεως τῆς ἐνεργείας τοῦ θεοῦ τοῦ
13 ἐγείραντος αὐτὸν ἐκ νεκρῶν· καὶ ὑμᾶς νεκροὺς ὄν-

τας τοῖς παραπτώμασιν καὶ τῇ ἀκροβυστίᾳ τῆς σαρκὸς
ἡμᾶς] αὐτῷ, χαρισάμενος......ἡμῖν· ὑμῶν, συνεζωοποίησεν ⌜ὑμᾶς⌝ σὺν ⌜αὐτῷ· χαρισάμενος
ἡμῖν πάντα τὰ παραπτώματα, ἐξαλείψας τὸ καθ' ἡμῶν 14
χειρόγραφον τοῖς δόγμασιν ὃ ἦν ὑπεναντίον ἡμῖν,⌝ καὶ
αὐτὸ ἦρκεν ἐκ τοῦ μέσου προσηλώσας αὐτὸ τῷ σταυρῷ·
ἀπεκδυσάμενος τὰς ἀρχὰς καὶ τὰς ἐξουσίας ἐδειγμάτισεν 15
ἐν παρρησίᾳ θριαμβεύσας αὐτοὺς ἐν αὐτῷ. Μὴ 16
ἢ οὖν τις ὑμᾶς κρινέτω ἐν βρώσει ⌜καὶ⌝ ἐν πόσει ἢ ἐν
ὅ μέρει ἑορτῆς ἢ νεομηνίας ἢ σαββάτων, ⌜ἅ⌝ ἐστιν σκιὰ 17
τῶν μελλόντων, τὸ δὲ σῶμα τοῦ χριστοῦ. μηδεὶς 18
Ap.† ὑμᾶς καταβραβευέτω ⌜θέλων ἐν ταπεινοφροσύνῃ καὶ θρη-
σκείᾳ τῶν ἀγγέλων, ἃ ἑόρακεν ἐμβατεύων⌝, εἰκῇ φυσιού-
μενος ὑπὸ τοῦ νοὸς τῆς σαρκὸς αὐτοῦ, καὶ οὐ κρατῶν 19
τὴν κεφαλήν, ἐξ οὗ πᾶν τὸ σῶμα διὰ τῶν ἁφῶν καὶ συν-
δέσμων ἐπιχορηγούμενον καὶ συνβιβαζόμενον αὔξει τὴν
αὔξησιν τοῦ θεοῦ.

Εἰ ἀπεθάνετε σὺν Χριστῷ ἀπὸ τῶν στοιχείων τοῦ 20
κόσμου, τί ὡς ζῶντες ἐν κόσμῳ δογματίζεσθε Μὴ ἅψῃ 21
μηδὲ γεύσῃ μηδὲ θίγῃς, ἅ ἐστιν πάντα εἰς φθορὰν 22
τῇ ἀποχρήσει, κατὰ τὰ ἐντάλματα καὶ διδασκαλίας
τῶν ἀνθρώπων; ἅτινά ἐστιν λόγον μὲν ἔχοντα σο- 23
Ap.† φίας ἐν ἐθελοθρησκίᾳ καὶ ταπεινοφροσύνῃ ⌜[καὶ] ἀφει-
δίᾳ σώματος, οὐκ ἐν τιμῇ τινὶ πρὸς πλησμονὴν τῆς
σαρκός.⌝ Εἰ οὖν συνηγέρθητε τῷ χριστῷ, τὰ 1
ἄνω ζητεῖτε, οὗ ὁ χριστός ἐστιν ἐν δεξιᾷ τοῦ θεοῦ
καθήμενος· τὰ ἄνω φρονεῖτε, μὴ τὰ ἐπὶ τῆς γῆς, 2
ἀπεθάνετε γάρ, καὶ ἡ ζωὴ ὑμῶν κέκρυπται σὺν τῷ 3
χριστῷ ἐν τῷ θεῷ· ὅταν ὁ χριστὸς φανερωθῇ, ἡ ζωὴ 4
ὑμῶν ⌜ἡμῶν⌝, τότε καὶ ὑμεῖς σὺν αὐτῷ φανερωθήσεσθε ἐν
δόξῃ.

Νεκρώσατε οὖν τὰ μέλη τὰ ἐπὶ τῆς γῆς, πορνείαν, 5
ἀκαθαρσίαν, πάθος, ἐπιθυμίαν κακήν, καὶ τὴν πλεονεξίαν
ἥτις ἐστὶν εἰδωλολατρία, δι' ἃ ἔρχεται ἡ ὀργὴ τοῦ θεοῦ· 6

through your trespasses and the uncircumcision of
your flesh, you, *I say*, did he quicken together with
14 him, having forgiven us all our trespasses; having
blotted out [1]the bond written in ordinances that was
against us, which was contrary to us: and he hath
taken it out of the way, nailing it to the cross;
15 [2]having put off from himself* the principalities and
the powers, he made a show of them openly, triumphing over them in it.
16 Let no man therefore judge you in meat, or in
drink, or in respect of a feast day or a new moon
17 or a sabbath day: which are a shadow of the things
18 to come; but the body is Christ's. Let no man rob
you of your prize [3]by a voluntary humility and worshipping of the angels, [4]dwelling in the things which
he hath [5]seen, vainly puffed up by his fleshly mind,
19 and not holding fast the Head, from whom all the
body, being supplied and knit together through the
joints and bands, increaseth with the increase of God.
20 If ye died with Christ from the [6]rudiments of the
world, why, as though living in the world, do ye
21 subject yourselves to ordinances, Handle not, nor
22 taste, nor touch (all which things are to perish with
the using), after the precepts and doctrines of men?
23 Which things have indeed a show of wisdom in
will-worship, and humility, and severity to the body;
but are not of any [7]value against the indulgence of
the flesh.

3 If then ye were raised together with Christ, seek
the things that are above, where Christ is, seated on the
2 right hand of God. Set your mind on the things that
are above, not on the things that are upon the earth.
3 For ye died, and your life is hid with Christ in God.
4 When Christ, *who is* [8]our life, shall be manifested,
then shall ye also with him be manifested in glory.
5 [9]Mortify† therefore your members which are
upon the earth; fornication, uncleanness, passion,
evil desire, and covetousness, the which is idolatry;
6 for which things' sake cometh the wrath of God
[10]upon the sons of disobedience;

1 Or, *the bond that was against us by its ordinances*

2 Or, *having put off from himself* his body, *he made a show of the principalities &c.*

3 Or, *of his own mere will, by humility &c.*

4 Or, *taking his stand upon*

5 Many authorities, some ancient, insert *not*.

6 Or, *elements*

7 Or, *honour*

8 Many ancient authorities read *your*.

9 Gr. *Make dead.*

10 Some ancient authorities omit *upon the sons of disobedience*. See Eph. v. 6.

* For "having put off from himself" read "having despoiled" and substitute the text for marg. 2—*Am. Com.*

† For "Mortify" read "Put to death" and omit marg. 9—*Am. Com.*

[1] Or, *amongst whom* [1]in the which ye also walked aforetime, when ye 7
lived in these things. But now put ye also away 8
all these; anger, wrath, malice, railing, shameful
speaking out of your mouth: lie not one to another; 9
seeing that ye have put off the old man with his
doings, and have put on the new man, which is be- 10
ing renewed unto knowledge after the image of
him that created him: where there cannot be Greek 11
and Jew, circumcision and uncircumcision, barba-
rian, Scythian, bondman, freeman: but Christ is all,
and in all.

Put on therefore, as God's elect, holy and beloved, 12
a heart of compassion, kindness, humility, meekness,
longsuffering; forbearing one another, and forgiv- 13
ing each other, if any man have a complaint against
[2] Many ancient authorities read *Christ.* any; even as [2]the Lord forgave you, so also do ye:
and above all these things *put on* love, which is the 14
bond of perfectness. And let the peace of Christ 15
[3] Gr. *arbitrate.* [3]rule in your hearts, to the which also ye were call-
[4] Some ancient authorities read *the Lord*: others, *God.* ed in one body; and be ye thankful. Let the word 16
of [4]Christ dwell in you richly* in all wisdom; teach-
[5] Or, *yourselves* ing and admonishing [5]one another with psalms *and*
hymns *and* spiritual songs, singing with grace in
your hearts unto God. And whatsoever ye do, in 17
word or in deed, *do* all in the name of the Lord Je-
sus, giving thanks to God the Father through him.

Wives, be in subjection to your husbands, as is fit- 18
ting in the Lord. Husbands, love your wives, and be 19
not bitter against them. Children, obey your parents 20
in all things, for this is well-pleasing in the Lord. Fa- 21
thers, provoke not your children, that they be not
[6] Gr. *Bondservants.* discouraged. [6]Servants, obey in all things them that 22
[7] Gr. *lords.* are your [7]masters according to the flesh; not with
eyeservice, as men-pleasers, but in singleness of heart,
[8] Gr. *from the soul.* fearing the Lord: whatsoever ye do, work [8]heartily, 23

* For "richly" read "richly;" and omit the semicolon after "wisdom" putting the present text into the marg.—*Am. Com.*

7 ἐν οἷς καὶ ὑμεῖς περιεπατήσατέ ποτε ὅτε ἐζῆτε ἐν
8 τούτοις· νυνὶ δὲ ἀπόθεσθε καὶ ὑμεῖς τὰ πάντα, ὀργήν,
θυμόν, κακίαν, βλασφημίαν, αἰσχρολογίαν ἐκ τοῦ
9 στόματος ὑμῶν· μὴ ψεύδεσθε εἰς ἀλλήλους· ἀπεκ-
δυσάμενοι τὸν παλαιὸν ἄνθρωπον σὺν ταῖς πράξεσιν
10 αὐτοῦ, καὶ ἐνδυσάμενοι τὸν νέον τὸν ἀνακαινούμενον εἰς
11 ἐπίγνωσιν ΚΑΤ᾽ ΕἸΚΟΝΑ ΤΟΥ͂ ΚΤΙΣΑΝΤΟΣ αὐτόν, ὅπου
οὐκ ἔνι Ἕλλην καὶ Ἰουδαῖος, περιτομὴ καὶ ἀκροβυστία,
βάρβαρος, Σκύθης, δοῦλος, ἐλεύθερος, ἀλλὰ πάντα καὶ
12 ἐν πᾶσιν Χριστός. Ἐνδύσασθε οὖν ὡς ἐκλε-
κτοὶ τοῦ θεοῦ, ⌜ἅγιοι καὶ⌝ ἠγαπημένοι, σπλάγχνα οἰκτιρ- ἅγιοι,
μοῦ, χρηστότητα, ταπεινοφροσύνην, πραΰτητα, μακρο-
13 θυμίαν, ἀνεχόμενοι ἀλλήλων καὶ χαριζόμενοι ἑαυτοῖς
ἐάν τις πρός τινα ἔχῃ μομφήν· καθὼς καὶ ὁ ⌜κύριος⌝ χριστὸς
14 ἐχαρίσατο ὑμῖν οὕτως καὶ ὑμεῖς· ἐπὶ πᾶσι δὲ τούτοις
15 τὴν ἀγάπην, ὅ ἐστιν σύνδεσμος τῆς τελειότητος. καὶ ἡ
εἰρήνη τοῦ χριστοῦ βραβευέτω ἐν ταῖς καρδίαις ὑμῶν,
εἰς ἣν καὶ ἐκλήθητε ἐν [ἑνὶ] σώματι· καὶ εὐχάριστοι
16 γίνεσθε. ὁ λόγος τοῦ ⌜χριστοῦ⌝ ἐνοικείτω ἐν ὑμῖν κυρίου
πλουσίως ἐν πάσῃ σοφίᾳ· διδάσκοντες καὶ νουθετοῦντες
ἑαυτοὺς ψαλμοῖς, ὕμνοις, ᾠδαῖς πνευματικαῖς ἐν ⊤ χάριτι, τῇ
17 ᾄδοντες ἐν ταῖς καρδίαις ὑμῶν τῷ θεῷ· καὶ πᾶν ὅτι
ἐὰν ποιῆτε ἐν λόγῳ ἢ ἐν ἔργῳ, πάντα ἐν ὀνόματι κυρίου
Ἰησοῦ, εὐχαριστοῦντες τῷ θεῷ πατρὶ δι᾽ αὐτοῦ.

18 Αἱ γυναῖκες, ὑποτάσσεσθε τοῖς ἀνδράσιν, ὡς ἀνῆκεν
19 ἐν κυρίῳ. Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας καὶ μὴ
20 πικραίνεσθε πρὸς αὐτάς. Τὰ τέκνα, ὑπακούετε
τοῖς γονεῦσιν κατὰ πάντα, τοῦτο γὰρ εὐάρεστόν ἐστιν
21 ἐν κυρίῳ. Οἱ πατέρες, μὴ ἐρεθίζετε τὰ τέκνα ὑμῶν,
22 ἵνα μὴ ἀθυμῶσιν. Οἱ δοῦλοι, ὑπακούετε κατὰ
πάντα· τοῖς κατὰ σάρκα κυρίοις, μὴ ἐν ⌜ὀφθαλμο- ὀφθαλμοδουλίᾳ
δουλίαις⌝, ὡς ἀνθρωπάρεσκοι, ἀλλ᾽ ἐν ἁπλότητι καρδίας,
23 φοβούμενοι τὸν κύριον. ὃ ἐὰν ποιῆτε, ἐκ ψυχῆς ἐργά-

ζεσθε, ὡς τῷ κυρίῳ καὶ οὐκ ἀνθρώποις, εἰδότες ὅτι ἀπὸ 24
κυρίου ἀπολήμψεσθε τὴν ἀνταπόδοσιν τῆς κληρονομίας·
τῷ κυρίῳ Χριστῷ δουλεύετε· ὁ γὰρ ἀδικῶν κομίσεται 25
ὃ ἠδίκησεν, καὶ οὐκ ἔστιν προσωπολημψία. Οἱ κύριοι, 1
τὸ δίκαιον καὶ τὴν ἰσότητα τοῖς δούλοις παρέχεσθε,
εἰδότες ὅτι καὶ ὑμεῖς ἔχετε κύριον ἐν οὐρανῷ.

Τῇ προσευχῇ προσκαρτερεῖτε, γρηγοροῦντες ἐν αὐτῇ 2
ἐν εὐχαριστίᾳ, προσευχόμενοι ἅμα καὶ περὶ ἡμῶν, ἵνα 3
ὁ θεὸς ἀνοίξῃ ἡμῖν θύραν τοῦ λόγου, λαλῆσαι τὸ μυστή-
ριον τοῦ χριστοῦ, δι' ὃ καὶ δέδεμαι, ἵνα φανερώσω αὐτὸ 4
ὡς δεῖ με λαλῆσαι. Ἐν σοφίᾳ περιπατεῖτε πρὸς τοὺς 5
ἔξω, τὸν καιρὸν ἐξαγοραζόμενοι. ὁ λόγος ὑμῶν πάντοτε 6
ἐν χάριτι, ἅλατι ἠρτυμένος, εἰδέναι πῶς δεῖ ὑμᾶς ἑνὶ
ἑκάστῳ ἀποκρίνεσθαι.

Τὰ κατ' ἐμὲ πάντα γνωρίσει ὑμῖν Τύχικος ὁ ἀγαπητὸς 7
ἀδελφὸς καὶ πιστὸς διάκονος καὶ σύνδουλος ἐν κυρίῳ,
ὃν ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο ἵνα γνῶτε τὰ 8
περὶ ἡμῶν καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν, σὺν 9
Ὀνησίμῳ τῷ πιστῷ καὶ ἀγαπητῷ ἀδελφῷ, ὅς ἐστιν
ἐξ ὑμῶν· πάντα ὑμῖν γνωρίσουσιν τὰ ὧδε.

Ἀσπάζεται ὑμᾶς Ἀρίσταρχος ὁ συναιχμάλωτός μου, 10
καὶ Μάρκος ὁ ἀνεψιὸς Βαρνάβα, (περὶ οὗ ἐλάβετε ἐντο-
λάς, ἐὰν ἔλθῃ πρὸς ὑμᾶς δέξασθε αὐτόν,) καὶ Ἰησοῦς 11
ὁ λεγόμενος Ἰοῦστος, οἱ ὄντες ἐκ περιτομῆς, οὗτοι
μόνοι συνεργοὶ εἰς τὴν βασιλείαν τοῦ θεοῦ, οἵτινες
ἐγενήθησάν μοι παρηγορία. ἀσπάζεται ὑμᾶς Ἐπαφρᾶς 12
ὁ ἐξ ὑμῶν, δοῦλος Χριστοῦ Ἰησοῦ, πάντοτε ἀγωνιζόμενος
ὑπὲρ ὑμῶν ἐν ταῖς προσευχαῖς, ἵνα σταθῆτε τέλειοι καὶ
πεπληροφορημένοι ἐν παντὶ θελήματι τοῦ θεοῦ. μαρ- 13
τυρῶ γὰρ αὐτῷ ὅτι ἔχει πολὺν πόνον ὑπὲρ ὑμῶν καὶ τῶν
ἐν Λαοδικίᾳ καὶ τῶν ἐν Ἱερᾷ Πόλει. ἀσπάζεται ὑμᾶς 14
Λουκᾶς ὁ ἰατρὸς ὁ ἀγαπητὸς καὶ Δημᾶς. Ἀσπάσα- 15
σθε τοὺς ἐν Λαοδικίᾳ ἀδελφοὺς καὶ Νύμφαν καὶ

24 as unto the Lord, and not unto men; knowing that
from the Lord ye shall receive the recompense of the
25 inheritance: ye serve the Lord Christ. For he that
doeth wrong shall [1]receive again for the wrong that
he hath done: and there is no respect of persons.
4 [2]Masters, render unto your [3]servants that which is
just and [4]equal; knowing that ye also have a Master
in heaven.
2 Continue stedfastly in prayer, watching therein
3 with thanksgiving; withal praying for us also, that
God may open unto us a door for the word, to speak
the mystery of Christ, for which I am also in bonds;
4 that I may make it manifest, as I ought to speak.
5 Walk in wisdom toward them that are without, [5]re-
6 deeming the time. Let your speech be always with
grace, seasoned with salt, that ye may know how ye
ought to answer each one.
7 All my affairs shall Tychicus make known unto
you, the beloved brother and faithful minister and
8 fellow-servant in the Lord: whom I have sent unto
you for this very purpose, that ye may know our
9 estate, and that he may comfort your hearts; together
with Onesimus, the faithful and beloved brother,
who is one of you. They shall make known unto
you all things that *are done* here.
10 Aristarchus my fellow-prisoner saluteth you, and
Mark, the cousin of Barnabas (touching whom ye
received commandments; if he come unto you, re-
11 ceive him), and Jesus, which is called Justus, who
are of the circumcision: these only *are my* fellow-
workers unto the kingdom of God, men that have
12 been a comfort unto me. Epaphras, who is one of
you, a [6]servant of Christ Jesus, saluteth you, always
striving for you in his prayers, that ye may stand
13 perfect and fully assured in all the will of God. For
I bear him witness, that he hath much labour for you,
and for them in Laodicea, and for them in Hierapo-
14 lis. Luke, the beloved physician, and Demas salute
15 you. Salute the brethren that are in Laodicea, and
[7]Nymphas, and

[1] Gr. *receive again the wrong.*
[2] Gr. *lords.*
[3] Gr. *bondservants.*
[4] Gr. *equality.*
[5] Gr. *buying up the opportunity.*
[6] Gr. *bondservant.*
[7] The Greek may represent *Nympha.*

[1] Some ancient authorities read *her*.
[2] Gr. *the*.

the church that is in [1]their house. And when [2]this 16
epistle hath been read among you, cause that it be
read also in the church of the Laodiceans; and that
ye also read the epistle from Laodicea. And say to 17
Archippus, Take heed to the ministry which thou
hast received in the Lord, that thou fulfil it.

The salutation of me Paul with mine own hand. 18
Remember my bonds. Grace be with you.

16 τὴν κατ' οἶκον αὐτῆς ἐκκλησίαν. καὶ ὅταν ἀναγνωσθῇ
παρ' ὑμῖν ἡ ἐπιστολή, ποιήσατε ἵνα καὶ ἐν τῇ Λαοδι-
κέων ἐκκλησίᾳ ἀναγνωσθῇ, καὶ τὴν ἐκ Λαοδικίας ἵνα
17 καὶ ὑμεῖς ἀναγνῶτε. καὶ εἴπατε Ἀρχίππῳ Βλέπε τὴν
διακονίαν ἣν παρέλαβες ἐν κυρίῳ, ἵνα αὐτὴν πληροῖς.
18 Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου. μνημονεύετέ
μου τῶν δεσμῶν. ἡ χάρις μεθ' ὑμῶν.

ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Α

ΠΑΥΛΟΣ ΚΑΙ ΣΙΛΟΥΑΝΟΣ ΚΑΙ ΤΙΜΟΘΕΟΣ 1
τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν θεῷ πατρὶ καὶ κυρίῳ
Ἰησοῦ Χριστῷ· χάρις ὑμῖν καὶ εἰρήνη.
Εὐχαριστοῦμεν τῷ θεῷ πάντοτε περὶ πάντων ὑμῶν 2
μνείαν ποιούμενοι ἐπὶ τῶν προσευχῶν ἡμῶν, ἀδιαλείπτως 3
μνημονεύοντες ὑμῶν τοῦ ἔργου τῆς πίστεως καὶ τοῦ
κόπου τῆς ἀγάπης καὶ τῆς ὑπομονῆς τῆς ἐλπίδος τοῦ
κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἔμπροσθεν τοῦ θεοῦ καὶ
πατρὸς ἡμῶν, εἰδότες, ἀδελφοὶ ἠγαπημένοι ὑπὸ [τοῦ] 4
θεοῦ, τὴν ἐκλογὴν ὑμῶν, ὅτι τὸ εὐαγγέλιον ἡμῶν οὐκ ἐγε- 5
νήθη εἰς ὑμᾶς ἐν λόγῳ μόνον ἀλλὰ καὶ ἐν δυνάμει καὶ
ἐν πνεύματι ἁγίῳ καὶ πληροφορίᾳ πολλῇ, καθὼς οἴδατε
ἐν οἷοι ἐγενήθημεν ⸆ ὑμῖν δι' ὑμᾶς· καὶ ὑμεῖς μιμηταὶ ἡμῶν 6
ἐγενήθητε καὶ τοῦ κυρίου, δεξάμενοι τὸν λόγον ἐν θλίψει
πολλῇ μετὰ χαρᾶς πνεύματος ἁγίου, ὥστε γενέσθαι ὑμᾶς 7
τύποις ⸂τύπον⸃ πᾶσιν τοῖς πιστεύουσιν ἐν τῇ Μακεδονίᾳ καὶ ἐν
τῇ Ἀχαίᾳ. ἀφ' ὑμῶν γὰρ ἐξήχηται ὁ λόγος τοῦ κυρίου 8
οὐ μόνον ἐν τῇ Μακεδονίᾳ καὶ Ἀχαίᾳ, ἀλλ' ἐν παντὶ
τόπῳ ἡ πίστις ὑμῶν ἡ πρὸς τὸν θεὸν ἐξελήλυθεν, ὥστε
ὑμῶν μὴ χρείαν ἔχειν ἡμᾶς λαλεῖν τι· αὐτοὶ γὰρ περὶ ⸂ἡμῶν⸃ 9
ἀπαγγέλλουσιν ὁποίαν εἴσοδον ἔσχομεν πρὸς ὑμᾶς, καὶ
πῶς ἐπεστρέψατε πρὸς τὸν θεὸν ἀπὸ τῶν εἰδώλων δου-
λεύειν θεῷ ζῶντι καὶ ἀληθινῷ, καὶ ἀναμένειν τὸν υἱὸν 10
αὐτοῦ ἐκ τῶν οὐρανῶν, ὃν ἤγειρεν ἐκ [τῶν] νεκρῶν,
Ἰησοῦν τὸν ῥυόμενον ἡμᾶς ἐκ τῆς ὀργῆς τῆς ἐρχομένης.

THE

FIRST EPISTLE OF PAUL THE APOSTLE

TO THE

THESSALONIANS.

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1 Paul, and Silvanus, and Timothy, unto the church
of the Thessalonians in God the Father and the Lord
Jesus Christ: Grace to you and peace.
2 We give thanks to God always for you all, mak-
3 ing mention *of you* in our prayers; remembering
without ceasing your work of faith and labour of
love and patience of hope in our Lord Jesus Christ,
4 before our God and Father; knowing, brethren be-
5 loved of God, your election, [1]how that our gospel
came not unto you in word only, but also in power,
and in the [2]Holy Ghost, and *in* much [3]assurance;
even as ye know what manner of men we shewed
6 ourselves toward you for your sake. And ye be-
came imitators of us, and of the Lord, having re-
ceived the word in much affliction, with joy of the
7 [2]Holy Ghost; so that ye became an ensample to all
8 that believe in Macedonia and in Achaia. For from
you hath sounded forth the word of the Lord, not
only in Macedonia and Achaia, but in every place
your faith to God-ward is gone forth; so that we
9 need not to speak any thing. For they themselves
report concerning us what manner of entering in
we had unto you; and how ye turned unto God
10 from idols, to serve a living and true God, and to
wait for his Son from heaven, whom he raised
from the dead, *even* Jesus, which delivereth us from
the wrath to come.

1 Or, [illegible]
2 Or, *Holy Spirit*
3 Or, *fulness*

For yourselves, brethren, know our entering in 2
unto you, that it hath not been found vain: but 2
having suffered before, and been shamefully en-
treated, as ye know, at Philippi, we waxed bold in
our God to speak unto you the gospel of God in
much conflict. For our exhortation *is* not of error, 3
nor of uncleanness, nor in guile: but even as we 4
have been approved of God to be intrusted with the
gospel, so we speak; not as pleasing men, but God
which proveth our hearts. For neither at any time 5
were we found using words of flattery, as ye know,
nor a cloke of covetousness, God is witness; nor 6
seeking glory of men, neither from you, nor from
others, when we might have [1]been burdensome*,
as apostles of Christ. But we were [2]gentle in the 7
midst of you, as when a nurse cherisheth her own
children: even so, being affectionately desirous of 8
you, we were well pleased to impart unto you, not
the gospel of God only, but also our own souls, be-
cause ye were become very dear to us. For ye re- 9
member, brethren, our labour and travail: working
night and day, that we might not burden any of you,
we preached unto you the gospel of God. Ye are 10
witnesses, and God *also*, how holily and righteously
and unblameably we behaved ourselves toward you
that believe: as ye know how we *dealt with* each 11
one of you, as a father with his own children, ex-
horting you, and encouraging *you*, and testifying,
to the end that ye should walk worthily of God, 12
who [3]calleth you into his own kingdom and glory.
And for this cause we also thank God without 13
ceasing, that, when ye received from us [4]the word
of the message, *even the word* of God, ye accepted *it*
not *as* the word of men, but, as it is in truth, the
word of God, which also worketh in you that be-
lieve. For ye, brethren, became imitators of the 14
churches of God which are in Judæa in Christ
Jesus: for ye also suffered the same things of
your own

1 Or, *claimed honour*

2 Most of the ancient authorities read *babes*.

3 Some ancient authorities read *called*.

4 Gr. *the word of hearing*.

* Let marg.[1] run *claimed authority*, and then let the marg. and the text exchange places.—*Am. Com.*

1 Αὐτοὶ γὰρ οἴδατε, ἀδελφοί, τὴν εἴσοδον ἡμῶν τὴν πρὸς
2 ὑμᾶς ὅτι οὐ κενὴ γέγονεν, ἀλλὰ προπαθόντες καὶ ὑβρι-
σθέντες καθὼς οἴδατε ἐν Φιλίπποις ἐπαρρησιασάμεθα ἐν τῷ
θεῷ ἡμῶν λαλῆσαι πρὸς ὑμᾶς τὸ εὐαγγέλιον τοῦ θεοῦ ἐν
3 πολλῷ ἀγῶνι. ἡ γὰρ παράκλησις ἡμῶν οὐκ ἐκ πλάνης
4 οὐδὲ ἐξ ἀκαθαρσίας οὐδὲ ἐν δόλῳ, ἀλλὰ καθὼς δεδοκι-
μάσμεθα ὑπὸ τοῦ θεοῦ πιστευθῆναι τὸ εὐαγγέλιον οὕτως
λαλοῦμεν, οὐχ ὡς ἀνθρώποις ἀρέσκοντες ἀλλὰ θεῷ τῷ
5 ΔΟΚΙΜΆΖΟΝΤΙ ΤΆϹ ΚΑΡΔΊΑϹ ἡμῶν. οὔτε γάρ ποτε ἐν λόγῳ
κολακίας ἐγενήθημεν, καθὼς οἴδατε, οὔτε προφάσει πλεο-
6 νεξίας, θεὸς μάρτυς, οὔτε ζητοῦντες ἐξ ἀνθρώπων δόξαν,
οὔτε ἀφ' ὑμῶν οὔτε ἀπ' ἄλλων, δυνάμενοι ἐν βάρει εἶναι
7 ὡς Χριστοῦ ἀπόστολοι· ἀλλὰ ἐγενήθημεν νήπιοι ἐν μέσῳ *Ap.*
8 ὑμῶν, ὡς ἐὰν τροφὸς θάλπῃ τὰ ἑαυτῆς τέκνα· οὕτως
ὁμειρόμενοι ὑμῶν ηὐδοκοῦμεν μεταδοῦναι ὑμῖν οὐ μόνον τὸ
εὐαγγέλιον τοῦ θεοῦ ἀλλὰ καὶ τὰς ἑαυτῶν ψυχάς, διότι
9 ἀγαπητοὶ ἡμῖν ἐγενήθητε· μνημονεύετε γάρ, ἀδελφοί, τὸν
κόπον ἡμῶν καὶ τὸν μόχθον· νυκτὸς καὶ ἡμέρας ἐργαζό-
μενοι πρὸς τὸ μὴ ἐπιβαρῆσαί τινα ὑμῶν ἐκηρύξαμεν εἰς
10 ὑμᾶς τὸ εὐαγγέλιον τοῦ θεοῦ. ὑμεῖς μάρτυρες καὶ ὁ θεός,
ὡς ὁσίως καὶ δικαίως καὶ ἀμέμπτως ὑμῖν τοῖς πιστεύουσιν
11 ἐγενήθημεν, καθάπερ οἴδατε ὡς ἕνα ἕκαστον ὑμῶν ὡς
πατὴρ τέκνα ἑαυτοῦ παρακαλοῦντες ὑμᾶς καὶ παραμυθού-
12 μενοι καὶ μαρτυρόμενοι, εἰς τὸ περιπατεῖν ὑμᾶς ἀξίως τοῦ
θεοῦ τοῦ ⌜καλοῦντος⌝ ὑμᾶς εἰς τὴν ἑαυτοῦ βασιλείαν καὶ καλέσαντος
δόξαν.

13 Καὶ διὰ τοῦτο καὶ ἡμεῖς εὐχαριστοῦμεν τῷ θεῷ ἀδια-
λείπτως, ὅτι παραλαβόντες λόγον ἀκοῆς παρ' ἡμῶν τοῦ
θεοῦ ἐδέξασθε οὐ λόγον ἀνθρώπων ἀλλὰ καθὼς ἀληθῶς
ἐστὶν λόγον θεοῦ, ὃς καὶ ἐνεργεῖται ἐν ὑμῖν τοῖς πιστεύ-
14 ουσιν. ὑμεῖς γὰρ μιμηταὶ ἐγενήθητε, ἀδελφοί, τῶν ἐκ-
κλησιῶν τοῦ θεοῦ τῶν οὐσῶν ἐν τῇ Ἰουδαίᾳ ἐν Χριστῷ
Ἰησοῦ, ὅτι τὰ αὐτὰ ἐπάθετε καὶ ὑμεῖς ὑπὸ τῶν ἰδίων

συμφυλετῶν καθὼς καὶ αὐτοὶ ὑπὸ τῶν Ἰουδαίων, τῶν καὶ 15
τὸν κύριον ἀποκτεινάντων Ἰησοῦν καὶ τοὺς προφήτας καὶ
ἡμᾶς ἐκδιωξάντων, καὶ θεῷ μὴ ἀρεσκόντων, καὶ πᾶσιν
ἀνθρώποις ἐναντίων, κωλυόντων ἡμᾶς τοῖς ἔθνεσιν λα- 16
λῆσαι ἵνα σωθῶσιν, εἰς τὸ ἀναπληρῶσαι αὐτῶν τὰς
ἔφθακεν ἁμαρτίας πάντοτε. ⌜ἔφθασεν⌝ δὲ ἐπ' αὐτοὺς ἡ ὀργὴ εἰς
τέλος.

Ἡμεῖς δέ, ἀδελφοί, ἀπορφανισθέντες ἀφ' ὑμῶν πρὸς 17
καιρὸν ὥρας, προσώπῳ οὐ καρδίᾳ, περισσοτέρως ἐσπουδά-
σαμεν τὸ πρόσωπον ὑμῶν ἰδεῖν ἐν πολλῇ ἐπιθυμίᾳ.
διότι ἠθελήσαμεν ἐλθεῖν πρὸς ὑμᾶς, ἐγὼ μὲν Παῦλος 18
καὶ ἅπαξ καὶ δίς, καὶ ἐνέκοψεν ἡμᾶς ὁ Σατανᾶς. τίς 19
γὰρ ἡμῶν ἐλπὶς ἢ χαρὰ ἢ στέφανος καυχήσεως— ἢ οὐχὶ
καὶ ὑμεῖς— ἔμπροσθεν τοῦ κυρίου ἡμῶν Ἰησοῦ ἐν τῇ
αὐτοῦ παρουσίᾳ; ὑμεῖς γάρ ἐστε ἡ δόξα ἡμῶν καὶ ἡ 20
χαρά. Διὸ μηκέτι στέγοντες ηὐδοκήσαμεν 1
καταλειφθῆναι ἐν Ἀθήναις μόνοι, καὶ ἐπέμψαμεν Τιμό- 2
συνεργὸν [τοῦ θεοῦ] θεον, τὸν ἀδελφὸν ἡμῶν καὶ ⌜διάκονον τοῦ θεοῦ⌝ ἐν τῷ
εὐαγγελίῳ τοῦ χριστοῦ, εἰς τὸ στηρίξαι ὑμᾶς καὶ παρα-
καλέσαι ὑπὲρ τῆς πίστεως ὑμῶν τὸ μηδένα σαίνεσθαι 3
ἐν ταῖς θλίψεσιν ταύταις. αὐτοὶ γὰρ οἴδατε ὅτι εἰς τοῦτο
κείμεθα· καὶ γὰρ ὅτε πρὸς ὑμᾶς ἦμεν, προελέγομεν ὑμῖν 4
ὅτι μέλλομεν θλίβεσθαι, καθὼς καὶ ἐγένετο καὶ οἴδατε.
διὰ τοῦτο κἀγὼ μηκέτι στέγων ἔπεμψα εἰς τὸ γνῶναι τὴν 5
ὑμῶν πίστιν ⌜πίστιν ὑμῶν⌝, μή πως ἐπείρασεν ὑμᾶς ὁ πειράζων καὶ
εἰς κενὸν γένηται ὁ κόπος ἡμῶν. Ἄρτι δὲ ἐλθόντος 6
Τιμοθέου πρὸς ἡμᾶς ἀφ' ὑμῶν καὶ εὐαγγελισαμένου ἡμῖν
τὴν πίστιν καὶ τὴν ἀγάπην ὑμῶν, καὶ ὅτι ἔχετε μνείαν
ἡμῶν ἀγαθὴν πάντοτε ἐπιποθοῦντες ἡμᾶς ἰδεῖν καθάπερ
καὶ ἡμεῖς ὑμᾶς, διὰ τοῦτο παρεκλήθημεν, ἀδελφοί, 7
ἐφ' ὑμῖν ἐπὶ πάσῃ τῇ ἀνάγκῃ καὶ θλίψει ἡμῶν διὰ τῆς
ὑμῶν πίστεως, ὅτι νῦν ζῶμεν ἐὰν ὑμεῖς στήκετε ἐν κυρίῳ. 8
τίνα γὰρ εὐχαριστίαν δυνάμεθα τῷ θεῷ ἀνταποδοῦναι περὶ 9

15 countrymen, even as they did of the Jews; who
both killed the Lord Jesus and the prophets, and
drave out us, and please not God, and are contrary
16 to all men; forbidding us to speak to the Gentiles
that they may be saved; to fill up their sins
alway: but the wrath is come upon them to the
uttermost.
17 But we, brethren, being bereaved of you for [1]a
short season, in presence, not in heart, endeavoured
the more exceedingly to see your face with great
18 desire: because we would fain have come unto
you, I Paul once and again; and Satan hindered us.
19 For what is our hope, or joy, or crown of glorying?
Are not even ye, before our Lord Jesus at his [2]com-
20 ing? For ye are our glory and our joy.
3 Wherefore when we could no longer forbear, we
thought it good to be left behind at Athens alone;
2 and sent Timothy, our brother and [3]God's minister
in the gospel of Christ, to establish you, and to
3 comfort *you* concerning your faith; that no man
be moved by these afflictions; for yourselves know
4 that hereunto we are appointed. For verily, when
we were with you, we told you [4]beforehand that
we are to suffer affliction; even as it came to pass,
5 and ye know. For this cause I also, when I could
no longer forbear, sent that I might know your
faith, lest by any means the tempter had tempted
6 you, and our labour should be in vain. But when
Timothy came even now unto us from you, and
brought us glad tidings of your faith and love,
and that ye have good remembrance of us always,
7 longing to see us, even as we also *to see* you; for
this cause, brethren, we were comforted over you
8 in all our distress and affliction through your faith:
9 for now we live, if ye stand fast in the Lord. For
what thanksgiving can we render again unto God
for

1 Gr. *a season of an hour.*

2 Gr. *presence.*

3 Some ancient authorities read *fellow-worker with God.*

4 Or, *plainly*

you, for all the joy wherewith we joy for your
sakes before our God; night and day praying ex- 10
ceedingly that we may see your face, and may per-
fect that which is lacking in your faith?

Now may our God and Father himself, and our 11
Lord Jesus, direct our way unto you: and the Lord 12
make you to increase and abound in love one to-
ward another, and toward all men, even as we also
do toward you; to the end he may stablish your 13
hearts unblameable in holiness before our God and
Father, at the [1]coming of our Lord Jesus with all
his saints.[2]

Finally then, brethren, we beseech and exhort you **4**
in the Lord Jesus, that, as ye received of us how
ye ought to walk and to please God, even as ye
do walk,—that ye abound more and more. For ye 2
know what [3]charge we gave you through the Lord
Jesus. For this is the will of God, *even* your sanc- 3
tification, that ye abstain from fornication; that 4
each one of you know how to possess himself of
his own vessel in sanctification and honour, not 5
in the passion of lust, even as the Gentiles which
know not God; that no man [4]transgress, and wrong 6
his brother in the matter: because the Lord is an
avenger in all these things, as also we [5]forewarned
you and testified. For God called us not for un- 7
cleanness, but in sanctification. Therefore he that 8
rejecteth, rejecteth not man, but God, who giveth
his Holy Spirit unto you.

But concerning love of the brethren ye have no 9
need that one write unto you: for ye yourselves are
taught of God to love one another; for indeed ye do 10
it toward all the brethren which are in all Macedonia.
But we exhort you, brethren, that ye abound more
and more; and that ye [6]study to be quiet, and to 11
do your own business, and to work with your hands,

1 Gr. *presence.*
2 Many ancient authorities add *Amen.*
3 Gr. *charges.*
4 Or, *overreach*
5 Or, *told you plainly*
6 Gr. *be ambitious.*

ὑμῶν ἐπὶ πάσῃ τῇ χαρᾷ ᾗ χαίρομεν δι' ὑμᾶς ἔμπροσθεν
10 τοῦ θεοῦ ἡμῶν, νυκτὸς καὶ ἡμέρας ὑπερεκπερισσοῦ δεό-
μενοι εἰς τὸ ἰδεῖν ὑμῶν τὸ πρόσωπον καὶ καταρτίσαι τὰ
11 ὑστερήματα τῆς πίστεως ὑμῶν; Αὐτὸς δὲ ὁ
θεὸς καὶ πατὴρ ἡμῶν καὶ ὁ κύριος ἡμῶν Ἰησοῦς κατευ-
12 θύναι τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς· ὑμᾶς δὲ ὁ κύριος πλεο-
νάσαι καὶ περισσεύσαι τῇ ἀγάπῃ εἰς ἀλλήλους καὶ εἰς
13 πάντας, καθάπερ καὶ ἡμεῖς εἰς ὑμᾶς, εἰς τὸ στηρίξαι ὑμῶν
τὰς καρδίας ⌜ἀμέμπτους⌝ ἐν ἁγιωσύνῃ ἔμπροσθεν τοῦ θεοῦ ἀμέμπτως
καὶ πατρὸς ἡμῶν ἐν τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ
μετὰ πάντων τῶν ἁγίων αὐτοῦ.⊤ ἀμήν.
1 Λοιπὸν⊤, ἀδελφοί, ἐρωτῶμεν ὑμᾶς καὶ παρακαλοῦ- οὖν
μεν ἐν κυρίῳ Ἰησοῦ, [ἵνα] καθὼς παρελάβετε παρ' ἡ-
μῶν τὸ πῶς δεῖ ὑμᾶς περιπατεῖν καὶ ἀρέσκειν θεῷ,
2 καθὼς καὶ περιπατεῖτε,— ἵνα περισσεύητε μᾶλλον. οἴδατε
γὰρ τίνας παραγγελίας ἐδώκαμεν ὑμῖν διὰ τοῦ κυρίου
3 Ἰησοῦ. Τοῦτο γάρ ἐστιν θέλημα τοῦ θεοῦ,
ὁ ἁγιασμὸς ὑμῶν, ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς πορνείας,
4 εἰδέναι ἕκαστον ὑμῶν τὸ ἑαυτοῦ σκεῦος κτᾶσθαι ἐν ἁγια-
5 σμῷ καὶ τιμῇ, μὴ ἐν πάθει ἐπιθυμίας καθάπερ καὶ τὰ
6 ἔθνη τὰ μὴ εἰδότα τὸν θεόν, τὸ μὴ ὑπερβαίνειν καὶ
πλεονεκτεῖν ἐν τῷ πράγματι τὸν ἀδελφὸν αὐτοῦ, διότι
ἔκδικος Κύριος περὶ πάντων τούτων, καθὼς καὶ προεί-
7 παμεν ὑμῖν καὶ διεμαρτυράμεθα. οὐ γὰρ ἐκάλεσεν ἡμᾶς ὁ
8 θεὸς ἐπὶ ἀκαθαρσίᾳ ἀλλ' ἐν ἁγιασμῷ. τοιγαροῦν ὁ ἀθε-
τῶν οὐκ ἄνθρωπον ἀθετεῖ ἀλλὰ τὸν θεὸν τὸν διδόντα τὸ
9 πνεῦμα αὐτοῦ τὸ ἅγιον εἰς ὑμᾶς. Περὶ δὲ
τῆς φιλαδελφίας οὐ χρείαν ἔχετε γράφειν ὑμῖν, αὐτοὶ
γὰρ ὑμεῖς θεοδίδακτοί ἐστε εἰς τὸ ἀγαπᾶν ἀλλήλους·
10 καὶ γὰρ ποιεῖτε αὐτὸ εἰς πάντας τοὺς ἀδελφοὺς [τοὺς] ἐν
ὅλῃ τῇ Μακεδονίᾳ. Παρακαλοῦμεν δὲ ὑμᾶς,
11 ἀδελφοί, περισσεύειν μᾶλλον, καὶ φιλοτιμεῖσθαι ἡσυχά-
ζειν καὶ πράσσειν τὰ ἴδια καὶ ἐργάζεσθαι ταῖς χερσὶν

ὑμῶν, καθὼς ὑμῖν παρηγγείλαμεν, ἵνα περιπατῆτε εὐσχη- 12
μόνως πρὸς τοὺς ἔξω καὶ μηδενὸς χρείαν ἔχητε.
Οὐ θέλομεν δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, περὶ τῶν 13
κοιμωμένων, ἵνα μὴ λυπῆσθε καθὼς καὶ οἱ λοιποὶ οἱ μὴ
ἔχοντες ἐλπίδα. εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς ἀπέθανεν 14
καὶ ἀνέστη, οὕτως καὶ ὁ θεὸς τοὺς κοιμηθέντας διὰ τοῦ
Ἰησοῦ ἄξει σὺν αὐτῷ. Τοῦτο γὰρ ὑμῖν λέγομεν ἐν 15
λόγῳ κυρίου, ὅτι ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι εἰς
τὴν παρουσίαν τοῦ κυρίου οὐ μὴ φθάσωμεν τοὺς κοιμη-
θέντας· ὅτι αὐτὸς ὁ κύριος ἐν κελεύσματι, ἐν φωνῇ 16
ἀρχαγγέλου καὶ ἐν σάλπιγγι θεοῦ, καταβήσεται ἀπ' οὐ-
ρανοῦ, καὶ οἱ νεκροὶ ἐν Χριστῷ ἀναστήσονται πρῶτον,
ἔπειτα ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι ἅμα σὺν αὐτοῖς 17
ἁρπαγησόμεθα ἐν νεφέλαις εἰς ἀπάντησιν τοῦ κυρίου εἰς
ἀέρα· καὶ οὕτως πάντοτε σὺν κυρίῳ ἐσόμεθα. Ὥστε 18
παρακαλεῖτε ἀλλήλους ἐν τοῖς λόγοις τούτοις.
Περὶ δὲ τῶν χρόνων καὶ τῶν καιρῶν, ἀδελφοί, οὐ 1
χρείαν ἔχετε ὑμῖν γράφεσθαι, αὐτοὶ γὰρ ἀκριβῶς οἴδατε 2
ὅτι ἡμέρα Κυρίου ὡς κλέπτης ἐν νυκτὶ οὕτως ἔρχεται.
δὲ ὅταν ⸆ λέγωσιν Εἰρήνη καὶ ἀσφάλεια, τότε αἰφνί- 3
διος αὐτοῖς ἐπίσταται ὄλεθρος ὥσπερ ἡ ὠδὶν τῇ ἐν
γαστρὶ ἐχούσῃ, καὶ οὐ μὴ ἐκφύγωσιν. ὑμεῖς δέ, ἀδελ- 4
κλέπτης φοί, οὐκ ἐστὲ ἐν σκότει, ἵνα ἡ ἡμέρα ὑμᾶς ὡς ⸂κλέπτας⸃
καταλάβῃ, πάντες γὰρ ὑμεῖς υἱοὶ φωτός ἐστε καὶ υἱοὶ 5
ἡμέρας. Οὐκ ἐσμὲν νυκτὸς οὐδὲ σκότους· ἄρα οὖν μὴ 6
καθεύδωμεν ὡς οἱ λοιποί, ἀλλὰ γρηγορῶμεν καὶ νήφωμεν.
οἱ γὰρ καθεύδοντες νυκτὸς καθεύδουσιν, καὶ οἱ μεθυσκό- 7
μενοι νυκτὸς μεθύουσιν· ἡμεῖς δὲ ἡμέρας ὄντες νήφωμεν, 8
ἘΝΔΥϹΆΜΕΝΟΙ ΘΏΡΑΚΑ πίστεως καὶ ἀγάπης καὶ ΠΕΡΙΚΕ-
ὁ θεὸς ἡμᾶς ΦΑΛΑΊΑΝ ἐλπίδα ϹΩΤΗΡΊΑϹ· ὅτι οὐκ ἔθετο ⸂ἡμᾶς ὁ θεὸς⸃ 9
εἰς ὀργὴν ἀλλὰ εἰς περιποίησιν σωτηρίας διὰ τοῦ κυρίου
ὑπὲρ ἡμῶν Ἰησοῦ [Χριστοῦ], τοῦ ἀποθανόντος ⸂περὶ⸃ ἡμῶν 10
ἵνα εἴτε γρηγορῶμεν εἴτε καθεύδωμεν ἅμα σὺν αὐτῷ ζήσω-

12 even as we charged you; that ye may walk honest-
ly* toward them that are without, and may have
need of nothing.
13 But we would not have you ignorant, brethren,
concerning them that fall asleep; that ye sorrow
14 not, even as the rest, which have no hope. For if
we believe that Jesus died and rose again, even so 1 Gr. *through*. Or, *will God through Jesus*
them also that are fallen asleep [1]in Jesus will God
15 bring with him. For this we say unto you by the
word of the Lord, that we that are alive, that are
left unto the [2]coming of the Lord, shall in no wise 2 Gr. *presence*.
16 precede them that are fallen asleep. For the Lord
himself shall descend from heaven, with a shout,
with the voice of the archangel, and with the trump
17 of God: and the dead in Christ shall rise first: then
we that are alive, that are left, shall together with
them be caught up in the clouds, to meet the Lord
in the air: and so shall we ever be with the Lord.
18 Wherefore [3]comfort one another with these words. 3 Or, *exhort*
5 But concerning the times and the seasons, brethren,
ye have no need that aught be written unto you.
2 For yourselves know perfectly that the day of the
3 Lord so cometh as a thief in the night. When they
are saying, Peace and safety, then sudden destruc-
tion cometh upon them, as travail upon a woman
4 with child; and they shall in no wise escape. But
ye, brethren, are not in darkness, that that day should
5 overtake you [4]as a thief: for ye are all sons of light, 4 Some ancient authorities read *as thieves*.
and sons of the day: we are not of the night, nor of
6 darkness; so then let us not sleep, as do the rest, but
7 let us watch and be sober. For they that sleep sleep
in the night; and they that be drunken are drunken
8 in the night. But let us, since we are of the day,
be sober, putting on the breastplate of faith and
9 love; and for a helmet, the hope of salvation. For
God appointed us not unto wrath, but unto the ob-
taining of salvation through our Lord Jesus Christ,
10 who died for us, that, whether we [5]wake or sleep, 5 Or, *watch*
we should live together with him.

* For "honestly" read "becomingly"—*Am. Com.*

Wherefore [1]exhort one another, and build each 11
other up, even as also ye do.
But we beseech you, brethren, to know them that 12
labour among you, and are over you in the Lord,
and admonish you; and to esteem them exceeding 13
highly in love for their work's sake. Be at peace
among yourselves. And we exhort you, brethren, 14
admonish the disorderly, encourage the faintheart-
ed, support the weak, be longsuffering toward all.
See that none render unto any one evil for evil; but 15
alway follow after that which is good, one toward
another, and toward all. Rejoice alway; pray with- 16 17
out ceasing; in every thing give thanks: for this 18
is the will of God in Christ Jesus to you-ward.
Quench not the Spirit; despise not prophesyings; 19 20
[2]prove all things; hold fast that which is good; 21
abstain from every [3]form* of evil. 22
And the God of peace himself sanctify you whol- 23
ly; and may your spirit and soul and body be pre-
served entire, without blame at the [4]coming of our
Lord Jesus Christ. Faithful is he that calleth you, 24
who will also do it.
Brethren, pray for us[5]. 25
Salute all the brethren with a holy kiss. I adjure 26 27
you by the Lord that this epistle be read unto all
the [6]brethren.
The grace of our Lord Jesus Christ be with you. 28

1 Or, *comfort*
2 Many ancient authorities insert *but.*
3 Or, *appearance*
4 Gr. *presence.*
5 Some ancient authorities add *also.*
6 Many ancient authorities insert *holy.*

* Omit marg. [3] ("*appearance*")—*Am. Com.*

11 μεν. Διὸ παρακαλεῖτε ἀλλήλους καὶ οἰκοδομεῖτε εἷς τὸν
ἕνα, καθὼς καὶ ποιεῖτε.
12 Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, εἰδέναι τοὺς κοπιῶντας
ἐν ὑμῖν καὶ προϊσταμένους ὑμῶν ἐν κυρίῳ καὶ νουθετοῦντας
13 ὑμᾶς, καὶ ἡγεῖσθαι αὐτοὺς ⌜ὑπερεκπερισσοῦ⌝ ἐν ἀγάπῃ ὑπερεκπερισσῶς
14 διὰ τὸ ἔργον αὐτῶν. εἰρηνεύετε ἐν ἑαυτοῖς. Παρακαλοῦμεν
δὲ ὑμᾶς, ἀδελφοί, νουθετεῖτε τοὺς ἀτάκτους, παραμυθεῖσθε
τοὺς ὀλιγοψύχους, ἀντέχεσθε τῶν ἀσθενῶν, μακροθυμεῖτε
15 πρὸς πάντας. ὁρᾶτε μή τις κακὸν ἀντὶ κακοῦ τινὶ ἀπο-
δῷ, ἀλλὰ πάντοτε τὸ ἀγαθὸν διώκετε ⊤ εἰς ἀλλήλους καὶ καὶ
16 17 εἰς πάντας. Πάντοτε χαίρετε, ἀδιαλείπτως προσεύχεσθε,
18 ἐν παντὶ εὐχαριστεῖτε· τοῦτο γὰρ θέλημα θεοῦ ἐν Χριστῷ
19 20 Ἰησοῦ εἰς ὑμᾶς. τὸ πνεῦμα μὴ σβέννυτε, προφητείας μὴ
21 ἐξουθενεῖτε· πάντα [δὲ] δοκιμάζετε, τὸ καλὸν κατέχετε,
22 23 ἀπὸ παντὸς εἴδους πονηροῦ ἀπέχεσθε. Αὐτὸς δὲ ὁ
θεὸς τῆς εἰρήνης ἁγιάσαι ὑμᾶς ὁλοτελεῖς, καὶ ὁλόκληρον
ὑμῶν τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα ἀμέμπτως ἐν
τῇ παρουσίᾳ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τηρηθείη.
24 πιστὸς ὁ καλῶν ὑμᾶς, ὃς καὶ ποιήσει.
25 Ἀδελφοί, προσεύχεσθε [καὶ] περὶ ἡμῶν.
26 Ἀσπάσασθε τοὺς ἀδελφοὺς πάντας ἐν φιλήματι
27 ἁγίῳ. Ἐνορκίζω ὑμᾶς τὸν κύριον ἀναγνωσθῆναι τὴν
ἐπιστολὴν πᾶσιν τοῖς ⊤ ἀδελφοῖς. ἁγίοις
28 Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν.

ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Β

ΠΑΥΛΟΣ ΚΑΙ ΣΙΛΟΥΑΝΟΣ ΚΑΙ ΤΙΜΟΘΕΟΣ τῇ 1
ἐκκλησίᾳ Θεσσαλονικέων ἐν θεῷ πατρὶ ἡμῶν καὶ κυρίῳ
Ἰησοῦ Χριστῷ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς 2
καὶ κυρίου Ἰησοῦ Χριστοῦ.

Εὐχαριστεῖν ὀφείλομεν τῷ θεῷ πάντοτε περὶ ὑμῶν, 3
ἀδελφοί, καθὼς ἄξιόν ἐστιν, ὅτι ὑπεραυξάνει ἡ πίστις
ὑμῶν καὶ πλεονάζει ἡ ἀγάπη ἑνὸς ἑκάστου πάντων ὑμῶν
εἰς ἀλλήλους, ὥστε αὐτοὺς ἡμᾶς ἐν ὑμῖν ἐνκαυχᾶσθαι ἐν 4
ταῖς ἐκκλησίαις τοῦ θεοῦ ὑπὲρ τῆς ὑπομονῆς ὑμῶν καὶ
πίστεως ἐν πᾶσιν τοῖς διωγμοῖς ὑμῶν καὶ ταῖς θλίψεσιν
ἐνέχεσθε αἷς ⌜ἀνέχεσθε⌝, ἔνδειγμα τῆς δικαίας κρίσεως τοῦ θεοῦ, εἰς 5
τὸ καταξιωθῆναι ὑμᾶς τῆς βασιλείας τοῦ θεοῦ, ὑπὲρ ἧς
καὶ πάσχετε, εἴπερ δίκαιον παρὰ θεῷ ἀνταποδοῦναι τοῖς 6
θλίβουσιν ὑμᾶς θλίψιν καὶ ὑμῖν τοῖς θλιβομένοις ἄνεσιν 7
μεθ' ἡμῶν ἐν τῇ ἀποκαλύψει τοῦ κυρίου Ἰησοῦ ἀπ' οὐρανοῦ
μετ' ἀγγέλων δυνάμεως αὐτοῦ ἐν πυρὶ φλογός, ˏδιδόντος 8
ἐκδίκησιν τοῖς μὴ εἰδόσι θεὸν καὶ τοῖς μὴ ὑπακού-
ουσιν τῷ εὐαγγελίῳ τοῦ κυρίου ἡμῶν Ἰησοῦ, οἵτινες δίκην 9
τίσουσιν ὄλεθρον αἰώνιον ἀπὸ προσώπου τοῦ κυρίου
καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ, ὅταν ἔλθῃ 10
ἐνδοξασθῆναι ἐν τοῖς ἁγίοις αὐτοῦ καὶ θαυμασθῆναι
Ap.† ἐν πᾶσιν τοῖς πιστεύσασιν, ὅτι ⌜ἐπιστεύθη⌝ τὸ μαρτύριον
ἡμῶν ἐφ' ὑμᾶς, ἐν τῇ ἡμέρᾳ ἐκείνῃ. Εἰς ὃ καὶ 11
προσευχόμεθα πάντοτε περὶ ὑμῶν, ἵνα ὑμᾶς ἀξιώσῃ τῆς
κλήσεως ὁ θεὸς ἡμῶν καὶ πληρώσῃ πᾶσαν εὐδοκίαν ἀγα-

THE

SECOND EPISTLE OF PAUL THE APOSTLE

TO THE

THESSALONIANS.

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1 PAUL, and Silvanus, and Timothy, unto the
church of the Thessalonians in God our Father and
2 the Lord Jesus Christ; Grace to you and peace
from God the Father and the Lord Jesus Christ.
3 We are bound to give thanks to God alway for
you, brethren, even as it is meet, for that your faith
groweth exceedingly, and the love of each one of
4 you all toward one another aboundeth; so that we
ourselves glory in you in the churches of God for
your patience and faith in all your persecutions
5 and in the afflictions which ye endure; *which is* a
manifest token of the righteous judgement of God;
to the end that ye may be counted worthy of the
6 kingdom of God, for which ye also suffer: if so be
that it is a righteous thing with God to recompense
7 affliction to them that afflict you, and to you that
are afflicted rest with us, at the revelation of the
Lord Jesus from heaven with the angels of his pow-
8 er in flaming fire, rendering vengeance to them that
know not God, and to them that obey not the gospel
9 of our Lord Jesus: who shall suffer punishment,
even eternal destruction from the face of the Lord
10 and from the glory of his might, when he shall come
to be glorified in his saints, and to be marvelled at
in all them that believed (because our testimony
11 unto you was believed) in that day. To which end
we also pray always for you, that our God may
count you worthy of your calling, and fulfil every
[1]desire of good-

1 Gr. *good pleasure of goodness.*

ness and *every* work of faith, with power; that the 12
name of our Lord Jesus may be glorified in you, and
ye in him, according to the grace of our God and the
Lord Jesus Christ.

Now we beseech you, brethren, [1]touching the **2**
[2]coming of our Lord Jesus Christ, and our gather-
ing together unto him; to the end that ye be not 2
quickly shaken from your mind, nor yet be trou-
bled, either by spirit, or by word, or by epistle as
from us, as that the day of the Lord is *now* present*;
let no man beguile you in any wise: for *it will not* 3
be, except the falling away come first, and the man
of [3]sin be revealed, the son of perdition, he that op- 4
poseth and exalteth himself against all that is called
God or [4]that is worshipped; so that he sitteth in the
[5]temple of God, setting himself forth as God. Re- 5
member ye not, that, when I was yet with you, I
told you these things? And now ye know that 6
which restraineth, to the end that he may be reveal-
ed in his own season. For the mystery of lawless- 7
ness doth already work: [6]only *there is* one that re-
straineth now, until he be taken out of the way.
And then shall be revealed the lawless one, whom 8
the Lord [7]Jesus shall [8]slay with the breath of his
mouth, and bring to nought by the manifestation of
his [2]coming; *even he*, whose [2]coming is according to 9
the working of Satan with all [9]power and signs and
lying wonders, and with all deceit of unrighteous- 10
ness for them that are perishing†; because they re-
ceived not the love of the truth, that they might
be saved. And for this cause God sendeth them a 11
working of error, that they should believe a lie: that 12
they all might be judged who believed not the truth,
but had pleasure in unrighteousness.

But we are bound to give thanks to God alway 13
for you, brethren beloved of the Lord, for that God
chose you [10]from the beginning unto salvation in
sanctification of the Spirit and [11]belief of the truth:
whereunto he called you through 14

1 Gr. *in behalf of.*
2 Gr. *presence.*
3 Many ancient authorities read *lawlessness.*
4 Gr. *an object of worship.*
5 Or, *sanctuary*
6 Or, *only until he that now restraineth be taken &c.*
7 Some ancient authorities omit *Jesus.*
8 Some ancient authorities read *consume.*
9 Gr. *power and signs and wonders of falsehood.*
10 Many ancient authorities read *as firstfruits.*
11 Or, *faith*

* For "is *now* present" read "is just at hand"—*Am. Com.*

† For "are perishing" read "perish" with the text in the marg.—*Am. Com.*

12 θωσύνης καὶ ἔργον πίστεως ἐν δυνάμει, ὅπως ἘΝΔΟΞΑΣΘΗ͂Ι
ΤῸ ὌΝΟΜΑ τοῦ κυρίου ἡμῶν Ἰησοῦ ἘΝ ὙΜΙ͂Ν, καὶ ὑμεῖς
ἐν αὐτῷ, κατὰ τὴν χάριν τοῦ θεοῦ ἡμῶν καὶ κυρίου Ἰησοῦ
Χριστοῦ.

1 Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, ὑπὲρ τῆς παρουσίας τοῦ
κυρίου [ἡμῶν] Ἰησοῦ Χριστοῦ καὶ ἡμῶν ἐπισυναγωγῆς
2 ἐπ' αὐτόν, εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς ἀπὸ τοῦ
νοὸς μηδὲ θροεῖσθαι μήτε διὰ πνεύματος μήτε διὰ
λόγου μήτε δι' ἐπιστολῆς ὡς δι' ἡμῶν, ὡς ὅτι ἐνέστηκεν
3 ἡ ἡμέρα τοῦ ⸀κυρίου.⸀ μή τις ὑμᾶς ἐξαπατήσῃ κατὰ μη- κυρίου.—
δένα τρόπον· ὅτι ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον καὶ
ἀποκαλυφθῇ ὁ ἄνθρωπος τῆς ⸀ἀνομίας⸀, ὁ υἱὸς τῆς ἀπω- ἁμαρτίας
4 λείας, ὁ ἀντικείμενος ΚΑῚ ὙΠΕΡΑΙΡΌΜΕΝΟΣ ἘΠῚ ΠΆΝΤΑ λε-
γόμενον ΘΕῸΝ ἢ σέβασμα, ὥστε αὐτὸν ΕἸΣ ΤῸΝ ναὸν ΤΟΥ͂
5 ΘΕΟΥ͂ ΚΑΘΊΣΑΙ, ἀποδεικνύντα ἑαυτὸν ὅτι ἔστιν ΘΕΌΣ—. Οὐ
μνημονεύετε ὅτι ἔτι ὢν πρὸς ὑμᾶς ταῦτα ἔλεγον ὑμῖν;
6 καὶ νῦν τὸ κατέχον οἴδατε, εἰς τὸ ἀποκαλυφθῆναι αὐτὸν
7 ἐν τῷ αὐτοῦ καιρῷ· τὸ γὰρ μυστήριον ἤδη ἐνεργεῖται τῆς
ἀνομίας· μόνον ὁ κατέχων ἄρτι ἕως ἐκ μέσου γένηται.
8 καὶ τότε ἀποκαλυφθήσεται ὁ ἌΝΟΜΟΣ, ὃν ὁ κύριος [Ἰη-
σοῦς] ⸀ἈΝΕΛΕΙ͂⸀ ΤΩ͂Ι ΠΝΕΎΜΑΤΙ ΤΟΥ͂ ΣΤΌΜΑΤΟΣ ΑΥ̓ΤΟΥ͂ ἀναλοῖ
9 καὶ καταργήσει τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ, οὗ
ἐστὶν ἡ παρουσία κατ' ἐνέργειαν τοῦ Σατανᾶ ἐν πάσῃ
10 δυνάμει καὶ σημείοις καὶ τέρασιν ψεύδους καὶ ἐν πάσῃ
ἀπάτῃ ἀδικίας τοῖς ἀπολλυμένοις, ἀνθ' ὧν τὴν ἀγάπην
11 τῆς ἀληθείας οὐκ ἐδέξαντο εἰς τὸ σωθῆναι αὐτούς· καὶ
διὰ τοῦτο πέμπει αὐτοῖς ὁ θεὸς ἐνέργειαν πλάνης εἰς τὸ
12 πιστεῦσαι αὐτοὺς τῷ ψεύδει, ἵνα κριθῶσιν ⸀πάντες⸀ οἱ μὴ ἅπαντες
πιστεύσαντες τῇ ἀληθείᾳ ἀλλὰ εὐδοκήσαντες τῇ ἀδικίᾳ.

13 Ἡμεῖς δὲ ὀφείλομεν εὐχαριστεῖν τῷ θεῷ πάντοτε
περὶ ὑμῶν, ἀδελφοὶ ἨΓΑΠΗΜΈΝΟΙ ὙΠῸ ΚΥΡΊΟΥ, ὅτι εἵ-
λατο ὑμᾶς ὁ θεὸς ⸀ἀπ' ἀρχῆς⸀ εἰς σωτηρίαν ἐν ἁγιασμῷ ἀπαρχὴν
14 πνεύματος καὶ πίστει ἀληθείας, εἰς ὃ ἐκάλεσεν ὑμᾶς διὰ

τοῦ εὐαγγελίου ἡμῶν, εἰς περιποίησιν δόξης τοῦ κυρίου
ἡμῶν Ἰησοῦ Χριστοῦ. Ἄρα οὖν, ἀδελφοί, στήκετε, καὶ 15
κρατεῖτε τὰς παραδόσεις ἃς ἐδιδάχθητε εἴτε διὰ λόγου εἴτε
δι' ἐπιστολῆς ἡμῶν. Αὐτὸς δὲ ὁ κύριος ἡμῶν Ἰησοῦς 16
Χριστὸς καὶ [ὁ] θεὸς ὁ πατὴρ ἡμῶν, ὁ ἀγαπήσας ἡμᾶς
καὶ δοὺς παράκλησιν αἰωνίαν καὶ ἐλπίδα ἀγαθὴν ἐν
χάριτι, παρακαλέσαι ὑμῶν τὰς καρδίας καὶ στηρίξαι ἐν 17
παντὶ ἔργῳ καὶ λόγῳ ἀγαθῷ.

Τὸ λοιπὸν προσεύχεσθε, ἀδελφοί, περὶ ἡμῶν, ἵνα 1
ὁ λόγος τοῦ κυρίου τρέχῃ καὶ δοξάζηται καθὼς καὶ πρὸς
ὑμᾶς, καὶ ἵνα ῥυσθῶμεν ἀπὸ τῶν ἀτόπων καὶ πονηρῶν 2
ἀνθρώπων, οὐ γὰρ πάντων ἡ πίστις. Πιστὸς 3
δέ ἐστιν ὁ κύριος, ὃς στηρίξει ὑμᾶς καὶ φυλάξει ἀπὸ τοῦ
πονηροῦ. πεποίθαμεν δὲ ἐν κυρίῳ ἐφ' ὑμᾶς, ὅτι ἃ πα- 4
ραγγέλλομεν [καὶ] ποιεῖτε καὶ ποιήσετε. Ὁ δὲ κύριος 5
κατευθύναι ὑμῶν τὰς καρδίας εἰς τὴν ἀγάπην τοῦ θεοῦ
καὶ εἰς τὴν ὑπομονὴν τοῦ χριστοῦ.

Παραγγέλλομεν δὲ ὑμῖν, ἀδελφοί, ἐν ὀνόματι τοῦ 6
ἡμῶν κυρίου ⊤ Ἰησοῦ Χριστοῦ στέλλεσθαι ὑμᾶς ἀπὸ παντὸς
ἀδελφοῦ ἀτάκτως περιπατοῦντος καὶ μὴ κατὰ τὴν παρά-
παρελάβοσαν δοσιν ἣν ⌜παρελάβετε⌝ παρ' ἡμῶν. αὐτοὶ γὰρ οἴδατε 7
πῶς δεῖ μιμεῖσθαι ἡμᾶς, ὅτι οὐκ ἠτακτήσαμεν ἐν ὑμῖν
οὐδὲ δωρεὰν ἄρτον ἐφάγομεν παρά τινος, ἀλλ' ἐν κόπῳ 8
καὶ μόχθῳ νυκτὸς καὶ ἡμέρας ἐργαζόμενοι πρὸς τὸ μὴ
ἐπιβαρῆσαί τινα ὑμῶν· οὐχ ὅτι οὐκ ἔχομεν ἐξουσίαν, 9
ἀλλ' ἵνα ἑαυτοὺς τύπον δῶμεν ὑμῖν εἰς τὸ μιμεῖσθαι ἡμᾶς.
καὶ γὰρ ὅτε ἦμεν πρὸς ὑμᾶς, τοῦτο παρηγγέλλομεν ὑμῖν, 10
ὅτι εἴ τις οὐ θέλει ἐργάζεσθαι μηδὲ ἐσθιέτω. ἀκούομεν 11
γάρ τινας περιπατοῦντας ἐν ὑμῖν ἀτάκτως, μηδὲν ἐργα-
ζομένους ἀλλὰ περιεργαζομένους· τοῖς δὲ τοιούτοις πα- 12
ραγγέλλομεν καὶ παρακαλοῦμεν ἐν κυρίῳ Ἰησοῦ Χριστῷ
ἵνα μετὰ ἡσυχίας ἐργαζόμενοι τὸν ἑαυτῶν ἄρτον ἐσθίω-
σιν. Ὑμεῖς δέ, ἀδελφοί, μὴ ἐνκακήσητε καλοποιοῦντες. 13

our gospel, to the obtaining of the glory of our Lord
15 Jesus Christ. So then, brethren, stand fast, and
hold the traditions which ye were taught, whether
by word, or by epistle of ours.
16 Now our Lord Jesus Christ himself, and God our
Father which loved us and gave us eternal comfort
17 and good hope through grace, comfort your hearts
and stablish them in every good work and word.
3 Finally, brethren, pray for us, that the word of the
Lord may run and be glorified, even as also *it is* with
2 you; and that we may be delivered from unreason-
3 able and evil men; for all have not [1]faith. But the [1] Or, *the faith**
Lord is faithful, who shall stablish you, and guard
4 you from [2]the evil *one*. And we have confidence in [2] Or, *evil*
the Lord touching you, that ye both do and will do
5 the things which we command. And the Lord direct
your hearts into the love of God, and into the patience
of Christ.
6 Now we command you, brethren, in the name of
our Lord Jesus Christ, that ye withdraw yourselves
from every brother that walketh disorderly, and not
7 after the tradition which [3]they received of us. For [3] Some ancient authorities read *ye*.
yourselves know how ye ought to imitate us: for we
8 behaved not ourselves disorderly among you; neither
did we eat bread for nought at any man's hand, but
in labour and travail, working night and day, that
9 we might not burden any of you: not because we
have not the right, but to make ourselves an ensam-
10 ple unto you, that ye should imitate us. For even
when we were with you, this we commanded you, If
11 any will not work, neither let him eat. For we hear of
some that walk among you disorderly, that work not
12 at all, but are busybodies. Now them that are such
we command and exhort in the Lord Jesus Christ, that
with quietness they work, and eat their own bread.
13 But ye, brethren, be not weary in well-doing.

* Omit marg.[1] ("*the faith*")—*Am. Com.*

And if any man obeyeth not our word by this epistle, 14
note that man, that ye have no company with him,
to the end that he may be ashamed. And *yet* count 15
him not as an enemy, but admonish him as a
brother.

Now the Lord of peace himself give you peace at 16
all times in all ways. The Lord be with you all.

The salutation of me Paul with mine own hand, 17
which is the token in every epistle: so I write. The 18
grace of our Lord Jesus Christ be with you all.

14 εἰ δέ τις οὐχ ὑπακούει τῷ λόγῳ ἡμῶν διὰ τῆς ἐπιστολῆς,
τοῦτον σημειοῦσθε, μὴ συναναμίγνυσθαι αὐτῷ, ἵνα ἐν-
15 τραπῇ· καὶ μὴ ὡς ἐχθρὸν ἡγεῖσθε, ἀλλὰ νουθετεῖτε
16 ὡς ἀδελφόν. Αὐτὸς δὲ ὁ κύριος τῆς εἰρήνης δῴη ὑμῖν
τὴν εἰρήνην διὰ παντὸς ἐν παντὶ τρόπῳ. ὁ κύριος μετὰ
πάντων ὑμῶν.

17 Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου, ὅ ἐστιν σημεῖον
18 ἐν πάσῃ ἐπιστολῇ· οὕτως γράφω. ἡ χάρις τοῦ κυρίου
ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν.

ΠΡΟΣ ΕΒΡΑΙΟΥΣ

ΠΟΛΥΜΕΡΩΣ ΚΑΙ ΠΟΛΥΤΡΟΠΩΣ πάλαι ὁ θεὸς 1
λαλήσας τοῖς πατράσιν ἐν τοῖς προφήταις ἐπ' ἐσχάτου 2
τῶν ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν υἱῷ, ὃν ἔθηκεν
κληρονόμον πάντων, δι' οὗ καὶ ἐποίησεν τοὺς αἰῶνας· ὃς 3
ὢν ἀπαύγασμα τῆς δόξης καὶ χαρακτὴρ τῆς ὑποστάσεως
αὐτοῦ, φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐ-
τοῦ, καθαρισμὸν τῶν ἁμαρτιῶν ποιησάμενος ἐκάθισεν ἐν
δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς, τοσούτῳ κρείττων 4
γενόμενος τῶν ἀγγέλων ὅσῳ διαφορώτερον παρ' αὐτοὺς
κεκληρονόμηκεν ὄνομα. Τίνι γὰρ εἶπέν ποτε 5
τῶν ἀγγέλων

Υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε,

καὶ πάλιν

Ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα, καὶ αὐτὸς ἔσται μοι εἰς υἱόν;

ὅταν δὲ πάλιν εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν οἰκου- 6
μένην, λέγει

Καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι θεοῦ.

καὶ πρὸς μὲν τοὺς ἀγγέλους λέγει 7

Ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα,
καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα·

πρὸς δὲ τὸν υἱόν 8

THE EPISTLE OF PAUL THE APOSTLE

TO THE

HEBREWS.

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1 God, having of old time spoken unto the fathers
in the prophets by divers portions and in divers
2 manners, hath at the end of these days spoken unto
us in [1]*his* Son, whom he appointed heir of all things, [1] Gr. *a Son.*
3 through whom also he made the [2]worlds; who be- [2] Gr. *ages.*
ing the effulgence of his glory, and [3]the very image [3] Or, *the impress of his substance*
of his substance, and upholding all things by the
word of his power, when he had made purification
of sins, sat down on the right hand of the Majesty
4 on high; having become by so much better than
the angels, as he hath inherited a more excellent
5 name than they. For unto which of the angels said
he at any time,

> Thou art my Son,
> This day have I begotten thee?

and again,

> I will be to him a Father,
> And he shall be to me a Son?

6 [4]And when he again [5]bringeth in the firstborn into [4] Or, *And again, when he bringeth in*
[6]the world he saith, And let all the angels of God [5] Or, *shall have brought in*
7 worship him. And of the angels he saith, [6] Gr. *the inhabited earth.*

> Who maketh his angels [7]winds*,
> And his ministers a flame of fire: [7] Or, *spirits*

8 but of the Son *he saith*,

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* Omit marg. [7] ("*spirits*")—*Am. Com.*

Thy throne, O God, is for ever and ever;
And the sceptre of uprightness is the sceptre of [1]thy kingdom.

1 The two oldest Greek manuscripts read *his*.

Thou hast loved righteousness, and hated iniquity; 9
Therefore God*, thy God, hath anointed thee
With the oil of gladness above thy fellows.

And, 10
Thou, Lord, in the beginning hast laid the foundation of the earth,
And the heavens are the works of thy hands:
They shall perish; but thou continuest: 11
And they all shall wax old as doth a garment;
And as a mantle shalt thou roll them up, 12
As a garment, and they shall be changed:
But thou art the same,
And thy years shall not fail.

But of which of the angels hath he said at any time, 13
Sit thou on my right hand,
Till I make thine enemies the footstool of thy feet?

Are they not all ministering spirits, sent forth to do 14
service for the sake of them that shall inherit salvation?

Therefore we ought to give the more earnest heed **2**
to the things that were heard, lest haply we drift
away *from them*. For if the word spoken through 2
angels proved stedfast, and every transgression and
disobedience received a just recompense of reward;
how shall we escape, if we neglect so great salva- 3
tion? which having at the first been spoken through
the Lord, was confirmed unto us by them that
heard; God also bearing witness with them, both by 4
signs and wonders, and by manifold powers, and by
[2]gifts of the [3]Holy Ghost, according to his own will.
For not unto angels did he subject [4]the world to 5
come, whereof we speak. But one hath somewhere 6
testified,

2 Gr. *distributions*.
3 Or, *Holy Spirit*: and so throughout this book.
4 Gr. *the inhabited earth*.

* To the first "God" add marg. Or, *O God—Am. Com.*

Ὁ θρόνος ⸀σου ὁ θεὸς εἰς τὸν αἰῶνα [τοῦ αἰῶνος], σὺ, ὁ θεός, εἰς .. .. βασιλείας σου
καὶ ἡ ῥάβδος τῆς εὐθύτητος ῥάβδος τῆς βασιλείας ⸀αὐτοῦ.
9 ἠγάπησας δικαιοσύνην καὶ ἐμίσησας ἀνομίαν·
διὰ τοῦτο ἔχρισέν σε ὁ θεός, ὁ θεός σου, ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους σου·
10 καί
Σὺ κατ᾽ ἀρχάς, κύριε, τὴν γῆν ἐθεμελίωσας,
καὶ ἔργα τῶν χειρῶν σού εἰσιν οἱ οὐρανοί·
11 αὐτοὶ ἀπολοῦνται, σὺ δὲ διαμένεις·
καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται,
12 καὶ ὡσεὶ περιβόλαιον ἑλίξεις αὐτούς,
ὡς ἱμάτιον καὶ ἀλλαγήσονται·
σὺ δὲ ὁ αὐτὸς εἶ, καὶ τὰ ἔτη σου οὐκ ἐκλείψουσιν.
13 πρὸς τίνα δὲ τῶν ἀγγέλων εἴρηκέν ποτε
Κάθου ἐκ δεξιῶν μου
ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου;
14 οὐχὶ πάντες εἰσὶν λειτουργικὰ πνεύματα εἰς διακονίαν
ἀποστελλόμενα διὰ τοὺς μέλλοντας κληρονομεῖν σωτη-
1 ρίαν; Διὰ τοῦτο δεῖ περισσοτέρως προσέχειν
2 ἡμᾶς τοῖς ἀκουσθεῖσιν, μή ποτε παραρυῶμεν. εἰ γὰρ
ὁ δι᾽ ἀγγέλων λαληθεὶς λόγος ἐγένετο βέβαιος, καὶ πᾶσα
παράβασις καὶ παρακοὴ ἔλαβεν ἔνδικον μισθαποδοσίαν,
3 πῶς ἡμεῖς ἐκφευξόμεθα τηλικαύτης ἀμελήσαντες σωτη-
ρίας, ἥτις, ἀρχὴν λαβοῦσα λαλεῖσθαι διὰ τοῦ κυρίου,
4 ὑπὸ τῶν ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη, συνεπιμαρ-
τυροῦντος τοῦ θεοῦ σημείοις τε καὶ τέρασιν καὶ ποικίλαις
δυνάμεσιν καὶ πνεύματος ἁγίου μερισμοῖς κατὰ τὴν
αὐτοῦ θέλησιν;
5 Οὐ γὰρ ἀγγέλοις ὑπέταξεν τὴν οἰκουμένην τὴν μέλ-
6 λουσαν, περὶ ἧς λαλοῦμεν· διεμαρτύρατο δέ πού τις

λέγων

Τί ἐστιν ἄνθρωπος ὅτι μιμνήσκῃ αὐτοῦ,
ἢ υἱὸς ἀνθρώπου ὅτι ἐπισκέπτῃ αὐτόν;
ἠλάττωσας αὐτὸν βραχύ τι παρ' ἀγγέλους, 7
δόξῃ καὶ τιμῇ ἐστεφάνωσας αὐτόν,
[καὶ κατέστησας αὐτὸν ἐπὶ τὰ ἔργα τῶν χειρῶν σου,]
πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ· 8

ἐν τῷ γὰρ ὑποτάξαι [αὐτῷ] τὰ πάντα οὐδὲν ἀφῆκεν
αὐτῷ ἀνυπότακτον. νῦν δὲ οὔπω ὁρῶμεν αὐτῷ τὰ
πάντα ὑποτεταγμένα· τὸν δὲ βραχύ τι παρ' ἀγγέλους 9
ἠλαττωμένον βλέπομεν Ἰησοῦν διὰ τὸ πάθημα τοῦ
θανάτου δόξῃ καὶ τιμῇ ἐστεφανωμένον, ὅπως χάριτι
θεοῦ ὑπὲρ παντὸς γεύσηται θανάτου. Ἔπρεπεν γὰρ αὐτῷ, 10
δι' ὃν τὰ πάντα καὶ δι' οὗ τὰ πάντα, πολλοὺς υἱοὺς
εἰς δόξαν ἀγαγόντα τὸν ἀρχηγὸν τῆς σωτηρίας αὐτῶν
διὰ παθημάτων τελειῶσαι. ὅ τε γὰρ ἁγιάζων καὶ οἱ 11
ἁγιαζόμενοι ἐξ ἑνὸς πάντες· δι' ἣν αἰτίαν οὐκ ἐπαισχύ-
νεται ἀδελφοὺς αὐτοὺς καλεῖν, λέγων 12

Ἀπαγγελῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου,
ἐν μέσῳ ἐκκλησίας ὑμνήσω σε·

καὶ πάλιν 13

Ἐγὼ ἔσομαι πεποιθὼς ἐπ' αὐτῷ·

καὶ πάλιν

Ἰδοὺ ἐγὼ καὶ τὰ παιδία ἅ μοι ἔδωκεν ὁ θεός.

ἐπεὶ οὖν τὰ παιδία κεκοινώνηκεν αἵματος καὶ σαρκός, 14
καὶ αὐτὸς παραπλησίως μετέσχεν τῶν αὐτῶν, ἵνα διὰ
τοῦ θανάτου καταργήσῃ τὸν τὸ κράτος ἔχοντα τοῦ θανά-
του, τοῦτ' ἔστι τὸν διάβολον, καὶ ἀπαλλάξῃ τούτους, 15
ὅσοι φόβῳ θανάτου διὰ παντὸς τοῦ ζῆν ἔνοχοι ἦσαν
δουλείας. οὐ γὰρ δή που ἀγγέλων ἐπιλαμβάνεται, 16
ἀλλὰ σπέρματος Ἀβραὰμ ἐπιλαμβάνεται. ὅθεν ὤφειλεν 17
κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι, ἵνα ἐλεήμων
γένηται καὶ πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν θεόν, εἰς

saying,

What is man, that thou art mindful of him?
Or the son of man, that thou visitest him?
7 Thou madest him [1]a little lower than the angels;
Thou crownedst him with glory and honour,
[2]And didst set him over the works of thy hands:
8 Thou didst put all things in subjection under
his feet.

For in that he subjected all things unto him, he left
nothing that is not subject to him. But now we see
9 not yet all things subjected to him. But we behold
him who hath been made [1]a little lower than the
angels, *even* Jesus, because of the suffering of death
crowned with glory and honour, that by the grace
10 of God he should taste death for every *man*. For
it became him, for whom are all things, and through
whom are all things, [3]in bringing many sons unto
glory, to make the [4]author of their salvation perfect
11 through sufferings. For both he that sanctifieth
and they that are sanctified are all of one: for
which cause he is not ashamed to call them breth-
12 ren, saying,

I will declare thy name unto my brethren,
In the midst of the [5]congregation will I sing thy
praise.

13 And again, I will put my trust in him. And again,
Behold, I and the children which God hath given
14 me. Since then the children are sharers in [6]flesh
and blood, he also himself in like manner partook
of the same; that through death he [7]might bring to
nought him that [8]had the power of death, that is,
15 the devil; and [7]might deliver all them who through
fear of death were all their lifetime subject to bond-
16 age. For verily not of angels doth he take hold*,
17 but he taketh hold of the seed of Abraham. Where-
fore it behoved him in all things to be made like
unto his brethren, that he might be† a merciful and
faithful high priest in things pertaining to God, to

1 Or, *for a little while lower*

2 Many authorities omit *And didst . . . hands.*

3 Or, *having brought*

4 Or, *captain*

5 Or, *church*

6 Gr. *blood and flesh.*

7 Or, *may*

8 Or, *hath*

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* Let the text run "For verily not to angels doth he give help, but he giveth help to" etc. (with marg. Gr. *For verily not of angels doth he take hold, but he taketh hold of* etc.)—*Am. Com.*

† For "might be" read "might become"—*Am. Com.*

make propitiation for the sins of the people. [1]For 18
[2]in that he himself hath suffered being tempted, he
is able to succour them that are tempted.

3 Wherefore, holy brethren, partakers of a heaven-
ly calling, consider the Apostle and High Priest of
our confession, *even* Jesus; who was faithful to him 2
that [3]appointed him, as also was Moses in all [4]his
house. For he hath been counted worthy of more 3
glory than Moses, by so much as he that [5]built the
house hath more honour than the house. For every 4
house is [5]builded by some one; but he that [5]built
all things is God. And Moses indeed was faithful 5
in all [4]his house as a servant, for a testimony of
those things which were afterward to be spoken;
but Christ as a son, over [4]his house; whose house 6
are we, if we hold fast our boldness and the glory-
ing of our hope firm unto the end. Wherefore, even 7
as the Holy Ghost saith,

To-day if ye shall hear his voice,
Harden not your hearts, as in the provocation, 8
Like as in the day of the temptation in the wil-
derness,
[6]Wherewith* your fathers tempted *me* by prov- 9
ing *me*,
And saw my works forty years.
Wherefore I was displeased with this genera- 10
tion,
And said, They do alway err in their heart:
But they did not know my ways;
As† I sware in my wrath, 11
[7]They shall not enter into my rest.

Take heed, brethren, lest haply there shall be in 12
any one of you an evil heart of unbelief, in falling
away from the living God: but exhort one another 13
day by day, so long as it is called To-day; lest any
one of you be hardened by the deceitfulness of sin:
for we are become partakers [8]of Christ, if we hold 14
fast the beginning of our confidence

1 Or, *For having been himself tempted in that wherein he hath suffered*
2 Or, *wherein*
3 Gr. *made*.
4 That is, *God's house*. See Num. xii. 7.
5 Or, *established*
6 Or, *Where*
7 Gr. *If they shall enter*.
8 Or, *with*

* Let marg.[6] ("*Where*") and the text exchange places.—*Am. Com.*
† "As" add marg. Or, *So* So in iv. 3.—*Am. Com.*

18 τὸ ἱλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ· ἐν ᾧ γὰρ
πέπονθεν αὐτὸς πειρασθείς, δύναται τοῖς πειραζομένοις
βοηθῆσαι.

1 Ὅθεν, ἀδελφοὶ ἅγιοι, κλήσεως ἐπουρανίου μέτοχοι,
κατανοήσατε τὸν ἀπόστολον καὶ ἀρχιερέα τῆς ὁμολογίας
2 ἡμῶν Ἰησοῦν, πιστὸν ὄντα τῷ ποιήσαντι αὐτὸν ὡς καὶ
3 Μωυσῆς ἐν [ὅλῳ] τῷ οἴκῳ αὐτοῦ. πλείονος γὰρ
οὗτος δόξης παρὰ Μωυσῆν ἠξίωται καθʼ ὅσον πλείονα
4 τιμὴν ἔχει τοῦ οἴκου ὁ κατασκευάσας αὐτόν· πᾶς γὰρ
οἶκος κατασκευάζεται ὑπό τινος, ὁ δὲ πάντα κατασκευάσας
5 θεός. καὶ Μωυσῆς μὲν πιστὸς ἐν ὅλῳ τῷ οἴκῳ αὐ-
τοῦ ὡς θεράπων εἰς μαρτύριον τῶν λαληθησομένων,
6 Χριστὸς δὲ ὡς υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ· οὗ οἶκός ἐσμεν
ἡμεῖς, ἐὰν τὴν παρρησίαν καὶ τὸ καύχημα τῆς ἐλπί-
7 δος [μέχρι τέλους βεβαίαν] κατάσχωμεν. Διό,
καθὼς λέγει τὸ πνεῦμα τὸ ⸀ἅγιον αγιον,....μου.

Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε,
8 μὴ σκληρύνητε τὰς καρδίας ὑμῶν ὡς ἐν τῷ παρα-
πικρασμῷ,
κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ ἐν τῇ ἐρήμῳ,
9 οὗ ἐπείρασαν οἱ πατέρες ὑμῶν ἐν δοκιμασίᾳ
καὶ εἶδον τὰ ἔργα μου τεσσεράκοντα ἔτη·
10 διὸ προσώχθισα τῇ γενεᾷ ταύτῃ
καὶ εἶπον Ἀεὶ πλανῶνται τῇ καρδίᾳ·
αὐτοὶ δὲ οὐκ ἔγνωσαν τὰς ὁδούς μου·
11 ὡς ὤμοσα ἐν τῇ ὀργῇ μου
Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου·⸃
12 βλέπετε, ἀδελφοί, μή ποτε ἔσται ἔν τινι ὑμῶν καρδία
πονηρὰ ἀπιστίας ἐν τῷ ἀποστῆναι ἀπὸ θεοῦ ζῶντος,
13 ἀλλὰ παρακαλεῖτε ἑαυτοὺς καθʼ ἑκάστην ἡμέραν, ἄχρις
οὗ τό Σήμερον καλεῖται, ἵνα μὴ σκληρυνθῇ ⸂τις ἐξ ἐξ ὑμῶν τις
14 ὑμῶν⸃ ἀπάτῃ τῆς ἁμαρτίας· μέτοχοι γὰρ τοῦ χριστοῦ
γεγόναμεν, ἐάνπερ τὴν ἀρχὴν τῆς ὑποστάσεως μέχρι

τέλους βεβαίαν κατάσχωμεν. ἐν τῷ λέγεσθαι 15
ἀκούσητε,— Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ⸀ἀκούσητε,⸁
Μὴ σκληρύνητε τὰς καρδίας ὑμῶν ὡς ἐν τῷ παρα-
πικρασμῷ.
τίνες γὰρ ἀκούσαντες παρεπίκραναν; ἀλλ᾽ οὐ πάντες 16
οἱ ἐξελθόντες ἐξ Αἰγύπτου διὰ Μωυσέως; τίσιν δὲ προσ- 17
ώχθισεν τεσσεράκοντα ἔτη; οὐχὶ τοῖς ἁμαρτήσασιν,
ὧν τὰ κῶλα ἔπεσεν ἐν τῇ ἐρήμῳ; τίσιν δὲ ὤμοσεν 18
μὴ εἰσελεύσεσθαι εἰς τὴν κατάπαυσιν αὐτοῦ εἰ μὴ
τοῖς ἀπειθήσασιν; καὶ βλέπομεν ὅτι οὐκ ἠδυνήθησαν 19
εἰσελθεῖν δι᾽ ἀπιστίαν. φοβηθῶμεν οὖν μή ποτε κατα- 1
λειπομένης ἐπαγγελίας εἰσελθεῖν εἰς τὴν κατάπαυσιν
αὐτοῦ δοκῇ τις ἐξ ὑμῶν ὑστερηκέναι· καὶ γάρ ἐσμεν 2
εὐηγγελισμένοι καθάπερ κἀκεῖνοι, ἀλλ᾽ οὐκ ὠφέλησεν
Ap.† ¦ συνκεκερασμένος οὖν — ὁ λόγος τῆς ἀκοῆς ἐκείνους, ⸀μὴ ⸀συνκεκερασμένους⸁ τῇ
πίστει τοῖς ἀκούσασιν⸁. Εἰσερχόμεθα ⸀γὰρ⸁ εἰς [τὴν] 3
κατάπαυσιν οἱ πιστεύσαντες, καθὼς εἴρηκεν
Ὡς ὤμοσα ἐν τῇ ὀργῇ μου
Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου,
καίτοι τῶν ἔργων ἀπὸ καταβολῆς κόσμου γενηθέντων,
εἴρηκεν γάρ που περὶ τῆς ἑβδόμης οὕτως Καὶ κατέ- 4
παυσεν ὁ θεὸς ἐν τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἀπὸ
πάντων τῶν ἔργων αὐτοῦ, καὶ ἐν τούτῳ πάλιν Εἰ 5
εἰσελεύσονται εἰς τὴν κατάπαυσίν μου. ἐπεὶ οὖν 6
ἀπολείπεται τινὰς εἰσελθεῖν εἰς αὐτήν, καὶ οἱ πρότερον
εὐαγγελισθέντες οὐκ εἰσῆλθον δι᾽ ἀπείθειαν, πάλιν 7
τινὰ ὁρίζει ἡμέραν, Σήμερον, ἐν Δαυεὶδ λέγων μετὰ
προείρηκεν — τοσοῦτον χρόνον, καθὼς ⸀προείρηται⸁,
Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε,
μὴ σκληρύνητε τὰς καρδίας ὑμῶν·
εἰ γὰρ αὐτοὺς Ἰησοῦς κατέπαυσεν, οὐκ ἂν περὶ ἄλλης 8
ἐλάλει μετὰ ταῦτα ἡμέρας. ἄρα ἀπολείπεται σαββα- 9
τισμὸς τῷ λαῷ τοῦ θεοῦ· ὁ γὰρ εἰσελθὼν εἰς τὴν 10

15 firm unto the end: while it is said,
To-day if ye shall hear his voice,
Harden not your hearts, as in the provocation.
16 For who, when they heard, did provoke? nay, did
not all they that came out of Egypt by Moses?
17 And with whom was he displeased forty years? was
it not with them that sinned, whose [1]carcases fell in [1] Gr. *limbs.*
18 the wilderness? And to whom sware he that they
should not enter into his rest, but to them that were
19 disobedient? And we see that they were not able
to enter in because of unbelief.
4 Let us fear therefore, lest haply, a promise being
left of entering into his rest, any one of you should
2 seem to have come short of it. For indeed we
have had [2]good tidings preached unto us, even as [2] Or, *a gospel*
also they: but the word of hearing did not profit [3] Some ancient authorities read *it was.*
them, because [3]they were* not united by faith with
3 them that heard. [4]For we which have believed do [4] Some ancient authorities read *We therefore.*
enter into that rest; even as he hath said,
As I sware in my wrath,
[5]They shall not enter into my rest: [5] Gr. *If they shall enter.*
although the works were finished from the founda-
4 tion of the world. For he hath said somewhere of
the seventh *day* on this wise, And God rested on the
5 seventh day from all his works; and in this *place*
again,
[5]They shall not enter into my rest.
6 Seeing therefore it remaineth that some should en-
ter thereinto, and they to whom [6]the good tidings [6] Or, *the gospel was*
were before preached failed to enter in because of [7] Or, *To-day, saying in David, after so long a time, as it hath been &c.*
7 disobedience, he again defineth a certain day, [7]say-
ing in David, after so long a time, To-day, as it hath
been before said,†
To-day if ye shall hear his voice,
Harden not your hearts.
8 For if [8]Joshua had given them rest, he would not [8] Gr. *Jesus.*
9 have spoken afterward of another day. There re-
maineth therefore a sabbath rest for the people of
10 God. For he that is entered into

* Let the text and marg. 3 exchange places, reading in marg. "Many ancient authorities" etc.—*Am. Com.*

† Read "a certain day, To-day, saying in David, so long a time afterward (even as hath been said before), To-day if ye" etc.—*Am. Com.*

his rest hath himself also rested from his works, as
God did from his. Let us therefore give diligence 11
to enter into that rest, that no man fall [1]after the
same example of disobedience. For the word of 12
God is living, and active, and sharper than any two-
edged sword, and piercing even to the dividing of
soul and spirit, of both joints and marrow, and quick
to discern the thoughts and intents of the heart.
And there is no creature that is not manifest in his 13
sight: but all things are naked and laid open before
the eyes of him with whom we have to do.

Having then a great high priest, who hath passed 14
through the heavens, Jesus the Son of God, let us
hold fast our confession. For we have not a high 15
priest that cannot be touched with the feeling of
our infirmities; but one that hath been in all points
tempted like as *we are, yet* without sin. Let us 16
therefore draw near with boldness unto the throne
of grace, that we may receive mercy, and may find
grace to help *us* in time of need.

For every high priest, being taken from among **5**
men, is appointed for men in things pertaining to
God, that he may offer both gifts and sacrifices for
sins: who can bear gently with the ignorant and err- 2
ing, for that he himself also is compassed with in-
firmity; and by reason thereof is bound, as for the 3
people, so also for himself, to offer for sins. And 4
no man taketh the honour unto himself, but when
he is called of God, even as was Aaron. So Christ 5
also glorified not himself to be made a high priest,
but he that spake unto him,

Thou art my Son,
This day have I begotten thee:

as he saith also in another *place,* 6

Thou art a priest for ever
After the order of Melchizedek.

Who in the days of his flesh, having offered up 7
prayers and

[1] Or, *into* Gr. *in.*

κατάπαυσιν αὐτοῦ καὶ αὐτὸς κατέπαυσεν ἀπὸ τῶν
11 ἔργων αὐτοῦ ὥσπερ ἀπὸ τῶν ἰδίων ὁ θεός. Σπου-
δάσωμεν οὖν εἰσελθεῖν εἰς ἐκείνην τὴν κατάπαυσιν,
ἵνα μὴ ἐν τῷ αὐτῷ τις ὑποδείγματι πέσῃ τῆς ἀπει-
12 θείας. Ζῶν γὰρ ὁ λόγος τοῦ θεοῦ καὶ ἐνεργὴς καὶ
τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον καὶ διικνού-
μενος ἄχρι μερισμοῦ ψυχῆς καὶ πνεύματος, ἁρμῶν τε καὶ
μυελῶν, καὶ κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν καρδίας·
13 καὶ οὐκ ἔστιν κτίσις ἀφανὴς ἐνώπιον αὐτοῦ, πάντα δὲ
γυμνὰ καὶ τετραχηλισμένα τοῖς ὀφθαλμοῖς αὐτοῦ, πρὸς
14 ὃν ἡμῖν ὁ λόγος. Ἔχοντες οὖν ἀρχιερέα
μέγαν διεληλυθότα τοὺς οὐρανούς, Ἰησοῦν τὸν υἱὸν τοῦ
15 θεοῦ, κρατῶμεν τῆς ὁμολογίας· οὐ γὰρ ἔχομεν ἀρχιερέα
μὴ δυνάμενον συνπαθῆσαι ταῖς ἀσθενείαις ἡμῶν, πεπει-
ρασμένον δὲ κατὰ πάντα καθ' ὁμοιότητα χωρὶς ἁμαρτίας.
16 προσερχώμεθα οὖν μετὰ παρρησίας τῷ θρόνῳ τῆς χάρι-
τος, ἵνα λάβωμεν ἔλεος καὶ χάριν εὕρωμεν εἰς εὔκαιρον
βοήθειαν.

1 Πᾶς γὰρ ἀρχιερεὺς ἐξ ἀνθρώπων λαμβανόμενος ὑπὲρ
ἀνθρώπων καθίσταται τὰ πρὸς τὸν θεόν, ἵνα προσφέρῃ
2 δῶρά [τε] καὶ θυσίας ὑπὲρ ἁμαρτιῶν, μετριοπαθεῖν
δυνάμενος τοῖς ἀγνοοῦσι καὶ πλανωμένοις, ἐπεὶ καὶ αὐτὸς
3 περίκειται ἀσθένειαν, καὶ δι' αὐτὴν ὀφείλει, καθὼς περὶ
τοῦ λαοῦ, οὕτως καὶ περὶ ἑαυτοῦ προσφέρειν περὶ
4 ἁμαρτιῶν. καὶ οὐχ ἑαυτῷ τις λαμβάνει τὴν τιμήν, ἀλλὰ
5 καλούμενος ὑπὸ τοῦ θεοῦ, καθώσπερ καὶ Ἀαρών. Οὕτως
καὶ ὁ χριστὸς οὐχ ἑαυτὸν ἐδόξασεν γενηθῆναι ἀρχιερέα.
ἀλλ' ὁ λαλήσας πρὸς αὐτόν

Υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε·

6 καθὼς καὶ ἐν ἑτέρῳ λέγει

Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελ-
χισεδέκ.

7 ὃς ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ, δεήσεις τε καὶ

ἱκετηρίας πρὸς τὸν δυνάμενον σώζειν αὐτὸν ἐκ θανάτου
μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρύων προσενέγκας καὶ
εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας, καίπερ ὢν υἱός, ἔμαθεν 8
ἀφ' ὧν ἔπαθεν τὴν ὑπακοήν, καὶ τελειωθεὶς ἐγένετο 9
πᾶσιν τοῖς ὑπακούουσιν αὐτῷ αἴτιος σωτηρίας αἰωνίου,
προσαγορευθεὶς ὑπὸ τοῦ θεοῦ ἀρχιερεὺς ΚΑΤᾺ ΤῊΝ ΤΆΞΙΝ 10
ΜΕΛΧΙΣΕΔΈΚ.

Περὶ οὗ πολὺς ἡμῖν ὁ λόγος καὶ δυσερμήνευτος 11
λέγειν, ἐπεὶ νωθροὶ γεγόνατε ταῖς ἀκοαῖς· καὶ γὰρ 12
ὀφείλοντες εἶναι διδάσκαλοι διὰ τὸν χρόνον, πάλιν
χρείαν ἔχετε τοῦ διδάσκειν ὑμᾶς τινὰ τὰ στοιχεῖα τῆς
ἀρχῆς τῶν λογίων τοῦ θεοῦ, καὶ γεγόνατε χρείαν ἔχοντες
καὶ γάλακτος, ⊤ οὐ στερεᾶς τροφῆς. πᾶς γὰρ ὁ μετέχων 13
γάλακτος ἄπειρος λόγου δικαιοσύνης, νήπιος γάρ ἐστιν·
τελείων δέ ἐστιν ἡ στερεὰ τροφή, τῶν διὰ τὴν ἕξιν τὰ 14
αἰσθητήρια γεγυμνασμένα ἐχόντων πρὸς διάκρισιν καλοῦ
τε καὶ κακοῦ. Διὸ ἀφέντες τὸν τῆς ἀρχῆς τοῦ χριστοῦ 1
λόγον ἐπὶ τὴν τελειότητα φερώμεθα, μὴ πάλιν θεμέλιον
καταβαλλόμενοι μετανοίας ἀπὸ νεκρῶν ἔργων, καὶ πίστεως
διδαχῆς ἐπὶ θεόν, βαπτισμῶν ⌜διδαχὴν⌝ ἐπιθέσεώς τε χειρῶν, 2
τε ἀναστάσεως ⊤ νεκρῶν καὶ κρίματος αἰωνίου. καὶ τοῦτο 3
ποιήσομεν ἐάνπερ ἐπιτρέπῃ ὁ θεός. Ἀδύνατον γὰρ τοὺς 4
φωτισθέντας, ἅπαξ ⌜φωτισθέντας⌝ γευσαμένους τε τῆς δωρεᾶς τῆς
ἐπουρανίου καὶ μετόχους γενηθέντας πνεύματος ἁγίου
καὶ καλὸν γευσαμένους θεοῦ ῥῆμα δυνάμεις τε μέλλοντος 5
αἰῶνος, καὶ παραπεσόντας, πάλιν ἀνακαινίζειν εἰς μετά- 6
νοιαν, ἀνασταυροῦντας ἑαυτοῖς τὸν υἱὸν τοῦ θεοῦ καὶ
παραδειγματίζοντας. ΓΗ͂ γὰρ ἡ πιοῦσα τὸν ἐπ' αὐτῆς 7
ἐρχόμενον πολλάκις ὑετόν, καὶ τίκτουσα ΒΟΤΆΝΗΝ εὔθετον
ἐκείνοις δι' οὓς καὶ γεωργεῖται, μεταλαμβάνει εὐλογίας
ἀπὸ τοῦ θεοῦ· ἐκφέρουσα δὲ ἀκάνθας καὶ τριβόλους 8
ἀδόκιμος καὶ κατάρας ἐγγύς, ἧς τὸ τέλος εἰς καῦ-
σιν. Πεπείσμεθα δὲ περὶ ὑμῶν, ἀγαπητοί, 9

supplications with strong crying and tears unto him
that was able to save him [1]from death, and having — 1 Or, *out of*
8 been heard for his godly fear, though he was a Son,
yet learned obedience by the things which he suf-
9 fered; and having been made perfect, he became
unto all them that obey him the [2]author of eternal — 2 Gr. *cause.*
10 salvation; named of God a high priest after the or-
der of Melchizedek.
11 Of [3]whom we have many things to say, and hard — 3 Or, *which*
of interpretation, seeing ye are become dull of hear-
12 ing. For when by reason of the time ye ought to — 4 Or, *that one teach you which be the rudiments*
be teachers, ye have need again [4]that some one teach
you the rudiments of the [5]first principles of the ora- — 5 Gr. *beginning.*
cles of God; and are become such as have need of
13 milk, and not of solid food. For every one that
partaketh of milk is without experience of the word
14 of righteousness; for he is a babe. But solid food is
for [6]full-grown men, *even* those who by reason of use — 6 Or, *perfect*
have their senses exercised to discern good and evil. — 7 Gr. *leave the word of the beginning of Christ.*
6 Wherefore let us [7]cease* to speak of the first
principles of Christ, and press on unto [8]perfection; — 8 Or, *full growth*
not laying again a foundation of repentance from — 9 Some ancient authorities read, *even the teaching of.*
2 dead works, and of faith toward God, [9]of the teach-
ing of [10]baptisms, and of laying on of hands, and of — 10 Or, *washings*
3 resurrection of the dead, and of eternal judgement.
And this will we do, if God permit. For as touch- — 11 Or, *having both tasted of . . . and being made . . . and having tasted &c.*
4 ing those who were once enlightened [11]and tasted of
the heavenly gift, and were made partakers of the
5 Holy Ghost, and [12]tasted the good word of God, and — 12 Or, *tasted the word of God that it is good*
6 the powers of the age to come, and *then* fell away,
it is impossible to renew them again unto repent-
ance; [13]seeing they crucify to themselves the Son of — 13 Or, *the while*
7 God afresh, and put him to an open shame. For
the land which hath drunk the rain that cometh oft
upon it, and bringeth forth herbs meet for them for
whose sake it is also tilled, receiveth blessing from
8 God. but if it beareth thorns and thistles, it is reject-
ed and nigh unto a curse; whose end is to be burned.
9 But, beloved, we are persuaded better things of
you,

* For "let us cease" etc. read "leaving [7] the doctrine of the first principles of Christ, let us" with marg. [7] Gr. *the word of the beginning of Christ.—Am. Com.*

[1] Or, *are near to** and things that [1]accompany salvation, though we
thus speak: for God is not unrighteous to forget 10
your work and the love which ye shewed toward
his name, in that ye ministered unto the saints, and
still do minister. And we desire that each one of 11
[2] Or, *full assurance* you may shew the same diligence unto the [2]fulness
of hope even to the end: that ye be not sluggish, 12
but imitators of them who through faith and pa-
tience inherit the promises.
For when God made promise to Abraham, since 13
he could swear by none greater, he sware by himself,
saying, Surely blessing I will bless thee, and multi- 14
plying I will multiply thee. And thus, having pa- 15
tiently endured, he obtained the promise. For men 16
swear by the greater: and in every dispute of theirs
the oath is final for confirmation. Wherein God, 17
being minded to shew more abundantly unto the
heirs of the promise the immutability of his coun-
[3] Gr. *mediated.* sel, [3]interposed with an oath: that by two immuta- 18
ble things, in which it is impossible for God to lie,
we may have a strong encouragement, who have
fled for refuge to lay hold of the hope set before
us; which we have as an anchor of the soul, *a hope* 19
both sure and stedfast and entering into that which
is within the veil; whither as a forerunner Jesus en- 20
tered for us, having become a high priest for ever
after the order of Melchizedek.
For this Melchizedek, king of Salem, priest of God **7**
Most High, who met Abraham returning from the
slaughter of the kings, and blessed him, to whom 2
also Abraham divided a tenth part of all (being
first, by interpretation, King of righteousness, and
then also King of Salem, which is, King of peace;
without father, without mother, without genealogy, 3
having neither beginning of days nor end of life,
but made like unto the Son of God), abideth a
priest contin-

* In marg. [1] for "*are near to*" read "*belong to*"—*Am. Com.*

τὰ κρείσσονα καὶ ἐχόμενα σωτηρίας, εἰ καὶ οὕτως λαλοῦ-
10 μεν· οὐ γὰρ ἄδικος ὁ θεὸς ἐπιλαθέσθαι τοῦ ἔργου ὑμῶν
καὶ τῆς ἀγάπης ἧς ἐνεδείξασθε εἰς τὸ ὄνομα αὐτοῦ,
11 διακονήσαντες τοῖς ἁγίοις καὶ διακονοῦντες. ἐπιθυμοῦμεν
δὲ ἕκαστον ὑμῶν τὴν αὐτὴν ἐνδείκνυσθαι σπουδὴν πρὸς
12 τὴν πληροφορίαν τῆς ἐλπίδος ἄχρι τέλους, ἵνα μὴ νωθροὶ
γένησθε, μιμηταὶ δὲ τῶν διὰ πίστεως καὶ μακροθυμίας
13 κληρονομούντων τὰς ἐπαγγελίας. Τῷ γὰρ
Ἀβραὰμ ἐπαγγειλάμενος ὁ θεός, ἐπεὶ κατ' οὐδενὸς εἶχεν
14 μείζονος ὀμόσαι, ὤμοσεν καθ' ἑαυτοῦ, λέγων Εἰ μὴν
εὐλογῶν εὐλογήσω σε καὶ πληθύνων πληθυνῶ σε·
15 καὶ οὕτως μακροθυμήσας ἐπέτυχεν τῆς ἐπαγγελίας.
16 ἄνθρωποι γὰρ κατὰ τοῦ μείζονος ὀμνύουσιν, καὶ πάσης
17 αὐτοῖς ἀντιλογίας πέρας εἰς βεβαίωσιν ὁ ὅρκος· ἐν ᾧ
περισσότερον βουλόμενος ὁ θεὸς ἐπιδεῖξαι τοῖς κληρο-
νόμοις τῆς ἐπαγγελίας τὸ ἀμετάθετον τῆς βουλῆς αὐτοῦ
18 ἐμεσίτευσεν ὅρκῳ, ἵνα διὰ δύο πραγμάτων ἀμεταθέτων,
ἐν οἷς ἀδύνατον ψεύσασθαι ⊤ θεόν, ἰσχυρὰν παράκλησιν   τὸν
ἔχωμεν οἱ καταφυγόντες κρατῆσαι τῆς προκειμένης ἐλ-
19 πίδος· ἣν ὡς ἄγκυραν ἔχομεν τῆς ψυχῆς, ἀσφαλῆ τε
καὶ βεβαίαν καὶ εἰσερχομένην εἰς τὸ ἐσώτερον τοῦ
20 καταπετάσματος, ὅπου πρόδρομος ὑπὲρ ἡμῶν εἰσῆλ-
θεν Ἰησοῦς, κατὰ τὴν τάξιν Μελχισεδὲκ ἀρχιερεὺς
γενόμενος εἰς τὸν αἰῶνα.

1 Οὗτος γὰρ ὁ Μελχισεδέκ, βασιλεὺς Σαλήμ, ἱερεὺς
τοῦ θεοῦ τοῦ ὑψίστου, †ὁ† συναντήσας Ἀβραὰμ   ὃς Ἀβ.
ὑποστρέφοντι ἀπὸ τῆς κοπῆς τῶν βασιλέων καὶ
2 εὐλογήσας αὐτόν, ᾧ καὶ δεκάτην ἀπὸ πάντων
ἐμέρισεν Ἀβραάμ, πρῶτον μὲν ἑρμηνευόμενος Βασιλεὺς
Δικαιοσύνης ἔπειτα δὲ καὶ Βασιλεὺς Σαλήμ, ὅ ἐστιν
3 βασιλεὺς Εἰρήνης, ἀπάτωρ, ἀμήτωρ, ἀγενεαλόγητος,
μήτε ἀρχὴν ἡμερῶν μήτε ζωῆς τέλος ἔχων, ἀφωμοιω-
μένος δὲ τῷ υἱῷ τοῦ θεοῦ, μένει ἱερεὺς εἰς τὸ

καὶ διηνεκές. Θεωρεῖτε δὲ πηλίκος οὗτος ᾧ ⸆ ΔΕ- 4
ΚΆΤΗΝ Ἀβραὰμ ἔδωκεν ἐκ τῶν ἀκροθινίων ὁ πατριάρ-
χης. καὶ οἱ μὲν ἐκ τῶν υἱῶν Λευεὶ τὴν ἱερατίαν λαμβά- 5
νοντες ἐντολὴν ἔχουσιν ἀποδεκατοῖν τὸν λαὸν κατὰ τὸν
νόμον, τοῦτ' ἔστιν τοὺς ἀδελφοὺς αὐτῶν, καίπερ ἐξεληλυθότας
λυθότας ἐκ τῆς ὀσφύος Ἀβραάμ· ὁ δὲ μὴ γενεαλογού- 6
μενος ἐξ αὐτῶν δεδεκάτωκεν Ἀβραάμ, καὶ τὸν ἔχοντα
τὰς ἐπαγγελίας ΕΥ̓ΛΌΓΗΚΕΝ. χωρὶς δὲ πάσης ἀντιλογίας 7
τὸ ἔλαττον ὑπὸ τοῦ κρείττονος εὐλογεῖται. καὶ ὧδε μὲν 8
ΔΕΚΆΤΑΣ ἀποθνήσκοντες ἄνθρωποι λαμβάνουσιν, ἐκεῖ δὲ
μαρτυρούμενος ὅτι ζῇ. καὶ ὡς ἔπος εἰπεῖν, δι' Ἀβραὰμ 9
καὶ Λευεὶς ὁ δεκάτας λαμβάνων δεδεκάτωται, ἔτι γὰρ 10
ἐν τῇ ὀσφύϊ τοῦ πατρὸς ἦν ὅτε ΣΥΝΉΝΤΗΣΕΝ ΑΥ̓ΤΩ͂Ι
ΜΕΛΧΙΣΕΔΈΚ. Εἰ μὲν οὖν τελείωσις διὰ τῆς 11
Λευειτικῆς ἱερωσύνης ἦν, ὁ λαὸς γὰρ ἐπ' αὐτῆς νενομο-
θέτηται, τίς ἔτι χρεία ΚΑΤᾺ ΤῊΝ ΤΆΞΙΝ ΜΕΛΧΙΣΕΔῈΚ
ἕτερον ἀνίστασθαι ἹΕΡΈΑ καὶ οὐ ΚΑΤᾺ ΤῊΝ ΤΆΞΙΝ
Ἀαρὼν λέγεσθαι; μετατιθεμένης γὰρ τῆς ἱερωσύνης 12
ἐξ ἀνάγκης καὶ νόμου μετάθεσις γίνεται. ἐφ' ὃν γὰρ λέ- 13
γεται ταῦτα φυλῆς ἑτέρας μετέσχηκεν, ἀφ' ἧς οὐδεὶς
προσέσχηκεν τῷ θυσιαστηρίῳ· πρόδηλον γὰρ ὅτι ἐξ 14
Ἰούδα ἀνατέταλκεν ὁ κύριος ἡμῶν, εἰς ἣν φυλὴν περὶ
ἱερέων οὐδὲν Μωυσῆς ἐλάλησεν. Καὶ περισσότερον ἔτι 15
κατάδηλόν ἐστιν, εἰ ΚΑΤᾺ ΤῊΝ ὁμοιότητα ΜΕΛΧΙΣΕΔῈΚ
ἀνίσταται ἹΕΡΕΎΣ ἕτερος, ὃς οὐ κατὰ νόμον ἐντολῆς 16
σαρκίνης γέγονεν ἀλλὰ κατὰ δύναμιν ζωῆς ἀκαταλύτου,
μαρτυρεῖται γὰρ ὅτι ΣΎ ἹΕΡΕΎΣ ΕἸΣ ΤῸΝ ΑἸΩ͂ΝΑ 17
ΚΑΤᾺ ΤῊΝ ΤΆΞΙΝ ΜΕΛΧΙΣΕΔΈΚ. ἀθέτησις μὲν γὰρ γί- 18
νεται προαγούσης ἐντολῆς διὰ τὸ αὐτῆς ἀσθενὲς καὶ
ἀνωφελές, οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος, ἐπεισαγωγὴ 19
δὲ κρείττονος ἐλπίδος, δι' ἧς ἐγγίζομεν τῷ θεῷ. Καὶ 20
καθ' ὅσον οὐ χωρὶς ὁρκωμοσίας, (οἱ μὲν γὰρ χωρὶς
ὁρκωμοσίας εἰσὶν ἱερεῖς γεγονότες, ὁ δὲ μετὰ ὁρκωμοσίας 21

ually.
4 Now consider how great this man was, unto whom
Abraham, the patriarch, gave a tenth out of the chief
5 spoils. And they indeed of the sons of Levi that
receive the priest's office have commandment to take
tithes of the people according to the law, that is, of
their brethren, though these have come out of the
6 loins of Abraham: but he whose genealogy is not
counted from them hath taken tithes of Abraham,
7 and hath blessed him that hath the promises. But
without any dispute the less is blessed of the better.
8 And here men that die receive tithes; but there one,
9 of whom it is witnessed that he liveth. And, so to
say, through Abraham even Levi, who receiveth
10 tithes, hath paid tithes; for he was yet in the loins
of his father, when Melchizedek met him.
11 Now if there was perfection through the Levitical
priesthood (for under it hath the people received the
law), what further need *was there* that another priest
should arise after the order of Melchizedek, and
12 not be reckoned after the order of Aaron? For the
priesthood being changed, there is made of necessity
13 a change also [1]of the law. For he of whom these
things are said [2]belongeth to another tribe, from
which no man hath given attendance at the altar.
14 For it is evident that our Lord hath sprung out of
Judah; as to which tribe Moses spake nothing con-
15 cerning priests. And *what we say* is yet more abun-
dantly evident, if after the likeness of Melchizedek
16 there ariseth another priest, who hath been made,
not after the law of a carnal commandment, but af-
17 ter the power of an [3]endless life: for it is witnessed
of him,

Thou art a priest for ever
After the order of Melchizedek.

18 For there is a disannulling of a foregoing command-
ment because of its weakness and unprofitableness
19 (for the law made nothing perfect), and a bringing in
thereupon of a better hope, through which we draw
20 nigh unto God. And inasmuch as *it is* not without
21 the taking of an oath (for they indeed have been
made priests without an oath; but he with an oath

[1] Or, *of law*
[2] Gr. *hath partaken of*. See ch. ii. 14.
[3] Gr. *indissoluble*.

[1]by him that saith [2]of him,
The Lord sware and will not repent himself,
Thou art a priest for ever);
by so much also hath Jesus become the surety of a 22
better [3]covenant. And they indeed have been made 23
priests many in number, because that by death they
are hindered from continuing: but he, because he 24
abideth for ever, [4]hath his priesthood [5]unchangeable.
Wherefore also he is able to save [6]to the uttermost 25
them that draw near unto God through him, seeing
he ever liveth to make intercession for them.
For such a high priest became us, holy, guileless, 26
undefiled, separated from sinners, and made higher
than the heavens; who needeth not daily, like those 27
high priests, to offer up sacrifices, first for his own
sins, and then for the *sins* of the people: for this he
did once for all, when he offered up himself. For 28
the law appointeth men high priests, having infirm-
ity; but the word of the oath, which was after the
law, *appointeth* a Son, perfected for evermore.
[7]Now [8]in the things which we are saying the chief **8**
point *is this*: We have such a high priest, who sat
down on the right hand of the throne of the Majesty
in the heavens, a minister of [9]the sanctuary, and of 2
the true tabernacle, which the Lord pitched, not man.
For every high priest is appointed to offer both gifts 3
and sacrifices: wherefore it is necessary that this *high*
priest also have somewhat to offer. Now if he were 4
on earth, he would not be a priest at all, seeing there
are those who offer the gifts according to the law;
who serve *that which is* a copy and shadow of the 5
heavenly things, even as Moses is warned *of God*
when he is about to [10]make the tabernacle: for, See,
saith he, that thou make all things according to the
pattern that was shewed thee in the mount. But now 6
hath he obtained a ministry the more excellent, by
how much also he is the mediator of a better [3]cove-
nant, which hath been enacted upon better promises.
For if that first *covenant* had been faultless, 7

1 Or, *through*
2 Or, *unto*
3 Or, *testament*
4 Or, *hath a priesthood that doth not pass to another*
5 Or, *inviolable*
6 Gr. *completely.*
7 Or, *Now to sum up what we are saying: We have &c.*
8 Gr. *upon.*
9 Or, *holy things*
10 Or, *complete*

διὰ τοῦ λέγοντος πρὸς αὐτόν Ὤμοσεν Κύριος, καὶ οὐ
22 μεταμεληθήσεται, Σὺ ἱερεὺς εἰς τὸν αἰῶνα,) κατὰ
τοσοῦτο καὶ κρείττονος διαθήκης γέγονεν ἔγγυος Ἰη-
23 σοῦς. Καὶ οἱ μὲν πλείονές εἰσιν γεγονότες ἱερεῖς διὰ
24 τὸ θανάτῳ κωλύεσθαι παραμένειν· ὁ δὲ διὰ τὸ μένειν
αὐτὸν εἰς τὸν αἰῶνα ἀπαράβατον ἔχει τὴν ἱερωσύ-
25 νην· ὅθεν καὶ σώζειν εἰς τὸ παντελὲς δύναται τοὺς
προσερχομένους δι' αὐτοῦ τῷ θεῷ, πάντοτε ζῶν εἰς τὸ
26 ἐντυγχάνειν ὑπὲρ αὐτῶν. Τοιοῦτος γὰρ ἡμῖν
[καὶ] ἔπρεπεν ἀρχιερεύς, ὅσιος, ἄκακος, ἀμίαντος, κεχω-
ρισμένος ἀπὸ τῶν ἁμαρτωλῶν, καὶ ὑψηλότερος τῶν
27 οὐρανῶν γενόμενος· ὃς οὐκ ἔχει καθ' ἡμέραν ἀνάγκην,
ὥσπερ οἱ ἀρχιερεῖς, πρότερον ὑπὲρ τῶν ἰδίων ἁμαρτιῶν
θυσίας ἀναφέρειν, ἔπειτα τῶν τοῦ λαοῦ· (τοῦτο γὰρ
28 ἐποίησεν ἐφάπαξ ἑαυτὸν ⸀ἀνενέγκας⸀·) ὁ νόμος γὰρ ἀνθρώ- προσενέγκας
πους καθίστησιν ἀρχιερεῖς ἔχοντας ἀσθένειαν, ὁ λόγος
δὲ τῆς ὁρκωμοσίας τῆς μετὰ τὸν νόμον Υἱόν, εἰς τὸν
αἰῶνα τετελειωμένον.

1 Κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις, τοιοῦτον ἔχομεν
ἀρχιερέα, ὃς ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς μεγα-
2 λωσύνης ἐν τοῖς οὐρανοῖς, τῶν ἁγίων λειτουργὸς καὶ
τῆς σκηνῆς τῆς ἀληθινῆς, ἣν ἔπηξεν ὁ Κύριος,
3 οὐκ ἄνθρωπος. πᾶς γὰρ ἀρχιερεὺς εἰς τὸ προσφέρειν
δῶρά τε καὶ θυσίας καθίσταται· ὅθεν ἀναγκαῖον ἔχειν
4 τι καὶ τοῦτον ὃ προσενέγκῃ. εἰ μὲν οὖν ἦν ἐπὶ γῆς,
οὐδ' ἂν ἦν ἱερεύς, ὄντων τῶν προσφερόντων κατὰ νόμον
5 τὰ δῶρα· (οἵτινες ὑποδείγματι καὶ σκιᾷ λατρεύουσιν τῶν
ἐπουρανίων, καθὼς κεχρημάτισται Μωυσῆς μέλλων ἐπι-
τελεῖν τὴν σκηνήν, Ὅρα γάρ, φησίν, ποιήσεις πάντα
6 κατὰ τὸν τύπον τὸν δειχθέντα σοι ἐν τῷ ὄρει·) ⸀νῦν⸀ νυνὶ
δὲ διαφορωτέρας τέτυχεν λειτουργίας, ὅσῳ καὶ κρείττονός
ἐστιν διαθήκης μεσίτης, ἥτις ἐπὶ κρείττοσιν ἐπαγγελίαις
7 νενομοθέτηται. εἰ γὰρ ἡ πρώτη ἐκείνη ἦν ἄμεμπτος,

αὐτοῖς

οὐκ ἂν δευτέρας ἐζητεῖτο τόπος· μεμφόμενος γὰρ ⌜αὐτοὺς⌝ 8
λέγει

Ἰδοὺ ἡμέραι ἔρχονται, λέγει Κύριος,
καὶ συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ καὶ ἐπὶ
τὸν οἶκον Ἰούδα διαθήκην καινήν,
οὐ κατὰ τὴν διαθήκην ἣν ἐποίησα τοῖς πατράσιν 9
αὐτῶν
ἐν ἡμέρᾳ ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν
ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου,
ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ διαθήκῃ μου,
κἀγὼ ἠμέλησα αὐτῶν, λέγει Κύριος.
ὅτι αὕτη ἡ διαθήκη ἣν διαθήσομαι τῷ οἴκῳ 10
Ἰσραὴλ
μετὰ τὰς ἡμέρας ἐκείνας, λέγει Κύριος,
διδοὺς νόμους μου εἰς τὴν διάνοιαν αὐτῶν,
καρδίαν
καὶ ἐπὶ ⌜καρδίας⌝ αὐτῶν ἐπιγράψω αὐτούς,
καὶ ἔσομαι αὐτοῖς εἰς θεόν
καὶ αὐτοὶ ἔσονταί μοι εἰς λαόν.
καὶ οὐ μὴ διδάξωσιν ἕκαστος τὸν πολίτην αὐτοῦ 11
καὶ ἕκαστος τὸν ἀδελφὸν αὐτοῦ, λέγων Γνῶθι
τὸν κύριον,
ὅτι πάντες εἰδήσουσίν με
ἀπὸ μικροῦ ἕως μεγάλου αὐτῶν.
ὅτι ἵλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν, 12
καὶ τῶν ἁμαρτιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι.

ἐν τῷ λέγειν Καινὴν πεπαλαίωκεν τὴν πρώτην, τὸ δὲ 13
παλαιούμενον καὶ γηράσκον ἐγγὺς ἀφανισμοῦ.

Εἶχε μὲν οὖν [καὶ] ἡ πρώτη δικαιώματα λατρείας τό 1
τε ἅγιον κοσμικόν. σκηνὴ γὰρ κατεσκευάσθη ἡ πρώτη 2
ἐν ᾗ ἥ τε λυχνία καὶ ἡ τράπεζα καὶ ἡ πρόθεσις τῶν
Ἀρ. | Τὰ ἅγια … …λεγομένη Τὰ ἅγια τῶν ἁγίων
ἄρτων, ἥτις λέγεται ⌜Ἅγια· μετὰ δὲ τὸ δεύτερον καταπέ- 3
τασμα σκηνὴ ἡ λεγομένη Ἅγια Ἁγίων⌝, χρυσοῦν ἔχουσα 4
θυμιατήριον καὶ τὴν κιβωτὸν τῆς διαθήκης περικεκαλυμμέ-

then would no place have been sought for a second.
8 For finding fault* with them, he saith,
Behold, the days come, saith the Lord,
That I will [1]make a new [2]covenant with the house of Israel and with the house of Judah;
9 Not according to the [2]covenant that I made with their fathers
In the day that I took them by the hand to lead them forth out of the land of Egypt;
For they continued not in my [2]covenant,
And I regarded them not, saith the Lord.
10 For this is the [2]covenant that [3]I will make with the house of Israel
After those days, saith the Lord;
I will put my laws into their mind,
And on their heart also will I write them:
And I will be to them a God,
And they shall be to me a people:
11 And they shall not teach every man his fellow-citizen,
And every man his brother, saying, Know the Lord:
For all shall know me,
From the least to the greatest of them.
12 For I will be merciful to their iniquities,
And their sins will I remember no more.
13 In that he saith, A new *covenant*, he hath made the
first old. But that which is becoming old and waxeth
aged is nigh unto vanishing away.
9 Now even the first *covenant* had ordinances of divine
service, and its sanctuary, *a sanctuary* of this world.
2 For there was a tabernacle prepared, the first, where-
in [4]*were* the candlestick, and the table, and [5]the shew-
3 bread; which is called the Holy place. And after the
second veil, the tabernacle which is called the Holy of
4 holies; having a golden [6]censer†, and the ark of the
covenant overlaid

[1] Gr. *accomplish.*
[2] Or, *testament*
[3] Gr. *I will covenant.*
[4] Or, *are*
[5] Gr. *the setting forth of the loaves.*
[6] Or, *altar of incense*

* "finding fault" etc. add marg. Some ancient authorities read *finding fault* with it *he saith unto them.—Am. Com.*

† Let marg. [6] and the text exchange places.—*Am. Com.*

round about with gold, wherein [1]*was* a golden pot holding
the manna, and Aaron's rod that budded, and the tables of
the covenant; and above it cherubim of glory overshadow- 5
ing [2]the mercy-seat; of which things we cannot now speak
severally. Now these things having been thus prepared, the 6
priests go in continually into the first tabernacle, accom-
plishing the services; but into the second the high priest 7
alone, once in the year, not without blood, which he offereth
for himself, and for the [3]errors of the people: the Holy 8
Ghost this signifying, that the way into the holy place hath
not yet been made manifest, while as the first tabernacle is
yet standing; which *is* a parable* for the time *now*† present; 9
according to which are offered both gifts and sacrifices that
cannot, as touching the conscience, make the worshipper per-
fect, *being* only (with meats and drinks and divers washings) 10
carnal ordinances, imposed until a time of reformation.
But Christ having come a high priest of [4]the good things 11
to come, through the greater and more perfect tabernacle,
not made with hands, that is to say, not of this creation, nor 12
yet through the blood of goats and calves, but through his
own blood, entered in once for all into the holy place, having
obtained eternal redemption. For if the blood of goats and 13
bulls, and the ashes of a heifer sprinkling them that have
been defiled, sanctify unto the cleanness of the flesh: how 14
much more shall the blood of Christ, who through the eternal
Spirit‡ offered himself without blemish unto God, cleanse
[5]your conscience from dead works to serve the living God?
And for this cause he is the mediator of a new [6]covenant, 15
that a death having taken place for the redemption of the
transgressions that were under the first [6]covenant, they that
have been called may receive the promise of the eternal in-
heritance. For where a [6]testament is, there must of necessity 16
[7]be the death of him that made it. For a [6]testament is of 17
force [8]where there hath been death: [9]for doth it ever avail
while he that made it liveth§? Wherefore even the first 18
covenant hath not been dedicated without blood.

1 Or, *is*
2 Gr. *the propitiatory.*
3 Gr. *ignorances.*
4 Some ancient authorities read *the good things that are come.*
5 Many ancient authorities read *our.*
6 The Greek word here used signifies both *covenant* and *testament.*
7 Gr. *be brought.*
8 Gr. *over the dead.*
9 Or, *for it doth never . . . liveth.*

* For "parable" read "figure" So in xi. 19.—*Am. Com.*

† Omit "*now*"—*Am. Com.*

‡ "the eternal Spirit" add marg. Or, his *eternal spirit*—*Am. Com.*

§ Let marg. [9] and the text exchange places.—*Am. Com.*

νην πάντοθεν χρυσίῳ, ἐν ᾗ στάμνος χρυσῆ ἔχουσα τὸ
μάννα καὶ ἡ ῥάβδος Ἀαρὼν ἡ βλαστήσασα καὶ αἱ πλά-
5 κες τῆς διαθήκης, ὑπεράνω δὲ αὐτῆς Χερουβεὶν δόξης
κατασκιάζοντα τὸ ἱλαστήριον· περὶ ὧν οὐκ ἔστιν νῦν
6 λέγειν κατὰ μέρος. Τούτων δὲ οὕτως κατεσκευασμένων,
εἰς μὲν τὴν πρώτην σκηνὴν διὰ παντὸς εἰσίασιν οἱ ἱερεῖς
7 τὰς λατρείας ἐπιτελοῦντες, εἰς δὲ τὴν δευτέραν ἅπαξ τοῦ
ἐνιαυτοῦ μόνος ὁ ἀρχιερεύς, οὐ χωρὶς αἵματος, ὃ προσφέρει
8 ὑπὲρ ἑαυτοῦ καὶ τῶν τοῦ λαοῦ ἀγνοημάτων, τοῦτο δηλοῦν-
τος τοῦ πνεύματος τοῦ ἁγίου, μήπω πεφανερῶσθαι τὴν τῶν
9 ἁγίων ὁδὸν ἔτι τῆς πρώτης σκηνῆς ἐχούσης στάσιν, ἥτις
παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα, καθʼ ἣν δῶρά
τε καὶ θυσίαι προσφέρονται μὴ δυνάμεναι κατὰ συνείδησιν
10 τελειῶσαι τὸν λατρεύοντα, μόνον ἐπὶ βρώμασιν καὶ πό-
μασιν καὶ διαφόροις βαπτισμοῖς,⌝ δικαιώματα σαρκὸς μέ- καὶ
11 χρι καιροῦ διορθώσεως ἐπικείμενα. Χριστὸς
δὲ παραγενόμενος ἀρχιερεὺς τῶν ⌜γενομένων⌝ ἀγαθῶν διὰ μελλόντων
τῆς μείζονος καὶ τελειοτέρας σκηνῆς οὐ χειροποιήτου,
12 τοῦτʼ ἔστιν οὐ ταύτης τῆς κτίσεως, οὐδὲ διʼ αἵματος τράγων
καὶ μόσχων διὰ δὲ τοῦ ἰδίου αἵματος, εἰσῆλθεν ἐφάπαξ εἰς
13 τὰ ἅγια, αἰωνίαν λύτρωσιν εὑράμενος. εἰ γὰρ τὸ αἷμα
τράγων καὶ ταύρων καὶ σποδὸς δαμάλεως ῥαντίζουσα τοὺς
κεκοινωμένους ἁγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα,
14 πόσῳ μᾶλλον τὸ αἷμα τοῦ χριστοῦ, ὃς διὰ πνεύματος
αἰωνίου ἑαυτὸν προσήνεγκεν ἄμωμον τῷ θεῷ, καθαριεῖ
τὴν συνείδησιν ⌜ἡμῶν⌝ ἀπὸ νεκρῶν ἔργων εἰς τὸ λατρεύειν ὑμῶν
15 θεῷ ζῶντι. Καὶ διὰ τοῦτο διαθήκης καινῆς μεσίτης
ἐστίν, ὅπως θανάτου γενομένου εἰς ἀπολύτρωσιν τῶν ἐπὶ
τῇ πρώτῃ διαθήκῃ παραβάσεων τὴν ἐπαγγελίαν λάβωσιν
16 οἱ κεκλημένοι τῆς αἰωνίου κληρονομίας. ὅπου γὰρ δια-
17 θήκη, θάνατον ἀνάγκη φέρεσθαι τοῦ διαθεμένου· διαθήκη
γὰρ ἐπὶ νεκροῖς βεβαία, ἐπεὶ ⌜μὴ τότε⌝ ἰσχύει ὅτε ζῇ ὁ μή ποτε
18 ⌜διαθέμενος.⌝ Ὅθεν οὐδὲ ἡ πρώτη χωρὶς αἵματος ἐνκε- διαθέμενος;

καίνισται· λαληθείσης γὰρ πάσης ἐντολῆς κατὰ τὸν νόμον 19
ὑπὸ Μωυσέως παντὶ τῷ λαῷ, λαβὼν τὸ αἷμα τῶν μόσχων
καὶ τῶν τράγων μετὰ ὕδατος καὶ ἐρίου κοκκίνου καὶ ὑσσώ-
που αὐτό τε τὸ βιβλίον καὶ πάντα τὸν λαὸν ἐράντισεν,
λέγων Τοῦτο τὸ αἷμα τῆς διαθήκης ἧς ἐνετείλατο 20
πρὸς ὑμᾶς ὁ θεός· καὶ τὴν σκηνὴν δὲ καὶ πάντα τὰ 21
σκεύη τῆς λειτουργίας τῷ αἵματι ὁμοίως ἐράντισεν. καὶ σχε- 22
δὸν ἐν αἵματι πάντα καθαρίζεται κατὰ τὸν νόμον, καὶ χωρὶς
αἱματεκχυσίας οὐ γίνεται ἄφεσις. Ἀνάγκη 23
οὖν τὰ μὲν ὑποδείγματα τῶν ἐν τοῖς οὐρανοῖς τούτοις
καθαρίζεσθαι, αὐτὰ δὲ τὰ ἐπουράνια κρείττοσι θυσίαις
παρὰ ταύτας. οὐ γὰρ εἰς χειροποίητα εἰσῆλθεν ἅγια 24
Χριστός, ἀντίτυπα τῶν ἀληθινῶν, ἀλλ' εἰς αὐτὸν τὸν
οὐρανόν, νῦν ἐμφανισθῆναι τῷ προσώπῳ τοῦ θεοῦ ὑπὲρ
ἡμῶν· οὐδ' ἵνα πολλάκις προσφέρῃ ἑαυτόν, ὥσπερ ὁ 25
ἀρχιερεὺς εἰσέρχεται εἰς τὰ ἅγια κατ' ἐνιαυτὸν ἐν αἵματι
ἀλλοτρίῳ, ἐπεὶ ἔδει αὐτὸν πολλάκις παθεῖν ἀπὸ κατα- 26
βολῆς κόσμου· νυνὶ δὲ ἅπαξ ἐπὶ συντελείᾳ τῶν αἰώνων
εἰς ἀθέτησιν τῆς ἁμαρτίας διὰ τῆς θυσίας αὐτοῦ πεφανέ-
ρωται. καὶ καθ' ὅσον ἀπόκειται τοῖς ἀνθρώποις ἅπαξ 27
ἀποθανεῖν, μετὰ δὲ τοῦτο κρίσις, οὕτως καὶ ὁ χριστός, 28
ἅπαξ προσενεχθεὶς εἰς τὸ πολλῶν ἀνενεγκεῖν ἁμαρ-
τίας, ἐκ δευτέρου χωρὶς ἁμαρτίας ὀφθήσεται τοῖς αὐτὸν
ἀπεκδεχομένοις εἰς σωτηρίαν.

Σκιὰν γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἀγαθῶν, 1
Ap. † οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων, ⌜κατ' ἐνιαυτὸν ταῖς
αὐτῶν αὐταῖς θυσίαις ⊤ ἃς προσφέρουσιν εἰς τὸ διηνεκὲς οὐδέ-
ποτε δύνανται τοὺς προσερχομένους τελειῶσαι⌝· ἐπεὶ 2
οὐκ ἂν ἐπαύσαντο προσφερόμεναι, διὰ τὸ μηδεμίαν ἔχειν
ἔτι συνείδησιν ἁμαρτιῶν τοὺς λατρεύοντας ἅπαξ κεκαθαρι-
σμένους; ἀλλ' ἐν αὐταῖς ἀνάμνησις ἁμαρτιῶν κατ' ἐνι- 3
τράγων καὶ ταύρων αυτόν, ἀδύνατον γὰρ αἷμα ⌜ταύρων καὶ τράγων⌝ ἀφαιρεῖν 4
ἁμαρτίας. Διὸ εἰσερχόμενος εἰς τὸν κόσμον λέγει 5

19 For when every commandment had been spoken
by Moses unto all the people according to the law,
he took the blood of the calves and the goats, with
water and scarlet wool and hyssop, and sprinkled
20 both the book itself, and all the people, saying, This
is the blood of the [1]covenant which God commanded
21 to you-ward. Moreover the tabernacle and all the
vessels of the ministry he sprinkled in like manner
22 with the blood. And according to the law, I may
almost say, all things are cleansed with blood, and
apart from shedding of blood there is no remission.
23 It was necessary therefore that the copies of the
things in the heavens should be cleansed with these;
but the heavenly things themselves with better sacri-
24 fices than these. For Christ entered not into a holy
place made with hands, like in pattern to the true;
but into heaven itself, now to appear before the face
25 of God for us: nor yet that he should offer himself
often; as the high priest entereth into the holy place
26 year by year with blood not his own; else must he
often have suffered since the foundation of the
world: but now once at the [2]end of the ages hath
he been manifested to put away sin [3]by the sacri-
27 fice of himself. And inasmuch as it is [4]appointed
unto men once to die, and after this *cometh* judge-
28 ment; so Christ also, having been once offered to bear
the sins of many, shall appear a second time, apart
from sin, to them that wait for him, unto salvation.

10 For the law having a shadow of the good *things*
to come, not the very image of the things, [5]they can*
never with the same sacrifices year by year, which
they offer continually, make perfect them that draw
2 nigh. Else would they not have ceased to be offered,
because the worshippers, having been once cleansed,
3 would have had no more conscience of sins? But in
those *sacrifices* there is a remembrance made of sins
4 year by year. For it is impossible that the blood of
5 bulls and goats should take away sins. Wherefore
when he cometh into the world, he saith,

1 The Greek word here used signifies both *covenant* and *testament*.
2 Or, *consummation*
3 Or, *by his sacrifice*.
4 Gr. *laid up for*.
5 Some ancient authorities read *it can*.

* For "they can" read "can" (and for marg. [5] read Many ancient authorities read *they can*.)—*Am. Com.*

Sacrifice and offering thou wouldest not,
But a body didst thou prepare for me;
In whole burnt offerings and *sacrifices* for sin 6
thou hadst no pleasure:
Then said I, Lo, I am come 7
(In the roll of the book it is written of me)
To do thy will, O God.

Saying above, Sacrifices and offerings and whole 8
burnt offerings and *sacrifices* for sin thou wouldest
not, neither hadst pleasure therein (the which are
offered according to the law), then hath he said, 9
Lo, I am come to do thy will. He taketh away the
first, that he may establish the second. [1]By which 10
will we have been sanctified through the offering of
the body of Jesus Christ once for all. And every 11
[2]priest indeed standeth day by day ministering and
offering oftentimes the same sacrifices, the which
can never take away sins: but he, when he had 12
offered one sacrifice for [3]sins for ever, sat down on
the right hand of God; from henceforth expecting 13
till his enemies be made the footstool of his feet.
For by one offering he hath perfected for ever them 14
that are sanctified. And the Holy Ghost also bear- 15
eth witness to us: for after he hath said,

This is the [4]covenant that [5]I will make with 16
them
After those days, saith the Lord;
I will put my laws on their heart,
And upon their mind also will I write them;

then saith he,

And their sins and their iniquities will I re- 17
member no more.

Now where remission of these is, there is no more 18
offering for sin.

Having therefore, brethren, boldness to enter into 19
the holy place by the blood of Jesus, by the way 20
which he dedicated for us, a new and living way,
through the veil, that is to say, his flesh; and *having* 21
a great priest over the house of God; let us draw 22
near with a true heart in [6]fulness

1 Or, *In*

2 Some ancient authorities read *high priest.*

3 Or, *sins, for ever sat down &c.*

4 Or, *testament*

5 Gr. *I will covenant.*

6 Or, *full assurance*

Θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας, σῶμα δὲ
κατηρτίσω μοι·
6 ὁλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ εὐδόκησας.
7 τότε εἶπον Ἰδοὺ ἥκω, ἐν κεφαλίδι βιβλίου γέ-
γραπται περὶ ἐμοῦ,
τοῦ ποιῆσαι, ὁ θεός, τὸ θέλημά σου.
8 *ἀνώτερον λέγων ὅτι* Θυσίας καὶ προσφορὰς *καὶ* ὁλο-
καυτώματα καὶ περὶ ἁμαρτίας οὐκ ἠθέλησας οὐδὲ
9 εὐδόκησας, *αἵτινες κατὰ νόμον προσφέρονται,* τότε
εἴρηκεν Ἰδοὺ ἥκω τοῦ ποιῆσαι τὸ θέλημά σου·
10 *ἀναιρεῖ τὸ πρῶτον ἵνα τὸ δεύτερον στήσῃ. ἐν ᾧ* θελή-
ματι *ἡγιασμένοι ἐσμὲν διὰ τῆς* προσφορᾶς *τοῦ* σώματος
11 *Ἰησοῦ Χριστοῦ ἐφάπαξ. Καὶ πᾶς μὲν* ⌜*ἱερεὺς*⌝ *ἕστηκεν* ἀρχιερεὺς
καθ᾽ ἡμέραν λειτουργῶν καὶ τὰς αὐτὰς πολλάκις προσφέ-
ρων θυσίας, αἵτινες οὐδέποτε δύνανται περιελεῖν ἁμαρτίας.
12 *οὗτος δὲ μίαν ὑπὲρ ἁμαρτιῶν προσενέγκας θυσίαν εἰς τὸ*
13 *διηνεκὲς* ἐκάθισεν ἐν δεξιᾷ *τοῦ θεοῦ, τὸ λοιπὸν ἐκδεχό-*
μενος ἕως τεθῶσιν οἱ ἐχθροὶ αὐτοῦ ὑποπόδιον τῶν
14 ποδῶν αὐτοῦ, *μιᾷ γὰρ προσφορᾷ τετελείωκεν εἰς τὸ*
15 *διηνεκὲς τοὺς ἁγιαζομένους. Μαρτυρεῖ δὲ ἡμῖν καὶ τὸ*
πνεῦμα τὸ ἅγιον, μετὰ γὰρ τὸ εἰρηκέναι
16 Αὕτη ἡ διαθήκη ἣν διαθήσομαι *πρὸς αὐτοὺς*
μετὰ τὰς ἡμέρας ἐκείνας, λέγει Κύριος,
διδοὺς νόμους μου ἐπὶ καρδίας αὐτῶν,
καὶ ἐπὶ τὴν διάνοιαν αὐτῶν ἐπιγράψω αὐτούς,—
17 Καὶ τῶν ἁμαρτιῶν αὐτῶν *καὶ* τῶν ἀνομιῶν αὐτῶν
18 οὐ μὴ μνησθήσομαι ἔτι· *ὅπου δὲ ἄφεσις τούτων,*
οὐκέτι προσφορὰ περὶ ἁμαρτίας.

19 *Ἔχοντες οὖν, ἀδελφοί, παρρησίαν εἰς τὴν εἴσοδον τῶν*
20 *ἁγίων ἐν τῷ αἵματι Ἰησοῦ, ἣν ἐνεκαίνισεν ἡμῖν ὁδὸν πρόσ-*
φατον καὶ ζῶσαν διὰ τοῦ καταπετάσματος, τοῦτ᾽ ἔστιν
21 *τῆς σαρκὸς αὐτοῦ, καὶ ἱερέα μέγαν ἐπὶ* τὸν οἶκον *τοῦ θεοῦ,*
22 *προσερχώμεθα μετὰ ἀληθινῆς καρδίας ἐν πληροφορίᾳ*

πίστεως, ῥεραντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως
πονηρᾶς καὶ λελουσμένοι τὸ σῶμα ὕδατι καθαρῷ· κατέ- 23
χωμεν τὴν ὁμολογίαν τῆς ἐλπίδος ἀκλινῆ, πιστὸς γὰρ ὁ
ἐπαγγειλάμενος· καὶ κατανοῶμεν ἀλλήλους εἰς παροξυ- 24
σμὸν ἀγάπης καὶ καλῶν ἔργων, μὴ ἐγκαταλείποντες τὴν 25
ἐπισυναγωγὴν ἑαυτῶν, καθὼς ἔθος τισίν, ἀλλὰ παρακα-
λοῦντες, καὶ τοσούτῳ μᾶλλον ὅσῳ βλέπετε ἐγγίζουσαν
τὴν ἡμέραν. Ἑκουσίως γὰρ ἁμαρτανόντων 26
ἡμῶν μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας, οὐκέτι
περὶ ἁμαρτιῶν ἀπολείπεται θυσία, φοβερὰ δέ τις ἐκδοχὴ 27
κρίσεως καὶ ΠΥΡῸΣ ΖΗ͂ΛΟΣ ἘΣΘΊΕΙΝ μέλλοντος ΤΟῪΣ ὙΠΕ-
ΝΑΝΤΊΟΥΣ. ἀθετήσας τις νόμον Μωυσέως χωρὶς οἰκτιρμῶν 28
ἐπὶ ΔΥΣῚΝ Ἢ ΤΡΙΣῚΝ ΜΆΡΤΥΣΙΝ ἈΠΟΘΝΉΣΚΕΙ· πόσῳ δοκεῖτε 29
χείρονος ἀξιωθήσεται τιμωρίας ὁ τὸν υἱὸν τοῦ θεοῦ
καταπατήσας, καὶ ΤῸ ΑἿΜΑ ΤΗ͂Σ ΔΙΑΘΉΚΗΣ κοινὸν ἡγη-
σάμενος ἐν ᾧ ἡγιάσθη, καὶ τὸ πνεῦμα τῆς χάριτος ἐνυ-
βρίσας. οἴδαμεν γὰρ τὸν εἰπόντα ἘΜΟῚ ἘΚΔΊΚΗΣΙΣ, ἐγὼ 30
ἈΝΤΑΠΟΔΏΣΩ· καὶ πάλιν ΚΡΙΝΕΙ͂ ΚΎΡΙΟΣ ΤῸΝ ΛΑ-
ῸΝ ΑΥ̓ΤΟΥ͂. φοβερὸν τὸ ἐμπεσεῖν εἰς χεῖρας θεοῦ ζῶν- 31
τος. Ἀναμιμνήσκεσθε δὲ τὰς πρότερον ἡμέ- 32
ρας, ἐν αἷς φωτισθέντες πολλὴν ἄθλησιν ὑπεμείνατε
παθημάτων, τοῦτο μὲν ὀνειδισμοῖς τε καὶ θλίψεσιν 33
θεατριζόμενοι, τοῦτο δὲ κοινωνοὶ τῶν οὕτως ἀναστρε-
φομένων γενηθέντες· καὶ γὰρ τοῖς δεσμίοις συνεπαθήσατε, 34
καὶ τὴν ἁρπαγὴν τῶν ὑπαρχόντων ὑμῶν μετὰ χαρᾶς
προσεδέξασθε, γινώσκοντες ἔχειν ἑαυτοὺς κρείσσονα
ὕπαρξιν καὶ μένουσαν. Μὴ ἀποβάλητε οὖν τὴν παρ- 35
ρησίαν ὑμῶν, ἥτις ἔχει μεγάλην μισθαποδοσίαν, ὑπομονῆς 36
γὰρ ἔχετε χρείαν ἵνα τὸ θέλημα τοῦ θεοῦ ποιήσαντες
κομίσησθε τὴν ἐπαγγελίαν·

ἔτι γὰρ μικρὸν ὅσον ὅσον, 37
    Ὁ ἘΡΧΌΜΕΝΟΣ ἭΞΕΙ ΚΑῚ ΟΥ̓ ΧΡΟΝΊΣΕΙ·
Ὁ ΔῈ ΔΊΚΑΙΌΣ [ΜΟΥ] ἘΚ ΠΊΣΤΕΩΣ ΖΉΣΕΤΑΙ, 38

of faith, having our hearts sprinkled from an evil [1]con-
23 science, and our body washed with pure water: let us hold
fast the confession of our hope* that it waver not; for he is
24 faithful that promised: and let us consider one another to
25 provoke unto love and good works; not forsaking the as-
sembling of ourselves together†, as the custom of some is,
but exhorting *one another*; and so much the more, as ye see
the day drawing nigh.
26 For if we sin wilfully after that we have received the
knowledge of the truth, there remaineth no more a sacrifice
27 for sins, but a certain fearful expectation of judgement, and
28 a [2]fierceness of fire which shall devour the adversaries. A
man that hath set at nought Moses' law dieth without com-
29 passion on *the word of* two or three witnesses: of how much
sorer punishment, think ye, shall he be judged worthy, who
hath trodden under foot the Son of God, and hath counted
the blood of the covenant, wherewith he was sanctified, [3]an
unholy thing, and hath done despite unto the Spirit of grace?
30 For we know him that said, Vengeance belongeth unto me,
I will recompense. And again, The Lord shall judge his
31 people. It is a fearful thing to fall into the hands of the
living God.
32 But call to remembrance the former days, in which, after
ye were enlightened, ye endured a great conflict of suffer-
33 ings; partly, being made a gazingstock both by reproaches
and afflictions; and partly, becoming partakers with them
34 that were so used. For ye both had compassion on them
that were in bonds, and took joyfully the spoiling of your
possessions, knowing [4]that [5]ye yourselves have‡ a better pos-
35 session and an abiding one. Cast not away therefore your
36 boldness, which hath great recompense of reward. For ye
have need of patience, that, having done the will of God,
ye may receive the promise.
37 For yet a very little while,
He that cometh shall come, and shall not tarry.
38 But [6]my righteous one shall live by faith:

1 Or, *conscience: and having our body washed with pure water, let us hold fast*

2 Or, *jealousy*

3 Or, *a common thing.*

4 Or, *that ye have your own selves for a better possession*

5 Some ancient authorities read *ye have for yourselves a better possession.*

6 Some ancient authorities read *the righteous one.*

* Let the text and marg. [1] exchange places.—*Am. Com.*

† For "the assembling of ourselves together" read "our own assembling together"—*Am. Com.*

‡ For "[5] ye yourselves have" read "[4] ye have for yourselves" (and omit marg. [5] letting marg. [4] read Many ancient authorities read *that ye have your own selves for a* etc.)—*Am. Com.*

And if he shrink back, my soul hath no pleasure in
him.
But we are not [1]of them that shrink back unto perdition; 39
but of them that have faith unto the [2]saving of the soul.
Now faith is [3]the assurance of *things* hoped for*, the **11**
[4]proving of things not seen. For therein the elders had 2
witness borne to them. By faith we understand that the 3
[5]worlds have been framed by the word of God, so that what
is seen hath not been made out of things which do appear.
By faith Abel offered unto God a more excellent sacrifice 4
than Cain, through which he had witness borne to him that
he was righteous, [6]God bearing witness [7]in respect of his
gifts: and through it he being dead yet speaketh. By faith 5
Enoch was translated that he should not see death; and he
was not found, because God translated him: for before his
translation he hath had witness borne to him that he had
been† well-pleasing unto God: and without faith it is im- 6
possible to be well-pleasing *unto him*: for he that cometh to
God must believe that he is, and *that* he is a rewarder of
them that seek after him. By faith Noah, being warned *of* 7
God concerning things not seen as yet, moved with godly
fear, prepared an ark to the saving of his house; through
which he condemned the world, and became heir of the
righteousness which is according to faith. By faith Abra- 8
ham, when he was called, obeyed to go out unto a place
which he was to receive for an inheritance; and he went
out, not knowing whither he went. By faith he became a 9
sojourner in the land of promise, as in a *land* not his own,
[8]dwelling in tents, with Isaac and Jacob, the heirs with him
of the same promise: for he looked for the city which hath 10
the foundations, whose [9]builder and maker is God. By faith 11
even Sarah herself received power to conceive seed when
she was past age, since she counted him faithful who had
promised: wherefore also there sprang of one, and him as 12
good as dead, *so many* as the stars of heaven in multitude,
and as the sand, which is by the

1 Gr. *of shrinking back . . . but of faith.*
2 Or, *gaining*
3 Or, *the giving substance to*
4 Or, *test*
5 Gr. *ages.*
6 The Greek text in this clause is somewhat uncertain.
7 Or, *over his gifts*
8 Or, *having taken up his abode in tents*
9 Or, *architect*

* Read "faith is assurance of things hoped for, a conviction" etc.—*Am. Com.*
† Read in the text "for he hath had witness borne to him that before his translation he had been" etc. with the present text in the marg.—*Am. Com.*

καὶ ἐὰν ὑποστείληται, οὐκ εὐδοκεῖ ἡ ψυχή μου
ἐν αὐτῷ.
39 ἡμεῖς δὲ οὐκ ἐσμὲν ὑποστολῆς εἰς ἀπώλειαν, ἀλλὰ
πίστεως εἰς περιποίησιν ψυχῆς.
1 Ἔστιν δὲ πίστις ἐλπιζομένων ⸀ὑπόστασις, πραγμάτων⸀ ὑπόστασις πραγμάτων,
2 ἔλεγχος οὐ βλεπομένων· ἐν ταύτῃ γὰρ ἐμαρτυρήθησαν
3 οἱ πρεσβύτεροι. Πίστει νοοῦμεν κατηρτίσθαι
τοὺς αἰῶνας ῥήματι θεοῦ, εἰς τὸ μὴ ἐκ φαινομένων τὸ
4 βλεπόμενον γεγονέναι. Πίστει πλείονα θυσίαν Ἄβελ
παρὰ Καὶν προσήνεγκεν τῷ θεῷ, δι' ἧς ἐμαρτυρήθη εἶναι
δίκαιος, μαρτυροῦντος ἐπὶ τοῖς δώροις ⸀αὐτοῦ τοῦ Ἀρ.†
5 θεοῦ⸀, καὶ δι' αὐτῆς ἀποθανὼν ἔτι λαλεῖ. Πίστει
Ἑνὼχ μετετέθη τοῦ μὴ ἰδεῖν θάνατον, καὶ οὐχ ηὑρίσκετο
διότι μετέθηκεν αὐτὸν ὁ θεός· πρὸ γὰρ τῆς μεταθέ-
6 σεως μεμαρτύρηται εὐαρεστηκέναι τῷ θεῷ, χωρὶς δὲ
πίστεως ἀδύνατον εὐαρεστῆσαι, πιστεῦσαι γὰρ δεῖ τὸν
προσερχόμενον [τῷ] θεῷ ὅτι ἔστιν καὶ τοῖς ἐκζητοῦσιν
7 αὐτὸν μισθαποδότης γίνεται. Πίστει χρηματισθεὶς Νῶε
περὶ τῶν μηδέπω βλεπομένων εὐλαβηθεὶς κατεσκεύασεν
κιβωτὸν εἰς σωτηρίαν τοῦ οἴκου αὐτοῦ, δι' ἧς κατέκρινεν
τὸν κόσμον, καὶ τῆς κατὰ πίστιν δικαιοσύνης ἐγένετο
8 κληρονόμος. Πίστει καλούμενος Ἀβραὰμ ὑπήκουσεν
ἐξελθεῖν εἰς τόπον ὃν ἤμελλεν λαμβάνειν εἰς κληρονο-
9 μίαν, καὶ ἐξῆλθεν μὴ ἐπιστάμενος ποῦ ἔρχεται. Πίστει
παρῴκησεν εἰς γῆν τῆς ἐπαγγελίας ὡς ἀλλοτρίαν, ἐν
σκηναῖς κατοικήσας μετὰ Ἰσαὰκ καὶ Ἰακὼβ τῶν συν-
10 κληρονόμων τῆς ἐπαγγελίας τῆς αὐτῆς· ἐξεδέχετο γὰρ
τὴν τοὺς θεμελίους ἔχουσαν πόλιν, ἧς τεχνίτης καὶ δη-
11 μιουργὸς ὁ θεός. Πίστει καὶ ⸀αὐτὴ Σάρρα⸀ δύναμιν εἰς αὐτῇ Σάρρᾳ
καταβολὴν σπέρματος ἔλαβεν καὶ παρὰ καιρὸν ἡλικίας,
12 ἐπεὶ πιστὸν ἡγήσατο τὸν ἐπαγγειλάμενον· διὸ καὶ ἀφ' ἑνὸς
⸀ἐγεννήθησαν⸀, καὶ ταῦτα νενεκρωμένου, καθὼς τὰ ἄστρα ἐγενήθησαν
τοῦ οὐρανοῦ τῷ πλήθει καὶ ὡς ἡ ἄμμος ἡ παρὰ τὸ

χεῖλος τῆς θαλάσσης ἡ ἀναρίθμητος. Κατὰ 13
πίστιν ἀπέθανον οὗτοι πάντες, μὴ κομισάμενοι τὰς ἐπαγ-
γελίας, ἀλλὰ πόρρωθεν αὐτὰς ἰδόντες καὶ ἀσπασάμενοι,
καὶ ὁμολογήσαντες ὅτι ξένοι καὶ παρεπίδημοί εἰσιν ἐπὶ
τῆς γῆς· οἱ γὰρ τοιαῦτα λέγοντες ἐμφανίζουσιν ὅτι 14
πατρίδα ἐπιζητοῦσιν. καὶ εἰ μὲν ἐκείνης ἐμνημόνευον 15
ἀφ' ἧς ἐξέβησαν, εἶχον ἂν καιρὸν ἀνακάμψαι· νῦν δὲ 16
κρείττονος ὀρέγονται, τοῦτ' ἔστιν ἐπουρανίου. διὸ οὐκ ἐ-
παισχύνεται αὐτοὺς ὁ θεὸς θεὸς ἐπικαλεῖσθαι αὐτῶν,
ἡτοίμασεν γὰρ αὐτοῖς πόλιν. Πίστει προσ- 17
ενήνοχεν Ἀβραὰμ τὸν Ἰσαὰκ πειραζόμενος, καὶ τὸν
μονογενῆ προσέφερεν ὁ τὰς ἐπαγγελίας ἀναδεξάμενος,
πρὸς ὃν ἐλαλήθη ὅτι Ἐν Ἰσαὰκ κληθήσεταί σοι 18
σπέρμα, λογισάμενος ὅτι καὶ ἐκ νεκρῶν ἐγείρειν δυ- 19
νατὸς ὁ θεός· ὅθεν αὐτὸν καὶ ἐν παραβολῇ ἐκομί-
σατο. Πίστει καὶ περὶ μελλόντων εὐλόγησεν Ἰσαὰκ 20
τὸν Ἰακὼβ καὶ τὸν Ἠσαῦ. Πίστει Ἰακὼβ ἀποθνή- 21
σκων ἕκαστον τῶν υἱῶν Ἰωσὴφ εὐλόγησεν, καὶ προσεκύ-
νησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ. Πίστει 22
Ἰωσὴφ τελευτῶν περὶ τῆς ἐξόδου τῶν υἱῶν Ἰσραὴλ ἐμνη-
μόνευσεν, καὶ περὶ τῶν ὀστέων αὐτοῦ ἐνετείλατο. Πίστει 23
Μωυσῆς γεννηθεὶς ἐκρύβη τρίμηνον ὑπὸ τῶν πατέρων
αὐτοῦ, διότι εἶδον ἀστεῖον τὸ παιδίον καὶ οὐκ ἐφοβή-
Ar. θησαν τὸ διάταγμα τοῦ βασιλέως. Πίστει Μωυσῆς 24
μέγας γενόμενος ἠρνήσατο λέγεσθαι υἱὸς θυγατρὸς
Φαραώ, μᾶλλον ἑλόμενος συνκακουχεῖσθαι τῷ λαῷ τοῦ 25
θεοῦ ἢ πρόσκαιρον ἔχειν ἁμαρτίας ἀπόλαυσιν, μείζονα 26
πλοῦτον ἡγησάμενος τῶν Αἰγύπτου θησαυρῶν τὸν ὀνει-
δισμὸν τοῦ χριστοῦ, ἀπέβλεπεν γὰρ εἰς τὴν μισθαπο-
δοσίαν. Πίστει κατέλιπεν Αἴγυπτον, μὴ φοβηθεὶς τὸν 27
θυμὸν τοῦ βασιλέως, τὸν γὰρ ἀόρατον ὡς ὁρῶν ἐκαρτέ-
ρησεν. Πίστει πεποίηκεν τὸ πάσχα καὶ τὴν πρόσχυσιν 28
τοῦ αἵματος, ἵνα μὴ ὁ ὀλοθρεύων τὰ πρωτότοκα θίγῃ

sea shore, innumerable.
13 These all died [1]in faith, not having received the 1 Gr. *according to.*
promises, but having seen them and greeted them
from afar, and having confessed that they were
14 strangers and pilgrims on the earth. For they that
say such things make it manifest that they are seek-
15 ing after a country of their own. And if indeed
they had been mindful of that *country* from which
they went out, they would have had opportunity to
16 return. But now they desire a better *country*, that
is, a heavenly: wherefore God is not ashamed of
them, to be called their God: for he hath prepared
for them a city.
17 By faith Abraham, being tried, [2]offered up Isaac: 2 Gr. *hath offered up.*
yea, he that had gladly received the promises was
18 offering up his only begotten *son*; *even he* [3]to whom 3 Or, *of*
19 it was said, In Isaac shall thy seed be called: ac-
counting that God *is* able to raise up, even from the
dead; from whence he did also in a parable receive
20 him back. By faith Isaac blessed Jacob and Esau,
21 even concerning things to come. By faith Jacob,
when he was a dying, blessed each of the sons of
Joseph; and worshipped, *leaning* upon the top of his
22 staff. By faith Joseph, when his end was nigh, made
mention of the departure of the children of Israel;
23 and gave commandment concerning his bones. By
faith Moses, when he was born, was hid three months
by his parents, because they saw he was a goodly
child; and they were not afraid of the king's com-
24 mandment. By faith Moses, when he was grown up,
refused to be called the son of Pharaoh's daughter;
25 choosing rather to be evil entreated with the people
of God, than to enjoy the pleasures of sin for a sea-
26 son; accounting the reproach of [4]Christ greater rich- 4 Or, *the Christ*
es than the treasures of Egypt: for he looked unto
27 the recompense of reward. By faith he forsook
Egypt, not fearing the wrath of the king: for he en-
28 dured, as seeing him who is invisible. By faith he
[5]kept the passover, and the sprinkling of the blood, 5 Or, *instituted* Gr. *hath made.*
that the destroyer of the firstborn should not touch

them. By faith they passed through the Red sea 29
as by dry land: which the Egyptians assaying to do
were swallowed up. By faith the walls of Jericho 30
fell down, after they had been compassed about for
seven days. By faith Rahab the harlot perished 31
not with them that were disobedient, having re-
ceived the spies with peace. And what shall I 32
more say? for the time will fail me if I tell of
Gideon, Barak, Samson, Jephthah; of David and
Samuel and the prophets: who through faith sub- 33
dued kingdoms, wrought righteousness, obtained
promises, stopped the mouths of lions, quenched the 34
power of fire, escaped the edge of the sword, from
weakness were made strong, waxed mighty in war,
turned to flight armies of aliens. Women received 35
their dead by a resurrection: and others were [1]tor-
tured, not accepting [2]their deliverance; that they
might obtain a better resurrection: and others had 36
trial of mockings and scourgings, yea, moreover of
bonds and imprisonment: they were stoned, they 37
were sawn asunder, they were tempted, they were
slain with the sword: they went about in sheep-
skins, in goatskins; being destitute, afflicted, evil
entreated (of whom the world was not worthy), 38
wandering in deserts and mountains and caves, and
the holes of the earth. And these all, having had 39
witness borne to them through their faith, received
not the promise, God having [3]provided some better 40
thing concerning us, that apart from us they should
not be made perfect.

Therefore let us also, seeing we are compassed 12
about with so great a cloud of witnesses, lay aside
[4]every weight, and the sin which [5]doth so easily be-
set us, and let us run with patience the race that is
set before us, looking unto Jesus the [6]author and 2
perfecter of *our* faith, who for the joy that was set
before him endured the cross, despising shame, and
hath sat down at the right hand of the throne of
God. For consider him that hath endured such 3
gainsaying of sin-

1 Or, *beaten to death*
2 Gr. *the redemption.*
3 Or, *foreseen*
4 Or, *all cumbrance*
5 Or, *doth closely cling to us* Or, *is admired of many*
6 Or, *captain*

29 αὐτῶν. Πίστει διέβησαν τὴν Ἐρυθρὰν Θάλασσαν ὡς
διὰ ξηρᾶς γῆς, ἧς πεῖραν λαβόντες οἱ Αἰγύπτιοι κατεπό-
30 θησαν. Πίστει τὰ τείχη Ἰερειχὼ ἔπεσαν κυκλωθέντα
31 ἐπὶ ἑπτὰ ἡμέρας. Πίστει Ῥαὰβ ἡ πόρνη οὐ συναπώ-
λετο τοῖς ἀπειθήσασιν, δεξαμένη τοὺς κατασκόπους
32 μετ' εἰρήνης. Καὶ τί ἔτι λέγω; ἐπιλείψει με
γὰρ διηγούμενον ὁ χρόνος περὶ Γεδεών, Βαράκ, Σαμψών,
33 Ἰεφθάε, Δαυείδ τε καὶ Σαμουὴλ καὶ τῶν προφητῶν, οἳ
διὰ πίστεως κατηγωνίσαντο βασιλείας, ἠργάσαντο δικαι-
οσύνην, ἐπέτυχον ἐπαγγελιῶν, ἔφραξαν στόματα λεόντων,
34 ἔσβεσαν δύναμιν πυρός, ἔφυγον στόματα μαχαίρης, ἐδυνα-
μώθησαν ἀπὸ ἀσθενείας, ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ,
35 παρεμβολὰς ἔκλιναν ἀλλοτρίων· ἔλαβον †γυναῖκες† ἐξ
ἀναστάσεως τοὺς νεκροὺς αὐτῶν· ἄλλοι δὲ ἐτυμπανίσθη-
σαν, οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν, ἵνα κρείττονος
36 ἀναστάσεως τύχωσιν· ἕτεροι δὲ ἐμπαιγμῶν καὶ μαστίγων
37 πεῖραν ἔλαβον, ἔτι δὲ δεσμῶν καὶ φυλακῆς· ἐλιθάσθησαν,
⸂ἐπειράσθησαν, ἐπρίσθησαν⸃, ἐν φόνῳ μαχαίρης ἀπέθανον,
περιῆλθον ἐν μηλωταῖς, ἐν αἰγίοις δέρμασιν, ὑστερού-
38 μενοι, θλιβόμενοι, κακουχούμενοι, ὧν οὐκ ἦν ἄξιος ὁ κό-
σμος ⸂ἐπὶ⸃ ἐρημίαις πλανώμενοι καὶ ὄρεσι καὶ σπηλαίοις
39 καὶ ταῖς ὀπαῖς τῆς γῆς. Καὶ οὗτοι πάντες
μαρτυρηθέντες διὰ τῆς πίστεως οὐκ ἐκομίσαντο τὴν ἐπαγ-
40 γελίαν, τοῦ θεοῦ περὶ ἡμῶν κρεῖττόν τι προβλεψαμένου,
ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσιν.

1 Τοιγαροῦν καὶ ἡμεῖς, τοσοῦτον ἔχοντες περικείμενον
ἡμῖν νέφος μαρτύρων, ὄγκον ἀποθέμενοι πάντα καὶ τὴν
εὐπερίστατον ἁμαρτίαν, δι' ὑπομονῆς τρέχωμεν τὸν προ-
2 κείμενον ἡμῖν ἀγῶνα, ἀφορῶντες εἰς τὸν τῆς πίστεως
ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν, ὃς ἀντὶ τῆς προκειμένης
αὐτῷ χαρᾶς ὑπέμεινεν σταυρὸν αἰσχύνης καταφρονήσας,
3 ἐν δεξιᾷ τε τοῦ θρόνου τοῦ θεοῦ κεκάθικεν. ἀναλογί-
σασθε γὰρ τὸν τοιαύτην ὑπομεμενηκότα ὑπὸ τῶν ἁμαρτω-

γυναῖκας Ap.

ἐπρίσθησαν, ἐπειράσθησαν Ap.†

ἐν

ἑαυτὸν λῶν εἰς ⸢ἑαυτοὺς⸣ ἀντιλογίαν, ἵνα μὴ κάμητε ταῖς ψυχαῖς
ὑμῶν ἐκλυόμενοι. Οὔπω μέχρις αἵματος ἀντικατέστη- 4
τε πρὸς τὴν ἁμαρτίαν ἀνταγωνιζόμενοι, καὶ ἐκλέλησθε 5
τῆς παρακλήσεως, ἥτις ὑμῖν ὡς υἱοῖς διαλέγεται,

Υἱέ μου, μὴ ὀλιγώρει παιδείας Κυρίου,
μηδὲ ἐκλύου ὑπ' αὐτοῦ ἐλεγχόμενος·
ὃν γὰρ ἀγαπᾷ Κύριος παιδεύει, 6
μαστιγοῖ δὲ πάντα υἱὸν ὃν παραδέχεται.

εἰς παιδείαν ὑπομένετε· ὡς υἱοῖς ὑμῖν προσφέρεται ὁ θεός· 7
τίς γὰρ υἱὸς ὃν οὐ παιδεύει πατήρ; εἰ δὲ χωρίς ἐστε 8
παιδείας ἧς μέτοχοι γεγόνασι πάντες, ἄρα νόθοι καὶ
οὐχ υἱοί ἐστε. εἶτα τοὺς μὲν τῆς σαρκὸς ἡμῶν πατέ- 9
ρας εἴχομεν παιδευτὰς καὶ ἐνετρεπόμεθα· οὐ πολὺ μᾶλλον
ὑποταγησόμεθα τῷ πατρὶ τῶν πνευμάτων καὶ ζήσομεν;
οἱ μὲν γὰρ πρὸς ὀλίγας ἡμέρας κατὰ τὸ δοκοῦν αὐτοῖς 10
ἐπαίδευον, ὁ δὲ ἐπὶ τὸ συμφέρον εἰς τὸ μεταλαβεῖν τῆς
δὲ Αρ† ἁγιότητος αὐτοῦ. πᾶσα ⸢μὲν⸣ παιδεία πρὸς μὲν τὸ παρὸν 11
οὐ δοκεῖ χαρᾶς εἶναι ἀλλὰ λύπης, ὕστερον δὲ καρπὸν εἰρη-
νικὸν τοῖς δι' αὐτῆς γεγυμνασμένοις ἀποδίδωσιν δικαιοσύ-
νης. Διὸ τὰς παρειμένας χεῖρας καὶ τὰ παραλελυ- 12
ποιήσατε μένα γόνατα ἀνορθώσατε, καὶ τροχιὰς ὀρθὰς ⸢ποιεῖτε⸣ 13
τοῖς ποσὶν ὑμῶν, ἵνα μὴ τὸ χωλὸν ἐκτραπῇ, ἰαθῇ δὲ μᾶλ-
λον. Εἰρήνην διώκετε μετὰ πάντων, καὶ 14
τὸν ἁγιασμόν, οὗ χωρὶς οὐδεὶς ὄψεται τὸν κύριον, ἐπισκο- 15
ποῦντες μή τις ὑστερῶν ἀπὸ τῆς χάριτος τοῦ θεοῦ,
διὰ ταύτης μή τις ῥίζα πικρίας ἄνω φύουσα ἐνοχλῇ καὶ ⸢δι' αὐτῆς⸣
μιανθῶσιν οἱ πολλοί, μή τις πόρνος ἢ βέβηλος ὡς Ἠσαῦ, 16
ὃς ἀντὶ βρώσεως μιᾶς ἀπέδετο τὰ πρωτοτόκια ἑαυτοῦ.
ἴστε γὰρ ὅτι καὶ μετέπειτα θέλων κληρονομῆσαι τὴν 17
εὐλογίαν ἀπεδοκιμάσθη, μετανοίας γὰρ τόπον οὐχ εὗρεν,
καίπερ μετὰ δακρύων ἐκζητήσας αὐτήν. Οὐ 18
γὰρ προσεληλύθατε ψηλαφωμένῳ καὶ κεκαυμένῳ πυρὶ
καὶ γνόφῳ καὶ ζόφῳ καὶ θυέλλῃ καὶ σάλπιγγος ἤχῳ 19

ners against [1]themselves*, that ye wax not weary, fainting in
4 your souls. Ye have not yet resisted unto blood, striving
5 against sin: and ye have forgotten the exhortation, which
reasoneth with you as with sons,

My son, regard not lightly the chastening of the Lord,
Nor faint when thou art reproved of him;
6 For whom the Lord loveth he chasteneth,
And scourgeth every son whom he receiveth.

7 [2]It is for chastening that ye endure; God dealeth with you
as with sons; for what son is there whom *his* father chast-
8 eneth not? But if ye are without chastening, whereof all
have been made partakers, then are ye bastards, and not
9 sons. Furthermore, we had the fathers of our flesh to chast-
en us, and we gave them reverence: shall we not much
rather be in subjection unto the Father of [3]spirits, and live?
10 For they verily for a few days chastened *us* as seemed good
to them; but he for *our* profit, that *we* may be partakers of
11 his holiness. All chastening seemeth for the present to be
not joyous, but grievous: yet afterward it yieldeth peace-
able fruit unto them that have been exercised thereby, *even*
12 *the fruit* of righteousness. Wherefore [4]lift up the hands
13 that hang down, and the palsied knees; and make straight
paths for your feet, that that which is lame be not [5]turned
out of the way, but rather be healed.
14 Follow after peace with all men, and the sanctification
15 without which no man shall see the Lord: looking care-
fully [6]lest *there be* any man that [7]falleth short of the grace of
God; lest any root of bitterness springing up trouble *you*,
16 and thereby the many be defiled; [6]lest *there be* any fornica-
tor, or profane person, as Esau, who for one mess of meat
17 sold his own birthright. For ye know that even when he
afterward desired to inherit the blessing, he was rejected
(for he found no place of repentance†), though he sought it
diligently with tears.
18 For ye are not come unto [8]*a mount* that might be touched,
and that burned with fire, and unto blackness, and darkness,
19 and tempest, and the sound of a trumpet,

1 Many authorities, some ancient, read *himself*.
2 Or, *Endure unto chastening*
3 Or, *our spirits*
4 Or, *make straight*
5 Or, *put out of joint*
6 Or, *whether*
7 Or, *falleth back from*
8 Or, *a palpable and kindled fire*

* For "themselves" read "himself" (and let marg. 1 run Many ancient authorities read *themselves*.)—*Am. Com.*

† For "rejected (for . . . of repentance)" read "rejected; for he found no place for a change of mind *in his father*" with marg. Or, *rejected* (*for he found no place of repentance*), etc. Or, *rejected; for . . . of repentance* etc.—*Am. Com.*

and the voice of words; which *voice* they that
heard intreated that no word more should be spo-
ken unto them: for they could not endure that 20
which was enjoined, If even a beast touch the
mountain, it shall be stoned; and so fearful was the 21
appearance, *that* Moses said, I exceedingly fear and
quake: but ye are come unto mount Zion, and unto 22
the city of the living God, the heavenly Jerusalem,
[1]and to [2]innumerable hosts of angels, to the general 23
assembly and church of the firstborn who are en-
rolled in heaven, and to God the Judge of all, and
to the spirits of just men made perfect, and to Jesus 24
the mediator of a new [3]covenant, and to the blood
of sprinkling that speaketh better [4]than *that of*
Abel. See that ye refuse not him that speaketh. 25
For if they escaped not, when they refused him
that warned *them* on earth, much more *shall not*
we *escape*, who turn away from him [5]that *warneth*
from heaven: whose voice then shook the earth: 26
but now he hath promised, saying, Yet once more
will I make to tremble not the earth only, but also
the heaven. And this *word*, Yet once more, signifieth 27
the removing of those things that are shaken, as of
things that have been made, that those things which
are not shaken may remain. Wherefore, receiving 28
a kingdom that cannot be shaken, let us have [6]grace,
whereby we may offer service well-pleasing to God
with [7]reverence and awe: for our God is a consum- 29
ing fire.

Let love of the brethren continue. Forget not to 13
shew love unto strangers: for thereby some have en- 2
tertained angels unawares. Remember them that 3
are in bonds, as bound with them; them that are
evil entreated, as being yourselves also in the body.
Let marriage *be* had in honour among all, and *let* the 4
bed *be* undefiled: for fornicators and adulterers God
will judge. [8]Be ye free from the love of money; 5
content with such things as ye have: for himself
hath said, I will in no wise fail thee, neither will I
in any wise forsake thee. So that with good cour- 6
age we say,

> The Lord is my helper; I will not fear:
> What shall man do unto me?

1 Or, *and to innumerable hosts, the general assembly of angels, and the church &c.*
2 Gr. *myriads of angels.*
3 Or, *testament*
4 Or, *than Abel*
5 Or, *that is from heaven*
6 Or, *thankfulness*
7 Or, *godly fear*
8 Gr. Let *your turn of* mind *be free.*

καὶ φωνῇ ῥημάτων, ἧς οἱ ἀκούσαντες παρῃτήσαντο ᵀ μὴ
20 προστεθῆναι αὐτοῖς λόγον· οὐκ ἔφερον γὰρ τὸ διαστελ-
λόμενον Κἂν θηρίον θίγῃ τοῦ ὄρους, λιθοβο-
21 ληθήσεται· καί, οὕτω φοβερὸν ἦν τὸ φανταζόμενον,
22 Μωυσῆς εἶπεν Ἔκφοβός εἰμι καὶ ⌜ἔντρομος⌝. ἀλλὰ ἔκτρομος
προσεληλύθατε Σιὼν ὄρει καὶ πόλει θεοῦ ζῶντος, Ἰερου-
23 σαλὴμ ἐπουρανίῳ, καὶ μυριάσιν ἀγγέλων, πανηγύρει καὶ
ἐκκλησίᾳ πρωτοτόκων ἀπογεγραμμένων ἐν οὐρανοῖς, καὶ
κριτῇ θεῷ πάντων, καὶ πνεύμασι δικαίων τετελειωμένων,
24 καὶ διαθήκης νέας μεσίτῃ Ἰησοῦ, καὶ αἵματι ῥαντισμοῦ
25 κρεῖττον λαλοῦντι παρὰ τὸν Ἄβελ. Βλέπετε μὴ παραι-
τήσησθε τὸν λαλοῦντα· εἰ γὰρ ἐκεῖνοι οὐκ ἐξέφυγον
ἐπὶ γῆς παραιτησάμενοι τὸν χρηματίζοντα, πολὺ μᾶλ-
26 λον ἡμεῖς οἱ τὸν ἀπ' ⌜οὐρανῶν⌝ ἀποστρεφόμενοι· οὗ ἡ οὐρανοῦ
φωνὴ τὴν γῆν ἐσάλευσεν τότε, νῦν δὲ ἐπήγγελται λέγων
Ἔτι ἅπαξ ἐγὼ σείσω οὐ μόνον τὴν γῆν ἀλλὰ καὶ τὸν
27 οὐρανόν. τὸ δέ Ἔτι ἅπαξ δηλοῖ [τὴν] τῶν σαλευο-
μένων μετάθεσιν ὡς πεποιημένων, ἵνα μείνῃ τὰ μὴ σα-
28 λευόμενα. Διὸ βασιλείαν ἀσάλευτον παραλαμβάνοντες
ἔχωμεν χάριν, δι' ἧς λατρεύωμεν εὐαρέστως τῷ θεῷ
29 μετὰ εὐλαβείας καὶ δέους, καὶ γὰρ ὁ θεὸς ἡμῶν πῦρ
καταναλίσκον.

1 2 Ἡ φιλαδελφία μενέτω. τῆς φιλοξενίας μὴ ἐπιλαν-
θάνεσθε, διὰ ταύτης γὰρ ἔλαθόν τινες ξενίσαντες ἀγγέ-
3 λους. μιμνήσκεσθε τῶν δεσμίων ὡς συνδεδεμένοι, τῶν κα-
4 κουχουμένων ὡς καὶ αὐτοὶ ὄντες ἐν σώματι. Τίμιος ὁ
γάμος ἐν πᾶσιν καὶ ἡ κοίτη ἀμίαντος, πόρνους γὰρ καὶ
5 μοιχοὺς κρινεῖ ὁ θεός. Ἀφιλάργυρος ὁ τρόπος· ἀρ-
κούμενοι τοῖς παροῦσιν· αὐτὸς γὰρ εἴρηκεν Οὐ μή
6 σε ἀνῶ οὐδ' οὐ μή σε ἐγκαταλίπω· ὥστε θαρροῦντας
ἡμᾶς λέγειν

Κύριος ἐμοὶ βοηθός, οὐ φοβηθήσομαι·
τί ποιήσει μοι ἄνθρωπος;

Μνημονεύετε τῶν ἡγουμένων ὑμῶν, οἵτινες ἐλάλησαν 7
ὑμῖν τὸν λόγον τοῦ θεοῦ, ὧν ἀναθεωροῦντες τὴν ἔκβασιν
τῆς ἀναστροφῆς μιμεῖσθε τὴν πίστιν. Ἰησοῦς 8
Χριστὸς ἐχθὲς καὶ σήμερον ὁ αὐτός, καὶ εἰς τοὺς αἰῶνας.
διδαχαῖς ποικίλαις καὶ ξέναις μὴ παραφέρεσθε· καλὸν γὰρ 9
χάριτι βεβαιοῦσθαι τὴν καρδίαν, οὐ βρώμασιν, ἐν οἷς
περιπατήσαντες οὐκ ὠφελήθησαν οἱ ⌜περιπατοῦντες⌝. ἔχομεν θυσιαστήριον 10
ἐξ οὗ φαγεῖν οὐκ ἔχουσιν [ἐξουσίαν] οἱ τῇ σκηνῇ λατρεύ-
οντες. ὧν γὰρ εἰσφέρεται ζῴων τὸ αἷμα περὶ ἁμαρτίας 11
εἰς τὰ ἅγια διὰ τοῦ ἀρχιερέως, τούτων τὰ σώματα κατα-
καίεται ἔξω τῆς παρεμβολῆς· διὸ καὶ Ἰησοῦς, ἵνα 12
ἁγιάσῃ διὰ τοῦ ἰδίου αἵματος τὸν λαόν, ἔξω τῆς πύλης
ἔπαθεν. τοίνυν ἐξερχώμεθα πρὸς αὐτὸν ἔξω τῆς παρεμ- 13
βολῆς, τὸν ὀνειδισμὸν αὐτοῦ φέροντες, οὐ γὰρ ἔχομεν 14
ὧδε μένουσαν πόλιν, ἀλλὰ τὴν μέλλουσαν ἐπιζητοῦμεν·
οὖν δι' αὐτοῦ ⌜ἀναφέρωμεν θυσίαν αἰνέσεως διὰ παντὸς 15
τῷ θεῷ, τοῦτ' ἔστιν καρπὸν χειλέων ὁμολογούντων
τῷ ὀνόματι αὐτοῦ. τῆς δὲ εὐποιΐας καὶ κοινωνίας μὴ 16
ἐπιλανθάνεσθε, τοιαύταις γὰρ θυσίαις εὐαρεστεῖται ὁ
θεός. Πείθεσθε τοῖς ἡγουμένοις ὑμῶν καὶ 17
ὑπείκετε, αὐτοὶ γὰρ ἀγρυπνοῦσιν ὑπὲρ τῶν ψυχῶν ὑμῶν
ὡς λόγον ἀποδώσοντες, ἵνα μετὰ χαρᾶς τοῦτο ποιῶσιν καὶ
μὴ στενάζοντες, ἀλυσιτελὲς γὰρ ὑμῖν τοῦτο.

Προσεύχεσθε περὶ ἡμῶν, πειθόμεθα γὰρ ὅτι καλὴν 18
συνείδησιν ἔχομεν, ἐν πᾶσιν καλῶς θέλοντες ἀναστρέφε-
σθαι. περισσοτέρως δὲ παρακαλῶ τοῦτο ποιῆσαι ἵνα τά- 19
χειον ἀποκατασταθῶ ὑμῖν. Ὁ δὲ θεὸς τῆς 20
εἰρήνης, ὁ ἀναγαγὼν ἐκ νεκρῶν τὸν ποιμένα τῶν προβά-
των τὸν μέγαν ἐν αἵματι διαθήκης αἰωνίου, τὸν κύριον
ἡμῶν Ἰησοῦν, καταρτίσαι ὑμᾶς ἐν παντὶ ἀγαθῷ εἰς τὸ 21
αὐτῷ Ap.† ποιῆσαι τὸ θέλημα αὐτοῦ, ⸆ποιῶν ἐν ἡμῖν τὸ εὐάρεστον
ἐνώπιον αὐτοῦ διὰ Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα εἰς τοὺς
αἰῶνας τῶν αἰώνων· ἀμήν. Παρακαλῶ δὲ 22

7 Remember them that had the rule over you, which
spake unto you the word of God; and considering
8 the issue of their [1]life, imitate their faith. Jesus
Christ *is* the same yesterday and to-day, *yea* and [2]for
9 ever. Be not carried away by divers and strange
teachings: for it is good that the heart be stablished
by grace; not by meats, wherein they that [3]occupied
10 themselves were not profited. We have an altar,
whereof they have no right to eat which serve the
11 tabernacle. For the bodies of those beasts, whose
blood is brought into the holy place [4]by the high
priest *as an offering* for sin, are burned without
12 the camp. Wherefore Jesus also, that he might
sanctify the people through his own blood, suffered
13 without the gate. Let us therefore go forth unto
14 him without the camp, bearing his reproach. For
we have not here an abiding city, but we seek after
15 *the city* which is to come. Through him [5]then let us
offer up a sacrifice of praise to God continually, that
is, the fruit of lips which make confession to his
16 name. But to do good and to communicate forget
not: for with such sacrifices God is well pleased.
17 Obey them that have the rule over you, and submit
to them: for they watch in behalf of your souls, as
they that shall give account; that they may do this
with joy, and not with [6]grief: for this *were* unprofitable for you.

18 Pray for us: for we are persuaded that we have
a good conscience, desiring to live honestly* in all
19 things. And I exhort *you* the more exceedingly to
do this, that I may be restored to you the sooner.

20 Now the God of peace, who brought again from
the dead the great shepherd of the sheep [7]with the
blood of the eternal† covenant, *even* our Lord Jesus,
21 make you perfect in every good [8]thing to do his
will, working in [9]us that which is well-pleasing in
his sight, through Jesus Christ; to whom *be* the
glory [10]for ever and ever. Amen.

22 But I exhort

1 Gr. *manner of life.*
2 Gr. *unto the ages.*
3 Gr. *walked.*
4 Gr. *through.*
5 Some ancient authorities omit *then.*
6 Gr. *groaning.*
7 Or, *by* Gr. *in.*
8 Many ancient authorities read *work.*
9 Many ancient authorities read *you.*
10 Gr. *unto the ages of the ages.*

* For "honestly" read "honourably"—*Am. Com.*
† For "the eternal" read "an eternal"—*Am. Com.*

you, brethren, bear with the word of exhortation:
for I have written unto you in few words. Know 23
ye that our brother Timothy hath been set at liberty; with whom, if he come shortly, I will see
you.

Salute all them that have the rule over you, and 24
all the saints. They of* Italy salute you.

Grace be with you all. Amen. 25

* "They of" add marg. Or, *The* brethren *from*—*Am. Com.*

ὑμᾶς, ἀδελφοί, ⸢ἀνέχεσθε⸣ τοῦ λόγου τῆς παρακλήσεως, ἀνέχεσθαι
23 καὶ γὰρ διὰ βραχέων ἐπέστειλα ὑμῖν. Γινώ-
σκετε τὸν ἀδελφὸν ἡμῶν Τιμόθεον ἀπολελυμένον, μεθ' οὗ
ἐὰν τάχειον ἔρχηται ὄψομαι ὑμᾶς.

24 Ἀσπάσασθε πάντας τοὺς ἡγουμένους ὑμῶν καὶ πάντας
τοὺς ἁγίους. Ἀσπάζονται ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας.

25 Ἡ χάρις μετὰ πάντων ὑμῶν.⸆ ἀμήν.

ΠΡΟΣ ΤΙΜΟΘΕΟΝ Α

ΠΑΥΛΟΣ ἀπόστολος Χριστοῦ Ἰησοῦ κατ᾿ ἐπιταγὴν 1
θεοῦ σωτῆρος ἡμῶν καὶ Χριστοῦ Ἰησοῦ τῆς ἐλπίδος ἡμῶν
Τιμοθέῳ γνησίῳ τέκνῳ ἐν πίστει· χάρις, ἔλεος, εἰρήνη 2
ἀπὸ θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν.

Καθὼς παρεκάλεσά σε προσμεῖναι ἐν Ἐφέσῳ, πορευό- 3
μενος εἰς Μακεδονίαν, ἵνα παραγγείλῃς τισὶν μὴ ἑτεροδι-
δασκαλεῖν μηδὲ προσέχειν μύθοις καὶ γενεαλογίαις ἀπε- 4
Ap. ράντοις, αἵτινες ἐκζητήσεις παρέχουσι μᾶλλον ἢ οἰκονο-
μίαν θεοῦ τὴν ἐν πίστει,—τὸ δὲ τέλος τῆς παραγγελίας 5
ἐστὶν ἀγάπη ἐκ καθαρᾶς καρδίας καὶ συνειδήσεως ἀγαθῆς
καὶ πίστεως ἀνυποκρίτου, ὧν τινὲς ἀστοχήσαντες ἐξετρά- 6
πησαν εἰς ματαιολογίαν, θέλοντες εἶναι νομοδιδάσκαλοι, 7
μὴ νοοῦντες μήτε ἃ λέγουσιν μήτε περὶ τίνων διαβε-
βαιοῦνται. Οἴδαμεν δὲ ὅτι καλὸς ὁ νόμος ἐάν τις αὐτῷ 8
νομίμως χρῆται, εἰδὼς τοῦτο ὅτι δικαίῳ νόμος οὐ κεῖται, 9
ἀνόμοις δὲ καὶ ἀνυποτάκτοις, ἀσεβέσι καὶ ἁμαρτωλοῖς,
ἀνοσίοις καὶ βεβήλοις, πατρολῴαις καὶ μητρολῴαις, ἀνδρο-
φόνοις, πόρνοις, ἀρσενοκοίταις, ἀνδραποδισταῖς, ψεύσταις, 10
ἐπιόρκοις, καὶ εἴ τι ἕτερον τῇ ὑγιαινούσῃ διδασκαλίᾳ ἀντί-
κειται, κατὰ τὸ εὐαγγέλιον τῆς δόξης τοῦ μακαρίου θεοῦ, 11
ἐνδυναμοῦντί ὃ ἐπιστεύθην ἐγώ. Χάριν ἔχω τῷ ⌜ἐνδυναμώ- 12
σαντί⌝ με Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν, ὅτι πιστόν με

THE

FIRST EPISTLE OF PAUL THE APOSTLE

TO

TIMOTHY.

---

1 PAUL, an apostle of Christ Jesus according to the
commandment of God our Saviour, and Christ Jesus
2 our hope; unto Timothy, my true child in faith:
Grace, mercy, peace, from God the Father and
Christ Jesus our Lord.
3 As I exhorted thee to tarry at Ephesus, when I was
going into Macedonia, that thou mightest charge cer-
4 tain men not to teach a different doctrine, neither to
give heed to fables and endless genealogies, the which
minister questionings, rather than a [1]dispensation of 1 Or, *stewardship*
5 God which is in faith; *so do I now.* But the end of
the charge is love out of a pure heart and a good
6 conscience and faith unfeigned: from which things
some having [2]swerved have turned aside unto vain 2 Gr. *missed the mark.*
7 talking; desiring to be teachers of the law, though
they understand neither what they say, nor whereof
8 they confidently affirm. But we know that the law
9 is good, if a man use it lawfully, as knowing this,
that law is not made for a righteous man, but for
the lawless and unruly, for the ungodly and sinners,
for the unholy and profane, for [3]murderers of fa- 3 Or, *smiters*
10 thers and [3]murderers of mothers, for manslayers, for
fornicators, for abusers of themselves with men, for
men-stealers, for liars, for false swearers, and if there
be any other thing contrary to the [4]sound [5]doctrine; 4 Gr. *healthful.* 5 Or, *teaching*
11 according to the gospel of the glory of the blessed
God, which was committed to my trust.
12 I thank him that [6]enabled me, *even* Christ Jesus 6 Some ancient authorities read *enableth.*
our Lord, for that he counted me faithful,

appointing me to *his* service; though I was before a 13
blasphemer, and a persecutor, and injurious: howbeit
I obtained mercy, because I did it ignorantly in un-
belief; and the grace of our Lord abounded exceed- 14
ingly with faith and love which is in Christ Jesus.
Faithful is the saying, and worthy of all acceptation, 15
that Christ Jesus came into the world to save sin-
ners; of whom I am chief: howbeit for this cause 16
I obtained mercy, that in me as chief might Jesus
Christ shew forth all his longsuffering, for an en-
sample of them which should hereafter* believe on
1 Gr. *of the ages.* him unto eternal life. Now unto the King [1]eternal, 17
incorruptible, invisible, the only God, *be* honour and
2 Gr. *unto the ages of the ages.* glory [2]for ever and ever. Amen.

This charge I commit unto thee, my child Timo- 18
3 Or, *led the way to thee*† thy, according to the prophecies which [3]went be-
fore on thee, that by them thou mayest war the good
warfare; holding faith and a good conscience; which 19
some having thrust from them made shipwreck
concerning the faith: of whom is Hymenæus and 20
Alexander; whom I delivered unto Satan, that they
might be taught not to blaspheme.

4 Gr. *to make supplications, &c.* I exhort therefore, first of all, [4]that supplications, **2**
prayers, intercessions, thanksgivings, be made for
all men; for kings and all that are in high place; 2
that we may lead a tranquil and quiet life in all god-
liness and gravity. This is good and acceptable in 3
the sight of God our Saviour; who willeth that all 4
men should be saved‡, and come to the knowledge of
the truth. For there is one God, one mediator also 5
between God and men, *himself* man, Christ Jesus,
who gave himself a ransom for all; the testimony 6
to be borne in its own times; whereunto I was ap- 7
5 Gr. *herald.* pointed a [5]preacher and an apostle (I speak the truth,
I lie not), a teacher of the Gentiles in faith and truth.

I desire therefore that the men pray in every place, 8
6 Or, *doubting* lifting up holy hands, without wrath and [6]disputing.
In like manner, that women adorn themselves in 9
modest apparel, with shamefastness and sobriety;

* For "hereafter" read "thereafter"—*Am. Com.*

† Substitute marg. 3 ("*led the way to thee*") for the text.—*Am. Com.*

‡ Read "who would have all men to be saved"—*Am. Com.*

13 ἡγήσατο θέμενος εἰς διακονίαν, τὸ πρότερον ὄντα βλάσφη-
μον καὶ διώκτην καὶ ὑβριστήν· ἀλλὰ ἠλεήθην, ὅτι ἀγνοῶν
14 ἐποίησα ἐν ἀπιστίᾳ, ὑπερεπλεόνασεν δὲ ἡ χάρις τοῦ κυρίου
ἡμῶν μετὰ πίστεως καὶ ἀγάπης τῆς ἐν Χριστῷ Ἰησοῦ.
15 πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος, ὅτι Χριστὸς
Ἰησοῦς ἦλθεν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι· ὧν
16 πρῶτός εἰμι ἐγώ, ἀλλὰ διὰ τοῦτο ἠλεήθην, ἵνα ἐν ἐμοὶ
πρώτῳ ἐνδείξηται ⸀Χριστὸς Ἰησοῦς⸀ τὴν ἅπασαν μακροθυ- Ιησους Χριστος
μίαν, πρὸς ὑποτύπωσιν τῶν μελλόντων πιστεύειν ἐπ' αὐτῷ
17 εἰς ζωὴν αἰώνιον. Τῷ δὲ βασιλεῖ τῶν αἰώνων, ἀφθάρτῳ,
ἀοράτῳ, μόνῳ θεῷ, τιμὴ καὶ δόξα εἰς τοὺς αἰῶνας τῶν
18 αἰώνων· ἀμήν. Ταύτην τὴν παραγγελίαν πα-
ρατίθεμαί σοι, τέκνον Τιμόθεε, κατὰ τὰς προαγούσας ἐπὶ
σὲ προφητείας, ἵνα ⸀στρατεύῃ⸀ ἐν αὐταῖς τὴν καλὴν στρα- στρατεύσῃ
19 τείαν, ἔχων πίστιν καὶ ἀγαθὴν συνείδησιν, ἥν τινες ἀπωσά-
20 μενοι περὶ τὴν πίστιν ἐναυάγησαν· ὧν ἐστὶν Ὑμέναιος
καὶ Ἀλέξανδρος, οὓς παρέδωκα τῷ Σατανᾷ ἵνα παιδευθῶσι
μὴ βλασφημεῖν.

1 Παρακαλῶ οὖν πρῶτον πάντων ποιεῖσθαι δεήσεις,
προσευχάς, ἐντεύξεις, εὐχαριστίας, ὑπὲρ πάντων ἀνθρώπων,
2 ὑπὲρ βασιλέων καὶ πάντων τῶν ἐν ὑπεροχῇ ὄντων, ἵνα
ἤρεμον καὶ ἡσύχιον βίον διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ
3 σεμνότητι. τοῦτο καλὸν καὶ ἀπόδεκτον ἐνώπιον τοῦ σω-
4 τῆρος ἡμῶν θεοῦ, ὃς πάντας ἀνθρώπους θέλει σωθῆναι καὶ
5 εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν. Εἷς γὰρ θεός, εἷς καὶ
μεσίτης θεοῦ καὶ ἀνθρώπων ἄνθρωπος Χριστὸς Ἰησοῦς,
6 ὁ δοὺς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων, τὸ μαρτύριον
7 καιροῖς ἰδίοις· εἰς ὃ ἐτέθην ἐγὼ κῆρυξ καὶ ἀπόστολος, —
ἀλήθειαν λέγω, οὐ ψεύδομαι, — διδάσκαλος ἐθνῶν ἐν πίστει
8 καὶ ἀληθείᾳ. Βούλομαι οὖν προσεύχεσθαι τοὺς
ἄνδρας ἐν παντὶ τόπῳ, ἐπαίροντας ὁσίους χεῖρας χωρὶς
9 ὀργῆς καὶ ⸀διαλογισμῶν⸀. Ὡσαύτως γυναῖκας ἐν κα- διαλογισμοῦ
ταστολῇ ⸀κοσμίῳ⸀ μετὰ αἰδοῦς καὶ σωφροσύνης κοσμεῖν κοσμίως

χρυσῷ ἑαυτάς, μὴ ἐν πλέγμασιν καὶ ⸢χρυσίῳ⸣ ἢ μαργαρίταις ἢ
ἱματισμῷ πολυτελεῖ, ἀλλ' ὃ πρέπει γυναιξὶν ἐπαγγελ- 10
λομέναις θεοσέβειαν, δι' ἔργων ἀγαθῶν. Γυνὴ ἐν ἡσυ- 11
χίᾳ μανθανέτω ἐν πάσῃ ὑποταγῇ· διδάσκειν δὲ γυναικὶ 12
οὐκ ἐπιτρέπω, οὐδὲ αὐθεντεῖν ἀνδρός, ἀλλ' εἶναι ἐν ἡσυ-
χίᾳ. Ἀδὰμ γὰρ πρῶτος ἐπλάσθη, εἶτα Εὕα· καὶ Ἀδὰμ 13 14
οὐκ ἠπατήθη, ἡ δὲ γυνὴ ἐξαπατηθεῖσα ἐν παραβάσει γέγο-
νεν. σωθήσεται δὲ διὰ τῆς τεκνογονίας, ἐὰν μείνωσιν ἐν 15
Ap. πίστει καὶ ἀγάπῃ καὶ ἁγιασμῷ μετὰ σωφροσύνης. πιστὸς 1
ὁ λόγος. Εἴ τις ἐπισκοπῆς ὀρέγεται, καλοῦ ἔρ-
γου ἐπιθυμεῖ. δεῖ οὖν τὸν ἐπίσκοπον ἀνεπίλημπτον εἶναι, 2
μιᾶς γυναικὸς ἄνδρα, νηφάλιον, σώφρονα, κόσμιον, φιλό-
ξενον, διδακτικόν, μὴ πάροινον, μὴ πλήκτην, ἀλλὰ ἐπιεικῆ, 3
ἄμαχον, ἀφιλάργυρον, τοῦ ἰδίου οἴκου καλῶς προϊστάμενον, 4
τέκνα ἔχοντα ἐν ὑποταγῇ μετὰ πάσης σεμνότητος· (εἰ δέ 5
τις τοῦ ἰδίου οἴκου προστῆναι οὐκ οἶδεν, πῶς ἐκκλησίας
θεοῦ ἐπιμελήσεται;) μὴ νεόφυτον, ἵνα μὴ τυφωθεὶς εἰς 6
κρίμα ἐμπέσῃ τοῦ διαβόλου. δεῖ δὲ καὶ μαρτυρίαν καλὴν 7
ἔχειν ἀπὸ τῶν ἔξωθεν, ἵνα μὴ εἰς ὀνειδισμὸν ἐμπέσῃ καὶ
παγίδα τοῦ διαβόλου. Διακόνους ὡσαύτως σεμνούς, μὴ 8
διλόγους, μὴ οἴνῳ πολλῷ προσέχοντας, μὴ αἰσχροκερδεῖς,
ἔχοντας τὸ μυστήριον τῆς πίστεως ἐν καθαρᾷ συνειδήσει. 9
καὶ οὗτοι δὲ δοκιμαζέσθωσαν πρῶτον, εἶτα διακονείτωσαν 10
ἀνέγκλητοι ὄντες. γυναῖκας ὡσαύτως σεμνάς, μὴ διαβό- 11
λους, νηφαλίους, πιστὰς ἐν πᾶσιν. διάκονοι ἔστωσαν 12
μιᾶς γυναικὸς ἄνδρες, τέκνων καλῶς προϊστάμενοι καὶ τῶν
ἰδίων οἴκων· οἱ γὰρ καλῶς διακονήσαντες βαθμὸν ἑαυτοῖς 13
καλὸν περιποιοῦνται καὶ πολλὴν παρρησίαν ἐν πίστει τῇ
ἐν Χριστῷ Ἰησοῦ. Ταῦτά σοι γράφω, ἐλπί- 14
ζων ἐλθεῖν [πρὸς σὲ] ἐν τάχει, ἐὰν δὲ βραδύνω, ἵνα εἰδῇς 15
πῶς δεῖ ἐν οἴκῳ θεοῦ ἀναστρέφεσθαι, ἥτις ἐστὶν ἐκκλησία
θεοῦ ζῶντος, στύλος καὶ ἑδραίωμα τῆς ἀληθείας· καὶ 16
ὁμολογουμένως μέγα ἐστὶν τὸ τῆς εὐσεβείας μυστήριον·

not with braided hair, and gold or pearls or costly
10 raiment; but (which becometh women professing
11 godliness) through good works. Let a woman learn
12 in quietness with all subjection. But I permit not
a woman to teach, nor to have dominion over a man,
13 but to be in quietness. For Adam was first formed,
14 then Eve; and Adam was not beguiled, but the wom-
15 an being beguiled hath fallen into transgression: but
she shall be saved through [1]the childbearing*, if they
continue in faith and love and sanctification with
sobriety.

3 [2]Faithful is the saying, If a man seeketh the office
2 of a [3]bishop, he desireth a good work. The [3]bishop
therefore must be without reproach, the husband of
one wife, temperate, soberminded, orderly, given to
3 hospitality, apt to teach; [4]no brawler, no striker; but
4 gentle, not contentious, no lover of money; one that
ruleth well his own house, having *his* children in
5 subjection with all gravity; (but if a man knoweth
not how to rule his own house, how shall he take
6 care of the church of God?) not a novice, lest being
puffed up he fall into the [5]condemnation of the devil.
7 Moreover he must have good testimony from them
that are without; lest he fall into reproach and the
8 snare of the devil. Deacons in like manner *must be*
grave, not doubletongued, not given to much wine,
9 not greedy of filthy lucre; holding the mystery of
10 the faith in a pure conscience. And let these also
first be proved; then let them serve as deacons, if
11 they be blameless. Women in like manner *must*
be grave, not slanderers, temperate, faithful in all
12 things. Let deacons be husbands of one wife, rul-
13 ing *their* children and their own houses well. For
they that have served well as deacons gain to them-
selves a good standing, and great boldness in the
faith which is in Christ Jesus.

14 These things write I unto thee, hoping to come
15 unto thee shortly; but if I tarry long, that thou
mayest know [6]how men ought to behave themselves
in the house of God, which is the church of the living
16 God, the pillar and [7]ground of the truth. And with-
out controversy great is the mystery of godliness;

1 Or, *her childbearing*

2 Some connect the words *Faithful is the saying* with the preceding paragraph.

3 Or, *overseer*

4 Or, *not quarrelsome over wine*

5 Gr. *judgement.*

6 Or, *how thou oughtest to behave thyself*

7 Or, *stay*

* Let marg.[1] and the text exchange places.—*Am. Com.*

[1]He who was manifested in the flesh, justified in
the spirit, seen of angels, preached among the na-
tions, believed on in the world, received up in glory.
But the Spirit saith expressly, that in later times 4
some shall fall away from the faith, giving heed to
seducing spirits and doctrines of [2]devils, through the 2
hypocrisy of men that speak lies, [3]branded in their
own conscience as with a hot iron; forbidding to 3
marry, *and commanding* to abstain from meats,
which God created to be received with thanksgiv-
ing by them that believe and know the truth. For 4
every creature of God is good, and nothing is to be
rejected, if it be received with thanksgiving: for it 5
is sanctified through the word of God and prayer.
If thou put the brethren in mind of these things, 6
thou shalt be a good minister of Christ Jesus, nour-
ished in the words of the faith, and of the good doc-
trine which thou hast followed *until now*: but re- 7
fuse profane and old wives' fables. And exercise
thyself unto godliness: for bodily exercise is profit- 8
able [4]for a little; but godliness is profitable for all
things, having promise of the life which now is, and
of that which is to come. Faithful is the saying, 9
and worthy of all acceptation. For to this end we 10
labour and strive, because we have our hope set on
the living God, who is the Saviour of all men, spe-
cially of them that believe. These things command 11
and teach. Let no man despise thy youth; but be 12
thou an ensample to them that believe, in word, in
manner of life, in love, in faith, in purity. Till I 13
come, give heed to reading, to exhortation, to teach-
ing. Neglect not the gift that is in thee, which was 14
given thee by prophecy, with the laying on of the
hands of the presbytery. Be diligent in these 15
things; give thyself wholly to them; that thy prog-
ress may be manifest unto all. Take heed to thy- 16
self, and to thy teaching.

[1] The word *God*, in place of *He who*, rests on no sufficient ancient evidence. Some ancient authorities read *which*.

[2] Gr. *demons*.

[3] Or, *seared*

[4] Or, *for little*

Ὃς ἐφανερώθη ἐν σαρκί, *Ap.*
ἐδικαιώθη ἐν πνεύματι,
ὤφθη ἀγγέλοις,
ἐκηρύχθη ἐν ἔθνεσιν,
ἐπιστεύθη ἐν κόσμῳ,
ἀνελήμφθη ἐν δόξῃ.

1 Τὸ δὲ πνεῦμα ῥητῶς λέγει ὅτι ἐν ὑστέροις καιροῖς
ἀποστήσονταί τινες τῆς πίστεως, προσέχοντες πνεύμασι
2 πλάνοις καὶ διδασκαλίαις δαιμονίων ἐν ὑποκρίσει ψευδο-
3 λόγων, κεκαυστηριασμένων τὴν ἰδίαν συνείδησιν, ⸀κωλυ- *Ap.+*
όντων γαμεῖν, ἀπέχεσθαι⸃ βρωμάτων ἃ ὁ θεὸς ἔκτισεν εἰς
μετάλημψιν μετὰ εὐχαριστίας τοῖς πιστοῖς καὶ ἐπεγνωκόσι
4 τὴν ἀλήθειαν. ὅτι πᾶν κτίσμα θεοῦ καλόν, καὶ οὐδὲν ἀπό-
5 βλητον μετὰ εὐχαριστίας λαμβανόμενον, ἁγιάζεται γὰρ
6 διὰ λόγου θεοῦ καὶ ἐντεύξεως. Ταῦτα ὑποτιθέ-
μενος τοῖς ἀδελφοῖς καλὸς ἔσῃ διάκονος Χριστοῦ Ἰησοῦ,
ἐντρεφόμενος τοῖς λόγοις τῆς πίστεως καὶ τῆς καλῆς διδα-
7 σκαλίας ᾗ ⸀παρηκολούθηκας⸃, τοὺς δὲ βεβήλους καὶ γραώ- παρηκολούθησας
8 δεις μύθους παραιτοῦ. γύμναζε δὲ σεαυτὸν πρὸς εὐσέβειαν·
ἡ γὰρ σωματικὴ γυμνασία πρὸς ὀλίγον ἐστὶν ὠφέλιμος,
ἡ δὲ εὐσέβεια πρὸς πάντα ὠφέλιμός ἐστιν, ἐπαγγελίαν
9 ἔχουσα ζωῆς τῆς νῦν καὶ τῆς μελλούσης. πιστὸς ὁ
10 λόγος καὶ πάσης ἀποδοχῆς ἄξιος, εἰς τοῦτο γὰρ κοπιῶμεν
καὶ ⸀ἀγωνιζόμεθα⸃, ὅτι ⸀ἠλπίκαμεν⸃ ἐπὶ θεῷ ζῶντι, ὅς ὀνειδιζόμεθα | ἠλπίσαμεν
ἐστιν σωτὴρ πάντων ἀνθρώπων, μάλιστα πιστῶν.

11 12 Παράγγελλε ταῦτα καὶ δίδασκε. μηδείς σου τῆς νεό-
τητος καταφρονείτω, ἀλλὰ τύπος γίνου τῶν πιστῶν ἐν
13 λόγῳ, ἐν ἀναστροφῇ, ἐν ἀγάπῃ, ἐν πίστει, ἐν ἁγνίᾳ. ἕως
ἔρχομαι πρόσεχε τῇ ἀναγνώσει, τῇ παρακλήσει, τῇ διδα-
14 σκαλίᾳ. μὴ ἀμέλει τοῦ ἐν σοὶ χαρίσματος, ὃ ἐδόθη σοι
διὰ προφητείας μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυ-
15 τερίου. ταῦτα μελέτα, ἐν τούτοις ἴσθι, ἵνα σου ἡ προ-
16 κοπὴ φανερὰ ᾖ πᾶσιν· ἔπεχε σεαυτῷ καὶ τῇ διδασκαλίᾳ·

ἐπίμενε αὐτοῖς· τοῦτο γὰρ ποιῶν καὶ σεαυτὸν σώσεις καὶ
τοὺς ἀκούοντάς σου.

Πρεσβυτέρῳ μὴ ἐπιπλήξῃς, ἀλλὰ παρακάλει ὡς πα- 1
τέρα, νεωτέρους ὡς ἀδελφούς, πρεσβυτέρας ὡς μητέρας, 2
νεωτέρας ὡς ἀδελφὰς ἐν πάσῃ ἁγνίᾳ. Χήρας τίμα τὰς 3
ὄντως χήρας. εἰ δέ τις χήρα τέκνα ἢ ἔκγονα ἔχει, μανθα- 4
νέτωσαν πρῶτον τὸν ἴδιον οἶκον εὐσεβεῖν καὶ ἀμοιβὰς ἀπο-
διδόναι τοῖς προγόνοις, τοῦτο γάρ ἐστιν ἀπόδεκτον ἐνώπιον
τοῦ θεοῦ. ἡ δὲ ὄντως χήρα καὶ μεμονωμένη ἭΛΠΙΚΕΝ ἘΠῚ 5
Κύριον ⌜[ΤῸΝ] ΘΕΌΝ⌝ καὶ προσμένει ταῖς δεήσεσιν καὶ ταῖς προσευ-
χαῖς νυκτὸς καὶ ἡμέρας· ἡ δὲ σπαταλῶσα ζῶσα τέθνηκεν. 6
καὶ ταῦτα παράγγελλε, ἵνα ἀνεπίλημπτοι ὦσιν· εἰ δέ τις 7 8
προνοεῖται τῶν ἰδίων καὶ μάλιστα οἰκείων οὐ ⌜προνοεῖ⌝, τὴν πίστιν
ἤρνηται καὶ ἔστιν ἀπίστου χείρων. Χήρα καταλεγέσθω 9
μὴ ἔλαττον ἐτῶν ἑξήκοντα γεγονυῖα, ἑνὸς ἀνδρὸς γυνή,
ἐν ἔργοις καλοῖς μαρτυρουμένη, εἰ ἐτεκνοτρόφησεν, εἰ 10
ἐξενοδόχησεν, εἰ ἁγίων πόδας ἔνιψεν, εἰ θλιβομένοις
ἐπήρκεσεν, εἰ παντὶ ἔργῳ ἀγαθῷ ἐπηκολούθησεν. νεωτέ- 11
ρας δὲ χήρας παραιτοῦ· ὅταν γὰρ καταστρηνιάσωσιν τοῦ
χριστοῦ, γαμεῖν θέλουσιν, ἔχουσαι κρίμα ὅτι τὴν πρώτην 12
πίστιν ἠθέτησαν· ἅμα δὲ καὶ ἀργαὶ μανθάνουσιν, περι- 13
ερχόμεναι τὰς οἰκίας, οὐ μόνον δὲ ἀργαὶ ἀλλὰ καὶ φλύαροι
καὶ περίεργοι, λαλοῦσαι τὰ μὴ δέοντα. βούλομαι οὖν 14
νεωτέρας γαμεῖν, τεκνογονεῖν, οἰκοδεσποτεῖν, μηδεμίαν
ἀφορμὴν διδόναι τῷ ἀντικειμένῳ λοιδορίας χάριν· ἤδη γάρ 15
τινες ἐξετράπησαν ὀπίσω τοῦ Σατανᾶ. εἴ τις πιστὴ ἔχει 16
ἐπαρκείσθω χήρας, ⌜ἐπαρκείτω⌝ αὐταῖς, καὶ μὴ βαρείσθω ἡ ἐκκλησία,
ἵνα ταῖς ὄντως χήραις ἐπαρκέσῃ. Οἱ καλῶς 17
προεστῶτες πρεσβύτεροι διπλῆς τιμῆς ἀξιούσθωσαν, μά-
λιστα οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ· λέγει γὰρ ἡ 18
γραφή ΒΟΥ͂Ν ἈΛΟΩ͂ΝΤΑ ΟΥ̓ ΦΙΜΏϹΕΙϹ· καὶ Ἄξιος ὁ ἐρ-
γάτης τοῦ μισθοῦ αὐτοῦ. κατὰ πρεσβυτέρου κατηγορίαν 19
Αρ. μὴ παραδέχου, ἐκτὸς εἰ μὴ ἘΠῚ ΔΎΟ Ἢ ΤΡΙΩ͂Ν ΜΑΡΤΎΡΩΝ·

Continue in these things; for in doing this thou shalt save
both thyself and them that hear thee.
5 Rebuke not an elder, but exhort him as a father; the
2 younger men as brethren: the elder women as mothers;
3 the younger as sisters, in all purity. Honour widows that
4 are widows indeed. But if any widow hath children or
grandchildren, let them learn first to shew piety towards
their own family, and to requite their parents: for this is
5 acceptable in the sight of God. Now she that is a widow
indeed, and desolate, hath her hope set on God, and contin-
6 ueth in supplications and prayers night and day. But she
that giveth herself to pleasure is dead while she liveth.
7 These things also command, that they may be without re-
8 proach. But if any provideth not for his own, and specially
his own household, he hath denied the faith, and is worse
9 than an unbeliever. Let none be enrolled as a widow un-
der threescore years old, *having been* the wife of one man,
10 well reported of for good works; if she hath brought up
children, if she hath used hospitality to strangers, if she hath
washed the saints' feet, if she hath relieved the afflicted, if
11 she hath diligently followed every good work. But younger
widows refuse: for when they have waxed wanton against
12 Christ, they desire to marry; having condemnation, because
13 they have rejected their first faith*. And withal they learn
also *to be* idle, going about from house to house; and not
only idle, but tattlers also and busybodies, speaking things
14 which they ought not. I desire therefore that the younger
[1]*widows* marry, bear children, rule the household, give none [1] Or, women
15 occasion to the adversary for reviling: for already some are
16 turned aside after Satan. If any woman that believeth hath
widows, let her relieve them, and let not the church be bur-
dened; that it may relieve them that are widows indeed.
17 Let the elders that rule well be counted worthy of double
honour, especially those who labour in the word and in
18 teaching. For the scripture saith, Thou shalt not muzzle
the ox when he treadeth out the corn. And, The labourer
19 is worthy of his hire. Against an elder receive not an accu-
sation, except at *the mouth of* two or three witnesses.

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* For "faith" read "pledge" (with marg. Gr. *faith.*)—*Am. Com.*

Them that sin reprove in the sight of all, that the 20
rest also may be in fear. I charge *thee* in the sight 21
of God, and Christ Jesus, and the elect angels, that
thou observe these things without [1]prejudice, doing
nothing by partiality. Lay hands hastily on no 22
man, neither be partaker of other men's sins: keep
thyself pure. Be no longer a drinker of water, but 23
use a little wine for thy stomach's sake and thine
often infirmities. Some men's sins are evident, 24
going before unto judgement; and some men also
they follow after. In like manner also [2]there are 25
good works that are evident; and such as are other-
wise cannot be hid.

6 Let as many as are [3]servants under the yoke
count their own masters worthy of all honour, that
the name of God and the doctrine be not blasphemed.
2 And they that have believing masters, let them not
despise them, because they are brethren; but let
them serve them the rather, because they that [4]par-
take of the benefit are believing and beloved. These
things teach and exhort.

3 If any man teacheth a different doctrine, and con-
senteth not to [5]sound words, *even* the words of our
Lord Jesus Christ, and to the doctrine which is
4 according to godliness; he is puffed up, knowing
nothing, but [6]doting about questionings and disputes
of words, whereof cometh envy, strife, railings, evil
5 surmisings, wranglings of men corrupted in mind
and bereft of the truth, supposing that godliness is
6 a way of gain. But godliness with contentment is
7 great gain: for we brought nothing into the world,
8 for neither can we carry anything out; but having
food and covering [7]we shall be therewith content.
9 But they that desire* to be rich fall into a tempta-
tion and a snare and many foolish and hurtful lusts,
such as drown men in destruction and perdition.
For the love of money is a root of all [8]kinds of evil: 10
which some reaching after have been led astray
from the faith, and

[1] Or, *preference*
[2] Gr. *the works that are good are evident.*
[3] Gr. *bondservants.*
[4] Or, *lay hold of*
[5] Gr. *healthful.*
[6] Gr. *sick.*
[7] Or, *in these we shall have enough*
[8] Gr. *evils.*

* For "desire" read "are minded"—*Am. Com.*

20 τοὺς [δὲ] ἁμαρτάνοντας ἐνώπιον πάντων ἔλεγχε, ἵνα καὶ οἱ
21 λοιποὶ φόβον ἔχωσιν. Διαμαρτύρομαι ἐνώπιον τοῦ θεοῦ
καὶ Χριστοῦ Ἰησοῦ καὶ τῶν ἐκλεκτῶν ἀγγέλων, ἵνα ταῦτα
φυλάξῃς χωρὶς προκρίματος, μηδὲν ποιῶν κατὰ πρόσ-
22 κλισιν. Χεῖρας ταχέως μηδενὶ ἐπιτίθει, μηδὲ κοινώνει
23 ἁμαρτίαις ἀλλοτρίαις· σεαυτὸν ἁγνὸν τήρει. Μηκέτι ὑδρο-
πότει, ἀλλὰ οἴνῳ ὀλίγῳ χρῶ διὰ τὸν στόμαχον καὶ τὰς
24 πυκνάς σου ἀσθενείας. Τινῶν ἀνθρώπων αἱ ἁμαρτίαι
πρόδηλοί εἰσιν, προάγουσαι εἰς κρίσιν, τισὶν δὲ καὶ ἐπα-
25 κολουθοῦσιν· ὡσαύτως καὶ τὰ ἔργα τὰ καλὰ πρόδηλα, καὶ
1 τὰ ἄλλως ἔχοντα κρυβῆναι οὐ δύνανται. Ὅσοι
εἰσὶν ὑπὸ ζυγὸν δοῦλοι, τοὺς ἰδίους δεσπότας πάσης τιμῆς
ἀξίους ἡγείσθωσαν, ἵνα μὴ τὸ ὄνομα τοῦ θεοῦ καὶ ἡ δι-
2 δασκαλία βλασφημῆται. οἱ δὲ πιστοὺς ἔχοντες δεσπότας
μὴ καταφρονείτωσαν, ὅτι ἀδελφοί εἰσιν· ἀλλὰ μᾶλλον
δουλευέτωσαν, ὅτι πιστοί εἰσιν καὶ ⸂ἀγαπητοὶ οἱ⸃ τῆς εὐερ- ἀγαπητοί, οἱ
γεσίας ἀντιλαμβανόμενοι.
3 Ταῦτα δίδασκε καὶ παρακάλει. εἴ τις ἑτεροδιδασκαλεῖ
καὶ μὴ προσέρχεται ὑγιαίνουσι λόγοις, τοῖς τοῦ κυρίου
ἡμῶν Ἰησοῦ Χριστοῦ, καὶ τῇ κατ' εὐσέβειαν διδασκαλίᾳ,
4 τετύφωται, μηδὲν ἐπιστάμενος, ἀλλὰ νοσῶν περὶ ζητήσεις
καὶ λογομαχίας, ἐξ ὧν γίνεται φθόνος, ἔρις, βλασφημίαι,
5 ὑπόνοιαι πονηραί, διαπαρατριβαὶ διεφθαρμένων ἀνθρώπων
τὸν νοῦν καὶ ἀπεστερημένων τῆς ἀληθείας, νομιζόντων πο-
6 ρισμὸν εἶναι τὴν εὐσέβειαν. ἔστιν δὲ πορισμὸς μέγας ἡ
7 εὐσέβεια μετὰ αὐταρκείας· οὐδὲν γὰρ εἰσηνέγκαμεν εἰς τὸν
8 κόσμον, ⸂ὅτι οὐδὲ⸃ ἐξενεγκεῖν τι δυνάμεθα· ἔχοντες δὲ ⸂δια- Ap. † ⸂διατροφ
9 τροφὰς⸃ καὶ σκεπάσματα, τούτοις ἀρκεσθησόμεθα. οἱ δὲ
βουλόμενοι πλουτεῖν ἐμπίπτουσιν εἰς πειρασμὸν καὶ πα-
γίδα καὶ ἐπιθυμίας πολλὰς ἀνοήτους καὶ βλαβεράς, αἵτινες
10 βυθίζουσι τοὺς ἀνθρώπους εἰς ὄλεθρον καὶ ἀπώλειαν· ῥίζα
γὰρ πάντων τῶν κακῶν ἐστὶν ἡ φιλαργυρία, ἧς τινὲς ὀρε-
γόμενοι ἀπεπλανήθησαν ἀπὸ τῆς πίστεως καὶ ἑαυτοὺς

περιέπειραν ὀδύναις πολλαῖς. Σὺ δέ, ὦ ἄν- 11
τοῦ θρωπε ⸆ θεοῦ, ταῦτα φεῦγε· δίωκε δὲ δικαιοσύνην, εὐσέ-
βειαν, πίστιν, ἀγάπην, ὑπομονήν, πραϋπαθίαν. ἀγωνίζου 12
τὸν καλὸν ἀγῶνα τῆς πίστεως, ἐπιλαβοῦ τῆς αἰωνίου ζωῆς,
εἰς ἣν ἐκλήθης καὶ ὡμολόγησας τὴν καλὴν ὁμολογίαν ἐνώ-
πιον πολλῶν μαρτύρων. παραγγέλλω σοι ἐνώπιον τοῦ 13
Ἰησοῦ Χριστοῦ θεοῦ τοῦ ζωογονοῦντος τὰ πάντα καὶ ⸂Χριστοῦ Ἰησοῦ⸃ τοῦ
μαρτυρήσαντος ἐπὶ Ποντίου Πειλάτου τὴν καλὴν ὁμο-
λογίαν, τηρῆσαί σε τὴν ἐντολὴν ἄσπιλον ἀνεπίλημπτον 14
μέχρι τῆς ἐπιφανείας τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἣν 15
καιροῖς ἰδίοις δείξει ὁ μακάριος καὶ μόνος δυνάστης, ὁ
βασιλεὺς τῶν βασιλευόντων καὶ κύριος τῶν κυριευόντων, ὁ 16
μόνος ἔχων ἀθανασίαν, φῶς οἰκῶν ἀπρόσιτον, ὃν εἶδεν
οὐδεὶς ἀνθρώπων οὐδὲ ἰδεῖν δύναται· ᾧ τιμὴ καὶ κράτος
αἰώνιον· ἀμήν. Τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι 17
ὑψηλὰ φρονεῖν παράγγελλε μὴ ⸂ὑψηλοφρονεῖν⸃ μηδὲ ἠλπικέναι ἐπὶ πλού-
τῷ του ἀδηλότητι, ἀλλ᾽ ἐπὶ ⸆ θεῷ τῷ παρέχοντι ἡμῖν πάντα
πλουσίως εἰς ἀπόλαυσιν, ἀγαθοεργεῖν, πλουτεῖν ἐν ἔργοις 18
καλοῖς, εὐμεταδότους εἶναι, κοινωνικούς, ἀποθησαυρίζοντας 19
ἑαυτοῖς θεμέλιον καλὸν εἰς τὸ μέλλον, ἵνα ἐπιλάβωνται τῆς
ὄντως ζωῆς. Ὦ Τιμόθεε, τὴν παραθήκην 20
φύλαξον, ἐκτρεπόμενος τὰς βεβήλους κενοφωνίας καὶ
ἀντιθέσεις τῆς ψευδωνύμου γνώσεως, ἥν τινες ἐπαγγελλό- 21
μενοι περὶ τὴν πίστιν ἠστόχησαν.

Ἡ χάρις μεθ᾽ ὑμῶν.

have pierced themselves through with many sorrows.
11 But thou, O man of God, flee these things; and
follow after righteousness, godliness, faith, love, pa-
12 tience, meekness. Fight the good fight of the faith,
lay hold on the life eternal, whereunto thou wast
called, and didst confess the good confession in the
13 sight of many witnesses. I charge thee in the sight
of God, who [1]quickeneth all things, and of Christ
Jesus, who before Pontius Pilate witnessed the good
14 confession; that thou keep the commandment, without spot, without reproach, until the appearing of
15 our Lord Jesus Christ: which in [2]its own times
he shall shew, who is the blessed and only Poten-
16 tate, the King of [3]kings, and Lord of [4]lords; who
only hath immortality, dwelling in light unapproachable; whom no man hath seen, nor can see: to whom
be honour and power eternal. Amen.
17 Charge them that are rich in this present [5]world,
that they be not highminded, nor have their hope
set on the uncertainty of riches, but on God, who
18 giveth us richly all things to enjoy; that they do
good, that they be rich in good works, that they
19 be ready to distribute, [6]willing to communicate; laying up in store for themselves a good foundation
against the time to come, that they may lay hold on
the life which is *life* indeed.
20 O Timothy, guard [7]that which is committed unto
thee, turning away from the profane babblings and
oppositions of the knowledge which is falsely so
21 called; which some professing have [8]erred concerning the faith.
Grace be with you.

1 Or, *preserveth all things alive*
2 Or, *his*
3 Gr. *them that reign as kings.*
4 Gr. *them that rule as lords.*
5 Or, *age*
6 Or, *ready to sympathise*
7 Gr. *the deposit.*
8 Gr. *missed the mark.*

THE

SECOND EPISTLE OF PAUL THE APOSTLE

TO

TIMOTHY.

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1 Gr. through. PAUL, an apostle of Christ Jesus [1]by the will of 1
God, according to the promise of the life which is
in Christ Jesus, to Timothy, my beloved child: 2
Grace, mercy, peace, from God the Father and
Christ Jesus our Lord.

I thank God, whom I serve from my forefathers 3
in a pure conscience, how unceasing is my remem-
brance of thee in my supplications, night and day
longing to see thee, remembering thy tears, that I 4
2 Or, joy in being reminded may be filled with [2]joy; having been reminded of 5
the unfeigned faith that is in thee; which dwelt
first in thy grandmother Lois, and thy mother Eu-
nice; and, I am persuaded, in thee also. For the 6
which cause I put thee in remembrance that thou
3 Gr. stir into flame. [3]stir up the gift of God, which is in thee through
the laying on of my hands. For God gave us not 7
a spirit of fearfulness; but of power and love and
4 Gr. sobering. [4]discipline. Be not ashamed therefore of the testi- 8
mony of our Lord, nor of me his prisoner: but suf-
fer hardship with the gospel according to the power
of God; who saved us, and called us with a holy 9
calling, not according to our works, but according
to his own purpose and grace, which was given us
in Christ Jesus before times eternal, but hath now 10
been manifested by the appearing of our Saviour
Christ Jesus, who abolished death, and brought
life and incorruption* to light through the gospel,
5 Gr. herald. whereunto I was appointed a [5]preacher, and an 11
apostle, and a teacher. For the which cause I 12
suffer also these things: yet I am not ashamed; for
I know him whom I have believed, and I am per-

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* For "incorruption" read "immortality" with marg. Gr. *incorruption.—Am. Com.*

ΠΡΟΣ ΤΙΜΟΘΕΟΝ Β

1 ΠΑΥΛΟΣ ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος
2 θεοῦ κατ' ἐπαγγελίαν ζωῆς τῆς ἐν Χριστῷ Ἰησοῦ Τιμοθέῳ
ἀγαπητῷ τέκνῳ· χάρις, ἔλεος, εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ
⸀Χριστοῦ⸀ Ἰησοῦ τοῦ κυρίου ἡμῶν. κυρίου
3 Χάριν ἔχω τῷ θεῷ, ᾧ λατρεύω ἀπὸ προγόνων ἐν κα-
θαρᾷ συνειδήσει, ὡς ἀδιάλειπτον ἔχω τὴν περὶ σοῦ μνείαν
4 ἐν ταῖς δεήσεσίν μου, νυκτὸς καὶ ἡμέρας ἐπιποθῶν σε ἰδεῖν,
5 μεμνημένος σου τῶν δακρύων, ἵνα χαρᾶς πληρωθῶ ὑπόμνη-
σιν λαβὼν τῆς ἐν σοὶ ἀνυποκρίτου πίστεως, ἥτις ἐνῴκησεν
πρῶτον ἐν τῇ μάμμῃ σου Λωίδι καὶ τῇ μητρί σου Εὐνίκῃ,
6 πέπεισμαι δὲ ὅτι καὶ ἐν σοί. δι' ἣν αἰτίαν ἀναμιμνήσκω
σε ἀναζωπυρεῖν τὸ χάρισμα τοῦ θεοῦ, ὅ ἐστιν ἐν σοὶ διὰ
7 τῆς ἐπιθέσεως τῶν χειρῶν μου· οὐ γὰρ ἔδωκεν ἡμῖν ὁ θεὸς
πνεῦμα δειλίας, ἀλλὰ δυνάμεως καὶ ἀγάπης καὶ σωφρο-
8 νισμοῦ. μὴ οὖν ἐπαισχυνθῇς τὸ μαρτύριον τοῦ κυρίου
ἡμῶν μηδὲ ἐμὲ τὸν δέσμιον αὐτοῦ, ἀλλὰ συνκακοπάθησον
9 τῷ εὐαγγελίῳ κατὰ δύναμιν θεοῦ, τοῦ σώσαντος ἡμᾶς καὶ
καλέσαντος κλήσει ἁγίᾳ, οὐ κατὰ τὰ ἔργα ἡμῶν ἀλλὰ κατὰ
ἰδίαν πρόθεσιν καὶ χάριν, τὴν δοθεῖσαν ἡμῖν ἐν Χριστῷ
10 Ἰησοῦ πρὸ χρόνων αἰωνίων, φανερωθεῖσαν δὲ νῦν διὰ τῆς
ἐπιφανείας τοῦ σωτῆρος ἡμῶν Χριστοῦ Ἰησοῦ, καταργή-
σαντος μὲν τὸν θάνατον φωτίσαντος δὲ ζωὴν καὶ ἀφθαρ-
11 σίαν διὰ τοῦ εὐαγγελίου, εἰς ὃ ἐτέθην ἐγὼ κῆρυξ καὶ ἀπό-
12 στολος καὶ διδάσκαλος. δι' ἣν αἰτίαν καὶ ταῦτα πάσχω,
ἀλλ' οὐκ ἐπαισχύνομαι, οἶδα γὰρ ᾧ πεπίστευκα, καὶ πέ-

πεισμαι ὅτι δυνατός ἐστιν τὴν παραθήκην μου φυλάξαι
εἰς ἐκείνην τὴν ἡμέραν. ὑποτύπωσιν ἔχε ὑγιαινόντων 13
Ap.† λόγων ⸀ὧν⸃ παρ' ἐμοῦ ἤκουσας ἐν πίστει καὶ ἀγάπῃ τῇ ἐν
Χριστῷ Ἰησοῦ· τὴν καλὴν παραθήκην φύλαξον διὰ πνεύ- 14
ματος ἁγίου τοῦ ἐνοικοῦντος ἐν ἡμῖν. Οἶδας 15
τοῦτο ὅτι ἀπεστράφησάν με πάντες οἱ ἐν τῇ Ἀσίᾳ, ὧν
ἐστὶν Φύγελος καὶ Ἑρμογένης. δῴη ἔλεος ὁ κύριος τῷ 16
Ὀνησιφόρου οἴκῳ, ὅτι πολλάκις με ἀνέψυξεν, καὶ τὴν
ἅλυσίν μου οὐκ ἐπαισχύνθη· ἀλλὰ γενόμενος ἐν Ῥώμῃ 17
σπουδαίως ἐζήτησέν με καὶ εὗρεν·—δῴη αὐτῷ ὁ κύριος 18
εὑρεῖν ἔλεος παρὰ κυρίου ἐν ἐκείνῃ τῇ ἡμέρᾳ·—καὶ ὅσα ἐν
Ἐφέσῳ διηκόνησεν, βέλτιον σὺ γινώσκεις.

Σὺ οὖν, τέκνον μου, ἐνδυναμοῦ ἐν τῇ χάριτι τῇ ἐν 1
Χριστῷ Ἰησοῦ, καὶ ἃ ἤκουσας παρ' ἐμοῦ διὰ πολλῶν μαρ- 2
τύρων, ταῦτα παράθου πιστοῖς ἀνθρώποις, οἵτινες ἱκανοὶ
ἔσονται καὶ ἑτέρους διδάξαι. συνκακοπάθησον ὡς καλὸς 3
στρατιώτης Χριστοῦ Ἰησοῦ. οὐδεὶς στρατευόμενος ἐμπλέ- 4
κεται ταῖς τοῦ βίου πραγματίαις, ἵνα τῷ στρατολογήσαντι
ἀρέσῃ· ἐὰν δὲ καὶ ἀθλῇ τις, οὐ στεφανοῦται ἐὰν μὴ νομί- 5
μως ἀθλήσῃ· τὸν κοπιῶντα γεωργὸν δεῖ πρῶτον τῶν καρ- 6
πῶν μεταλαμβάνειν. νόει ὃ λέγω· δώσει γάρ σοι ὁ κύριος 7
σύνεσιν ἐν πᾶσιν. μνημόνευε Ἰησοῦν Χριστὸν ἐγηγερ- 8
μένον ἐκ νεκρῶν, ἐκ σπέρματος Δαυείδ, κατὰ τὸ εὐαγ-
γέλιόν μου· ἐν ᾧ κακοπαθῶ μέχρι δεσμῶν ὡς κακοῦργος. 9
ἀλλὰ ὁ λόγος τοῦ θεοῦ οὐ δέδεται· διὰ τοῦτο πάντα ὑπο- 10
μένω διὰ τοὺς ἐκλεκτούς, ἵνα καὶ αὐτοὶ σωτηρίας τύχωσιν
τῆς ἐν Χριστῷ Ἰησοῦ μετὰ δόξης αἰωνίου. πιστὸς ὁ 11
λόγος· εἰ γὰρ συναπεθάνομεν, καὶ συνζήσομεν· εἰ ὑπο- 12
μένομεν, καὶ συμβασιλεύσομεν· εἰ ἀρνησόμεθα, κἀκεῖνος
ἀρνήσεται ἡμᾶς· εἰ ἀπιστοῦμεν, ἐκεῖνος πιστὸς μένει, ἀρνή- 13
σασθαι γὰρ ἑαυτὸν οὐ δύναται. Ταῦτα ὑπο- 14
κυρίου μίμνησκε, διαμαρτυρόμενος ἐνώπιον τοῦ ⸀θεοῦ⸃, μὴ λογο-
μαχεῖν, ἐπ' οὐδὲν χρήσιμον, ἐπὶ καταστροφῇ τῶν ἀκουόν-

suaded that he is able to guard [1]that which I have
13 committed unto him against that day. Hold the pat-
tern of [2]sound words which thou hast heard from
14 me, in faith and love which is in Christ Jesus. [3]That
good thing which was committed unto *thee* guard
through the [4]Holy Ghost which dwelleth in us.
15 This thou knowest, that all that are in Asia turn-
ed away from me; of whom are Phygelus and Her-
16 mogenes. The Lord grant mercy unto the house
of Onesiphorus: for he oft refreshed me, and was
17 not ashamed of my chain; but, when he was in
18 Rome, he sought me diligently, and found me (the
Lord grant unto him to find mercy of the Lord in
that day); and in how many things he ministered
at Ephesus, thou knowest very well.

2 Thou therefore, my child, be strengthened in the
2 grace that is in Christ Jesus. And the things which
thou hast heard from me among many witnesses, the
same commit thou to faithful men, who shall be
3 able to teach others also. [5]Suffer hardship with *me*,
4 as a good soldier of Christ Jesus. No soldier on
service entangleth himself in the affairs of *this* life;
that he may please him who enrolled him as a sol-
5 dier. And if also a man contend in the games, he
is not crowned, except he have contended lawfully.
6 The husbandman that laboureth must be the first to
7 partake of the fruits. Consider what I say; for the
Lord shall give thee understanding in all things.
8 Remember Jesus Christ, risen from the dead, of the
9 seed of David, according to my gospel: wherein I
suffer hardship unto bonds, as a malefactor; but the
10 word of God is not bound. Therefore I endure all
things for the elect's sake, that they also may obtain
the salvation which is in Christ Jesus with eternal
11 glory. Faithful is the [6]saying: For if we died with
12 him, we shall also live with him: if we endure, we
shall also reign with him: if we shall deny him, he
13 also will deny us: if we are faithless, he abideth
faithful; for he cannot deny himself.
14 Of these things put them in remembrance, charg-
ing *them* in the sight of [7]the Lord, that they strive
not about words, to no profit, to the subverting of
them that hear.

1 Or, *that which he hath committed unto me* Gr. *my deposit.*
2 Gr. *healthful.*
3 Gr. *The good deposit.*
4 Or, *Holy Spirit*
5 Or, *Take thy part in suffering hardship, as &c.*
6 Or, *saying; for if &c.*
7 Many ancient authorities read *God.*

Give diligence to present thyself approved unto 15
God, a workman that needeth not to be ashamed,
[1]handling aright the word of truth. But shun 16
profane babblings: for they will proceed further
in ungodliness, and their word will [2]eat as doth 17
a gangrene: of whom is Hymenæus and Philetus;
men who concerning the truth have [3]erred, saying 18
that [4]the resurrection is past already, and overthrow
the faith of some. Howbeit the firm foundation of 19
God standeth, having this seal, The Lord knoweth
them that are his: and, Let every one that nameth
the name of the Lord depart from unrighteousness.
Now in a great house there are not only vessels of 20
gold and of silver, but also of wood and of earth;
and some unto honour, and some unto dishonour.
If a man therefore purge himself from these, he 21
shall be a vessel unto honour, sanctified, meet for
the master's use, prepared unto every good work.
But flee youthful lusts, and follow after righteous- 22
ness, faith, love, peace, with them that call on the
Lord out of a pure heart. But foolish and igno- 23
rant questionings refuse, knowing that they gender
strifes. And the Lord's [5]servant must not strive, 24
but be gentle towards all, apt to teach, forbearing,
in meekness [6]correcting them that oppose them- 25
selves; if peradventure God may give them repent-
ance unto the knowledge of the truth, and they may 26
[7]recover themselves out of the snare of the devil,
having been [8]taken captive [9]by the Lord's servant
unto the will of God*.

3 But know this, that in the last days grievous times
shall come. For men shall be lovers of self, lovers 2
of money, boastful, haughty, railers, disobedient to
parents, unthankful, unholy, without natural affec- 3
tion, implacable, slanderers, without self-control,
fierce, no lovers of good, traitors, headstrong, puffed 4
up, lovers of pleasure rather than lovers of God;
holding a form of godliness, but having denied the 5
power thereof: from these also turn away. For of 6
these are they that creep

1 Or, *holding a straight course in the word of truth* Or, *rightly dividing the word of truth*

2 Or, *spread*

3 Gr. *missed the mark.*

4 Some ancient authorities read *a resurrection.*

5 Gr. *bondservant.*

6 Or, *instructing*

7 Gr. *return to soberness.*

8 Gr. *taken alive.*

9 Or, *by the devil, unto the will of God* Gr. *by him, unto the will of him.* In the Greek the two pronouns are different.

* Read "having been taken captive by him unto his will"; and let marg. 9 run Or, *by him, unto the will of God* Gr. *by him* etc.—*Am. Com.*

15 των. σπούδασον σεαυτὸν δόκιμον παραστῆσαι τῷ θεῷ,
ἐργάτην ἀνεπαίσχυντον, ὀρθοτομοῦντα τὸν λόγον τῆς ἀλη-
16 θείας. τὰς δὲ βεβήλους κενοφωνίας περιίστασο· ἐπὶ
17 πλεῖον γὰρ προκόψουσιν ἀσεβείας, καὶ ὁ λόγος αὐτῶν ὡς
γάγγραινα νομὴν ἕξει· ὧν ἐστὶν Ὑμέναιος καὶ Φίλητος,
18 οἵτινες περὶ τὴν ἀλήθειαν ἠστόχησαν, λέγοντες ᵀ ἀνά- τὴν
στασιν ἤδη γεγονέναι, καὶ ἀνατρέπουσιν τήν τινων
19 πίστιν. ὁ μέντοι στερεὸς θεμέλιος τοῦ θεοῦ ἕστηκεν,
ἔχων τὴν σφραγῖδα ταύτην Ἔγνω Κύριος τοὺς ὄντας
αὐτοῦ, καί Ἀποστήτω ἀπὸ ἀδικίας πᾶς ὁ ὀνομάζων
20 τὸ ὄνομα Κυρίου. ἐν μεγάλῃ δὲ οἰκίᾳ οὐκ ἔστιν μόνον
σκεύη χρυσᾶ καὶ ἀργυρᾶ ἀλλὰ καὶ ξύλινα καὶ ὀστράκινα,
21 καὶ ἃ μὲν εἰς τιμὴν ἃ δὲ εἰς ἀτιμίαν· ἐὰν οὖν τις ἐκκαθάρῃ
ἑαυτὸν ἀπὸ τούτων, ἔσται σκεῦος εἰς τιμήν, ἡγιασμένον,
εὔχρηστον τῷ δεσπότῃ, εἰς πᾶν ἔργον ἀγαθὸν ἡτοιμασμέ-
22 νον. τὰς δὲ νεωτερικὰς ἐπιθυμίας φεῦγε, δίωκε δὲ δικαιο-
σύνην, πίστιν, ἀγάπην, εἰρήνην μετὰ ᵀ τῶν ἐπικαλουμένων πάντων
23 τὸν κύριον ἐκ καθαρᾶς καρδίας. τὰς δὲ μωρὰς καὶ ἀπαι-
24 δεύτους ζητήσεις παραιτοῦ, εἰδὼς ὅτι γεννῶσι μάχας· δοῦ-
λον δὲ κυρίου οὐ δεῖ μάχεσθαι, ἀλλὰ ἤπιον εἶναι πρὸς
25 πάντας, διδακτικόν, ἀνεξίκακον, ἐν πραΰτητι παιδεύοντα
τοὺς ἀντιδιατιθεμένους, μή ποτε ⌜δῴη⌝ αὐτοῖς ὁ θεὸς μετά- δώῃ
26 νοιαν εἰς ἐπίγνωσιν ἀληθείας, καὶ ἀνανήψωσιν ἐκ τῆς τοῦ
διαβόλου παγίδος, ἐζωγρημένοι ὑπ' αὐτοῦ εἰς τὸ ἐκείνου
θέλημα.

1 Τοῦτο δὲ γίνωσκε ὅτι ἐν ἐσχάταις ἡμέραις ἐνστήσονται
2 καιροὶ χαλεποί· ἔσονται γὰρ οἱ ἄνθρωποι φίλαυτοι, φιλάρ-
γυροι, ἀλαζόνες, ὑπερήφανοι, βλάσφημοι, γονεῦσιν ἀπει-
3 θεῖς, ἀχάριστοι, ἀνόσιοι, ἄστοργοι, ἄσπονδοι, διάβολοι,
4 ἀκρατεῖς, ἀνήμεροι, ἀφιλάγαθοι, προδόται, προπετεῖς, τε-
5 τυφωμένοι, φιλήδονοι μᾶλλον ἢ φιλόθεοι, ἔχοντες μόρ-
φωσιν εὐσεβείας τὴν δὲ δύναμιν αὐτῆς ἠρνημένοι· καὶ
6 τούτους ἀποτρέπου. ἐκ τούτων γάρ εἰσιν οἱ ἐνδύνοντες

εἰς τὰς οἰκίας καὶ αἰχμαλωτίζοντες γυναικάρια σεσωρευ-
μένα ἁμαρτίαις, ἀγόμενα ἐπιθυμίαις ποικίλαις, πάντοτε 7
μανθάνοντα καὶ μηδέποτε εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν
Ap. δυνάμενα. ὃν τρόπον δὲ Ἰαννῆς καὶ Ἰαμβρῆς ἀντέστησαν 8
Μωυσεῖ, οὕτως καὶ οὗτοι ἀνθίστανται τῇ ἀληθείᾳ, ἄνθρω-
ποι κατεφθαρμένοι τὸν νοῦν, ἀδόκιμοι περὶ τὴν πίστιν.
ἀλλ᾽ οὐ προκόψουσιν ἐπὶ πλεῖον, ἡ γὰρ ἄνοια αὐτῶν ἔκδη- 9
παρηκολούθηκάς λος ἔσται πᾶσιν, ὡς καὶ ἡ ἐκείνων ἐγένετο. Σὺ δὲ ⸀παρηκο- 10
λούθησάς⸁ μου τῇ διδασκαλίᾳ, τῇ ἀγωγῇ, τῇ προθέσει,
τῇ πίστει, τῇ μακροθυμίᾳ, τῇ ἀγάπῃ, τῇ ὑπομονῇ, τοῖς διω- 11
γμοῖς, τοῖς παθήμασιν, οἷά μοι ἐγένετο ἐν Ἀντιοχείᾳ, ἐν
Ἰκονίῳ, ἐν Λύστροις, οἵους διωγμοὺς ὑπήνεγκα· καὶ ἐκ πάν-
των με ἐρύσατο ὁ κύριος. καὶ πάντες δὲ οἱ θέλοντες ζῆν 12
εὐσεβῶς ἐν Χριστῷ Ἰησοῦ διωχθήσονται· πονηροὶ δὲ ἄν- 13
θρωποι καὶ γόητες προκόψουσιν ἐπὶ τὸ χεῖρον, πλανῶντες
καὶ πλανώμενοι. σὺ δὲ μένε ἐν οἷς ἔμαθες καὶ ἐπιστώ- 14
θης, εἰδὼς παρὰ τίνων ἔμαθες, καὶ ὅτι ἀπὸ βρέφους ἱερὰ 15
γράμματα οἶδας, τὰ δυνάμενά σε σοφίσαι εἰς σωτηρίαν
διὰ πίστεως τῆς ἐν Χριστῷ Ἰησοῦ· πᾶσα γραφὴ θεόπνευ- 16
στος καὶ ὠφέλιμος πρὸς διδασκαλίαν, πρὸς ἐλεγμόν, πρὸς
ἐπανόρθωσιν, πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ, ἵνα ἄρτιος 17
ᾖ ὁ τοῦ θεοῦ ἄνθρωπος, πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρτι-
σμένος. Διαμαρτύρομαι ἐνώπιον τοῦ θεοῦ καὶ 1
κρῖναι Χριστοῦ Ἰησοῦ, τοῦ μέλλοντος ⸀κρίνειν⸁ ζῶντας καὶ νε-
κρούς, καὶ τὴν ἐπιφάνειαν αὐτοῦ καὶ τὴν βασιλείαν αὐτοῦ·
κήρυξον τὸν λόγον, ἐπίστηθι εὐκαίρως ἀκαίρως, ἔλεγξον, 2
παρακάλεσον, ἐπιτίμησον ⸀ἐπιτίμησον, παρακάλεσον⸁, ἐν πάσῃ μακροθυμίᾳ καὶ δι-
δαχῇ. ἔσται γὰρ καιρὸς ὅτε τῆς ὑγιαινούσης διδασκαλίας 3
οὐκ ἀνέξονται, ἀλλὰ κατὰ τὰς ἰδίας ἐπιθυμίας ἑαυτοῖς ἐπι-
σωρεύσουσιν διδασκάλους κνηθόμενοι τὴν ἀκοήν, καὶ ἀπὸ 4
μὲν τῆς ἀληθείας τὴν ἀκοὴν ἀποστρέψουσιν, ἐπὶ δὲ τοὺς
μύθους ἐκτραπήσονται. σὺ δὲ νῆφε ἐν πᾶσιν, κακοπά- 5
θησον, ἔργον ποίησον εὐαγγελιστοῦ, τὴν διακονίαν σου

into houses, and take captive silly women laden
7 with sins, led away by divers lusts, ever learning,
and never able to come to the knowledge of the
8 truth. And like as Jannes and Jambres withstood
Moses, so do these also withstand the truth; men
corrupted in mind, reprobate concerning the faith.
9 But they shall proceed no further: for their folly
shall be evident unto all men, as theirs also came
10 to be. But thou didst follow my teaching, conduct, purpose, faith, longsuffering, love, patience,
11 persecutions, sufferings; what things befell me at
Antioch, at Iconium, at Lystra; what persecutions
I endured: and out of them all the Lord deliv-
12 ered me. Yea, and all that would live godly in
13 Christ Jesus shall suffer persecution. But evil
men and impostors shall wax worse and worse,
14 deceiving and being deceived. But abide thou in
the things which thou hast learned and hast been
assured of, knowing of [1]whom thou hast learned
15 them; and that from a babe thou hast known the
sacred writings which are able to make thee wise
unto salvation through faith which is in Christ
16 Jesus. [2]Every scripture inspired of God *is* also
profitable for teaching, for reproof, for correction,
17 for [3]instruction which is in righteousness: that the
man of God may be complete, furnished completely
unto every good work.

4 [4]I charge *thee* in the sight of God, and of Christ
Jesus, who shall judge the quick and the dead, and
2 by his appearing and his kingdom; preach the word;
be instant in season, out of season; [5]reprove, rebuke,
3 exhort, with all longsuffering and teaching. For
the time will come when they will not endure the
[6]sound [7]doctrine; but, having itching ears, will heap
4 to themselves teachers after their own lusts; and
will turn away their ears from the truth, and turn
5 aside unto fables. But be thou sober in all things,
suffer hardship, do the work of an evangelist, fulfil
thy ministry.

1 Gr. *what persons.*

2 Or, *Every scripture is inspired of God, and profitable*

3 Or, *discipline*

4 Or, *I testify, in the sight . . . dead, both of his appearing &c.*

5 Or, *bring to the proof*

6 Gr. *healthful.*

7 Or, *teaching*

For I am already being [1]offered, and the time of my 6
departure is come. I have fought the good fight, 7
I have finished the course, I have kept the faith:
henceforth there is laid up for me the crown of 8
righteousness, which the Lord, the righteous judge,
shall give to me at that day: and not only to me,
but also to all them that have loved his appearing.
Do thy diligence to come shortly unto me: for 9
Demas forsook me, having loved this present [2]world, 10
and went to Thessalonica; Crescens to [3]Galatia, Ti-
tus to Dalmatia. Only Luke is with me. Take 11
Mark, and bring him with thee: for he is useful to
me for ministering. But Tychicus I sent to Ephe- 12
sus. The cloke that I left at Troas with Carpus, 13
bring when thou comest, and the books, especially
the parchments. Alexander the coppersmith [4]did 14
me much evil: the Lord will render to him accord-
ing to his works: of whom be thou ware also; for 15
he greatly withstood our words. At my first de- 16
fence no one took my part, but all forsook me: may
it not be laid to their account. But the Lord stood 17
by me, and [5]strengthened me; that through me the
[6]message might be fully proclaimed, and that all the
Gentiles might hear: and I was delivered out of the
mouth of the lion. The Lord will deliver me from 18
every evil work, and will save me unto his heav-
enly kingdom: to whom *be* the glory [7]for ever and
ever. Amen.

Salute Prisca and Aquila, and the house of One- 19
siphorus. Erastus abode at Corinth: but Trophimus 20
I left at Miletus sick. Do thy diligence to come be- 21
fore winter. Eubulus saluteth thee, and Pudens,
and Linus, and Claudia, and all the brethren.

The Lord be with thy spirit. Grace be with you. 22

[1] Gr. *poured out as a drink-offering.*
[2] Or, *age*
[3] Or, *Gaul*
[4] Gr. *shewed.*
[5] Or, *gave me power*
[6] Or, *proclamation*
[7] Gr. *unto the ages of the ages.*

6 πληροφόρησον. Ἐγὼ γὰρ ἤδη σπένδομαι, καὶ
7 ὁ καιρὸς τῆς ἀναλύσεώς μου ἐφέστηκεν. τὸν καλὸν
ἀγῶνα ἠγώνισμαι, τὸν δρόμον τετέλεκα, τὴν πίστιν τετή-
8 ρηκα· λοιπὸν ἀπόκειταί μοι ὁ τῆς δικαιοσύνης στέφανος,
ὃν ἀποδώσει μοι ὁ κύριος ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὁ δίκαιος
κριτής, οὐ μόνον δὲ ἐμοὶ ἀλλὰ καὶ πᾶσιν τοῖς ἠγαπηκόσι
τὴν ἐπιφάνειαν αὐτοῦ.

9 10 Σπούδασον ἐλθεῖν πρός με ταχέως· Δημᾶς γάρ με
⸀ἐγκατέλειπεν⸃ ἀγαπήσας τὸν νῦν αἰῶνα, καὶ ἐπορεύθη εἰς   ἐγκατέλιπεν
Θεσσαλονίκην, Κρήσκης εἰς Γαλατίαν, Τίτος εἰς Δαλμα-   *Ap.*
11 τίαν· Λουκᾶς ἐστὶν μόνος μετ᾽ ἐμοῦ. Μάρκον ἀναλαβὼν
ἄγε μετὰ σεαυτοῦ, ἔστιν γάρ μοι εὔχρηστος εἰς διακονίαν,
12 13 Τύχικον δὲ ἀπέστειλα εἰς Ἔφεσον. τὸν φελόνην, ὃν
⸀ἀπέλειπον⸃ ἐν Τρῳάδι παρὰ Κάρπῳ, ἐρχόμενος φέρε, καὶ   ἀπέλιπον
14 τὰ βιβλία, μάλιστα τὰς μεμβράνας. Ἀλέξανδρος ὁ
χαλκεὺς πολλά μοι κακὰ ἐνεδείξατο·—ἀποδώσει αὐτῷ
15 ὁ κύριος κατὰ τὰ ἔργα αὐτοῦ·—ὃν καὶ σὺ φυλάσσου,
16 λίαν γὰρ ἀντέστη τοῖς ἡμετέροις λόγοις. Ἐν τῇ πρώτῃ
μου ἀπολογίᾳ οὐδείς μοι παρεγένετο, ἀλλὰ πάντες με
17 ⸀ἐγκατέλειπον⸃·—μὴ αὐτοῖς λογισθείη·—ὁ δὲ κύριός μοι   ἐγκατέλιπον
παρέστη καὶ ἐνεδυνάμωσέν με, ἵνα δι᾽ ἐμοῦ τὸ κήρυγμα
πληροφορηθῇ καὶ ἀκούσωσιν πάντα τὰ ἔθνη, καὶ ἐρύσθην
18 ἐκ στόματος λέοντος. ῥύσεταί με ὁ κύριος ἀπὸ παντὸς
ἔργου πονηροῦ καὶ σώσει εἰς τὴν βασιλείαν αὐτοῦ τὴν
ἐπουράνιον· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

19 Ἄσπασαι Πρίσκαν καὶ Ἀκύλαν καὶ τὸν Ὀνησιφόρου   *Ap.*
20 οἶκον. Ἔραστος ἔμεινεν ἐν Κορίνθῳ, Τρόφι-
21 μον δὲ ⸀ἀπέλειπον⸃ ἐν Μιλήτῳ ἀσθενοῦντα. Σπούδασον   ἀπέλιπον
πρὸ χειμῶνος ἐλθεῖν. Ἀσπάζεταί σε Εὔβου-
λος καὶ Πούδης καὶ Λίνος καὶ Κλαυδία καὶ οἱ ἀδελφοὶ
[πάντες].

22 Ὁ κύριος ⸆ μετὰ τοῦ πνεύματός σου. ἡ χάρις με-   Ἰησοῦς
θ᾽ ὑμῶν.

ΠΡΟΣ ΤΙΤΟΝ

Χριστοῦ [Ἰησοῦ] ΠΑΥΛΟΣ δοῦλος θεοῦ, ἀπόστολος δὲ ⸀Ἰησοῦ Χριστοῦ⸆ 1
κατὰ πίστιν ἐκλεκτῶν θεοῦ καὶ ἐπίγνωσιν ἀληθείας τῆς
κατ' εὐσέβειαν ἐπ' ἐλπίδι ζωῆς αἰωνίου, ἣν ἐπηγγείλατο 2
ὁ ἀψευδὴς θεὸς πρὸ χρόνων αἰωνίων ἐφανέρωσεν δὲ και- 3
ροῖς ἰδίοις, τὸν λόγον αὐτοῦ ἐν κηρύγματι ὃ ἐπιστεύθην
ἐγὼ κατ' ἐπιταγὴν τοῦ σωτῆρος ἡμῶν θεοῦ, Τίτῳ γνησίῳ 4
τέκνῳ κατὰ κοινὴν πίστιν· χάρις καὶ εἰρήνη ἀπὸ θεοῦ
πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ σωτῆρος ἡμῶν.
ἀπέλιπον Τούτου χάριν ⸀ἀπέλειπόν⸆ σε ἐν Κρήτῃ ἵνα τὰ λεί- 5
ποντα ἐπιδιορθώσῃ, καὶ καταστήσῃς κατὰ πόλιν πρεσβυ-
τέρους, ὡς ἐγώ σοι διεταξάμην, εἴ τίς ἐστιν ἀνέγκλητος, 6
μιᾶς γυναικὸς ἀνήρ, τέκνα ἔχων πιστά, μὴ ἐν κατηγορίᾳ
ἀσωτίας ἢ ἀνυπότακτα. δεῖ γὰρ τὸν ἐπίσκοπον ἀνέγκλη- 7
τον εἶναι ὡς θεοῦ οἰκονόμον, μὴ αὐθάδη, μὴ ὀργίλον, μὴ
πάροινον, μὴ πλήκτην, μὴ αἰσχροκερδῆ, ἀλλὰ φιλό- 8
ξενον, φιλάγαθον, σώφρονα, δίκαιον, ὅσιον, ἐγκρατῆ,
ἀντεχόμενον τοῦ κατὰ τὴν διδαχὴν πιστοῦ λόγου, ἵνα 9
δυνατὸς ᾖ καὶ παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ ὑγιαινούσῃ
καὶ τοὺς ἀντιλέγοντας ἐλέγχειν. Εἰσὶν γὰρ 10
πολλοὶ ἀνυπότακτοι, ματαιολόγοι καὶ φρεναπάται, μά-
λιστα οἱ ἐκ τῆς περιτομῆς, οὓς δεῖ ἐπιστομίζειν, οἵτινες 11
ὅλους οἴκους ἀνατρέπουσιν διδάσκοντες ἃ μὴ δεῖ αἰσχροῦ
κέρδους χάριν. εἶπέν τις ἐξ αὐτῶν, ἴδιος αὐτῶν προφήτης, 12

Κρῆτες ἀεὶ ψεῦσται, κακὰ θηρία, γαστέρες ἀργαί·

ἡ μαρτυρία αὕτη ἐστὶν ἀληθής. δι' ἣν αἰτίαν ἔλεγχε 13

THE EPISTLE OF PAUL

TO

TITUS.

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1 PAUL, a [1]servant of God, and an apostle of Jesus 1 Gr. *bondservant.*
Christ, according to the faith of God's elect, and the
knowledge of the truth which is according to god-
2 liness, in hope of eternal life, which God, who can-
3 not lie, promised before times eternal*; but in [2]his 2 Or, *its*
own seasons manifested his word in the [3]message, 3 Or, *proclamation*
wherewith I was intrusted according to the com-
4 mandment of God our Saviour; to Titus, my true
child after a common faith: Grace and peace from
God the Father and Christ Jesus our Saviour.
5 For this cause left I thee in Crete, that thou
shouldest set in order the things that were want-
ing, and appoint elders in every city, as I gave thee
6 charge; if any man is blameless, the husband of
one wife, having children that believe, who are not
7 accused of riot or unruly. For the [4]bishop must 4 Or, *overseer*
be blameless, as God's steward; not selfwilled, not
soon angry, [5]no brawler, no striker, not greedy of 5 Or, *not quarrelsome over wine*
8 filthy lucre; but given to hospitality, a lover of
9 good, soberminded, just, holy, temperate; holding
to the faithful word which is according to the
teaching, that he may be able both to exhort in
the [6]sound [7]doctrine, and to convict the gainsayers. 6 Gr. *healthful.* 7 Or, *teaching*
10 For there are many unruly men, vain talkers and
11 deceivers, specially they of the circumcision, whose
mouths must be stopped; men who overthrow whole
houses, teaching things which they ought not, for
12 filthy lucre's sake. One of themselves, a prophet of
their own, said, Cretans are alway liars, evil beasts,
13 idle [8]gluttons. This testimony is true. For which 8 Gr. *bellies.*
cause reprove

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* "before times eternal" add marg. Or, *long ages ago*—*Am. Com.*

1 Gr. *healthy.* them sharply, that they may be [1]sound in the faith,
not giving heed to Jewish fables, and command- 14
ments of men who turn away from the truth. To 15
the pure all things are pure: but to them that are
defiled and unbelieving nothing is pure; but both
their mind and their conscience are defiled. They 16
profess that they know God; but by their works
they deny him, being abominable, and disobedient,
and unto every good work reprobate.

2 Gr. *healthful.* But speak thou the things which befit the [2]sound **2**
3 Or, *teaching* [3]doctrine: that aged men be temperate, grave, sober- 2
minded, [1]sound in faith, in love, in patience: that 3
aged women likewise be reverent in demeanour, not
slanderers nor enslaved to much wine, teachers of
that which is good; that they may train the young 4
women to love their husbands, to love their children,
to be soberminded, chaste, workers at home, kind, 5
being in subjection to their own husbands, that the
word of God be not blasphemed: the younger men 6
likewise exhort to be soberminded: in all things 7
shewing thyself an ensample of good works; in
thy doctrine *shewing* uncorruptness, gravity, sound 8
speech, that cannot be condemned; that he that is
of the contrary part may be ashamed, having no evil
4 Gr. *bondservants.* thing to say of us. *Exhort* [4]servants to be in subjec- 9
tion to their own masters, *and* to be well-pleasing *to
them* in all things; not gainsaying; not purloining, 10
but shewing all good fidelity; that they may adorn
the doctrine of God our Saviour in all things. For 11
5 Or, *hath appeared to all men, bringing salvation* the grace of God [5]hath appeared, bringing salvation
to all men, instructing us, to the intent that, deny- 12
ing ungodliness and worldly lusts, we should live
soberly and righteously and godly in this present
6 Or, *age* [6]world; looking for the blessed hope and appear- 13
7 Or, *of the great God and our Saviour** ing of the glory [7]of our great God and Saviour Jesus
Christ; who gave himself for us, that he might re- 14
deem us from all iniquity, and purify unto himself a
people for his own possession, zealous of good works.
These things speak and exhort and reprove with 15
8 Gr. *commandment.* all [8]authority. Let no man despise thee.

* Let the text and marg. 7 exchange places.—*Am. Com.*

14 αὐτοὺς ἀποτόμως, ἵνα ὑγιαίνωσιν [ἐν] τῇ πίστει, μὴ προσέ-
χοντες Ἰουδαϊκοῖς μύθοις καὶ ἐντολαῖς ἀνθρώπων ἀπο-
15 στρεφομένων τὴν ἀλήθειαν. πάντα καθαρὰ τοῖς καθαροῖς·
τοῖς δὲ μεμιαμμένοις καὶ ἀπίστοις οὐδὲν καθαρόν, ἀλλὰ
16 μεμίανται αὐτῶν καὶ ὁ νοῦς καὶ ἡ συνείδησις. θεὸν ὁμο-
λογοῦσιν εἰδέναι, τοῖς δὲ ἔργοις ἀρνοῦνται, βδελυκτοὶ ὄντες
καὶ ἀπειθεῖς καὶ πρὸς πᾶν ἔργον ἀγαθὸν ἀδόκιμοι.
1 Σὺ δὲ λάλει ἃ πρέπει τῇ ὑγιαινούσῃ διδασκαλίᾳ.
2 Πρεσβύτας νηφαλίους εἶναι, σεμνούς, σώφρονας, ὑγιαί-
3 νοντας τῇ πίστει, τῇ ἀγάπῃ, τῇ ὑπομονῇ· πρεσβύτιδας
ὡσαύτως ἐν καταστήματι ἱεροπρεπεῖς, μὴ ⌜διαβόλους διαβόλους, μὴ
4 μηδὲ⌝ οἴνῳ πολλῷ δεδουλωμένας, καλοδιδασκάλους, ἵνα
5 σωφρονίζωσι τὰς νέας φιλάνδρους εἶναι, φιλοτέκνους, σώ-
φρονας, ἁγνάς, οἰκουργούς, ἀγαθάς, ὑποτασσομένας τοῖς
ἰδίοις ἀνδράσιν, ἵνα μὴ ὁ λόγος τοῦ θεοῦ βλασφημῆται.
6 τοὺς νεωτέρους ὡσαύτως παρακάλει σωφρονεῖν· περὶ πάντα
7 σεαυτὸν παρεχόμενος τύπον καλῶν ⌜ἔργων, ἐν τῇ διδασκα- ἔργων ἐν τῇ διδασκαλίᾳ, ἀφθορίαν
8 λίᾳ ἀφθορίαν⌝, σεμνότητα, λόγον ὑγιῆ ἀκατάγνωστον, ἵνα
ὁ ἐξ ἐναντίας ἐντραπῇ μηδὲν ἔχων λέγειν περὶ ἡμῶν φαῦ-
9 λον. δούλους ἰδίοις δεσπόταις ὑποτάσσεσθαι ἐν πᾶσιν,
10 εὐαρέστους εἶναι, μὴ ⌜ἀντιλέγοντας, μὴ⌝ νοσφιζομένους, ἀντιλέγοντας μηδὲ
ἀλλὰ πᾶσαν ⌜πίστιν ἐνδεικνυμένους ἀγαθήν⌝, ἵνα τὴν ἐνδεικνυμένους ἀγάπην
διδασκαλίαν τὴν τοῦ σωτῆρος ἡμῶν θεοῦ κοσμῶσιν ἐν
11 πᾶσιν. Ἐπεφάνη γὰρ ἡ χάρις τοῦ θεοῦ σωτή-
12 ριος πᾶσιν ἀνθρώποις παιδεύουσα ἡμᾶς, ἵνα ἀρνησάμενοι
τὴν ἀσέβειαν καὶ τὰς κοσμικὰς ἐπιθυμίας σωφρόνως καὶ
13 δικαίως καὶ εὐσεβῶς ζήσωμεν ἐν τῷ νῦν αἰῶνι, προσδεχό-
μενοι τὴν μακαρίαν ἐλπίδα καὶ ἐπιφάνειαν τῆς δόξης τοῦ
14 μεγάλου θεοῦ καὶ σωτῆρος ⌜ἡμῶν⌝ ⌜Χριστοῦ Ἰησοῦ⌝, ὃς ἡμῶν, | Ἰησοῦ Χριστοῦ
ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν ἵνα λυτρώσηται ἡμᾶς ἀπὸ πάσης
ἀνομίας καὶ ΚΑΘΑΡΙϹῌ ΕΑΥΤῼ ΛΑΟΝ ΠΕΡΙΟΥϹΙΟΝ, ζηλωτὴν
15 καλῶν ἔργων. Ταῦτα λάλει καὶ παρακάλει
καὶ ἔλεγχε μετὰ πάσης ἐπιταγῆς· μηδείς σου περιφρο-

νείτω. Ὑπομίμνησκε αὐτοὺς ἀρχαῖς ἐξουσίαις ὑποτάσ- 1
σεσθαι πειθαρχεῖν, πρὸς πᾶν ἔργον ἀγαθὸν ἑτοίμους εἶναι,
μηδένα βλασφημεῖν, ἀμάχους εἶναι, ἐπιεικεῖς, πᾶσαν ἐν- 2
δεικνυμένους πραΰτητα πρὸς πάντας ἀνθρώπους. Ἦμεν 3
γάρ ποτε καὶ ἡμεῖς ἀνόητοι, ἀπειθεῖς, πλανώμενοι, δου-
λεύοντες ἐπιθυμίαις καὶ ἡδοναῖς ποικίλαις, ἐν κακίᾳ καὶ
φθόνῳ διάγοντες, στυγητοί, μισοῦντες ἀλλήλους. ὅτε δὲ 4
ἡ χρηστότης καὶ ἡ φιλανθρωπία ἐπεφάνη τοῦ σωτῆρος
ἡμῶν θεοῦ, οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ ἃ ἐποιήσαμεν 5
ἡμεῖς ἀλλὰ κατὰ τὸ αὐτοῦ ἔλεος ἔσωσεν ἡμᾶς διὰ λουτροῦ
παλινγενεσίας καὶ ἀνακαινώσεως πνεύματος ἁγίου, οὗ ἐξέ- 6
χεεν ἐφ' ἡμᾶς πλουσίως διὰ Ἰησοῦ Χριστοῦ τοῦ σωτῆρος
ἡμῶν, ἵνα δικαιωθέντες τῇ ἐκείνου χάριτι κληρονόμοι γενη- 7
θῶμεν κατ' ἐλπίδα ζωῆς αἰωνίου. Πιστὸς ὁ λόγος, καὶ 8
περὶ τούτων βούλομαί σε διαβεβαιοῦσθαι, ἵνα φροντίζωσιν
καλῶν ἔργων προΐστασθαι οἱ πεπιστευκότες θεῷ. Ταῦτά
ἐστιν καλὰ καὶ ὠφέλιμα τοῖς ἀνθρώποις· μωρὰς δὲ ζητή- 9
σεις καὶ γενεαλογίας καὶ ἔριν καὶ μάχας νομικὰς περι-
ίστασο, εἰσὶν γὰρ ἀνωφελεῖς καὶ μάταιοι. αἱρετικὸν ἄνθρω- 10
Ap. πον μετὰ μίαν καὶ δευτέραν νουθεσίαν παραιτοῦ, εἰδὼς 11
ὅτι ἐξέστραπται ὁ τοιοῦτος καὶ ἁμαρτάνει, ὢν αὐτο-
κατάκριτος.

Ὅταν πέμψω Ἀρτεμᾶν πρὸς σὲ ἢ Τύχικον, σπούδασον 12
ἐλθεῖν πρός με εἰς Νικόπολιν, ἐκεῖ γὰρ κέκρικα παρα-
χειμάσαι. Ζηνᾶν τὸν νομικὸν καὶ Ἀπολλῶν σπουδαίως 13
λίπῃ προπεμψον, ἵνα μηδὲν αὐτοῖς ⸀λείπῃ⸃. Μανθανέτωσαν 14
δὲ καὶ οἱ ἡμέτεροι καλῶν ἔργων προΐστασθαι εἰς τὰς
ἀναγκαίας χρείας, ἵνα μὴ ὦσιν ἄκαρποι.

Ἀσπάζονταί σε οἱ μετ' ἐμοῦ πάντες. Ἄσπασαι 15
τοὺς φιλοῦντας ἡμᾶς ἐν πίστει.

Ἡ χάρις μετὰ πάντων ὑμῶν.

3 Put them in mind to be in subjection to rulers,
to authorities, to be obedient, to be ready unto ev-
2 ery good work, to speak evil of no man, not to be
contentious, to be gentle, shewing all meekness to-
3 ward all men. For we also were aforetime foolish,
disobedient, deceived, serving divers lusts and pleas-
ures, living in malice and envy, hateful, hating one
4 another. But when the kindness of God our Sav-
5 iour, and his love toward man, appeared, not by
works *done* in righteousness, which we did our-
selves, but according to his mercy he saved us,
through the [1]washing of regeneration [2]and renew-
6 ing of the [3]Holy Ghost, which he poured out upon
7 us richly, through Jesus Christ our Saviour; that,
being justified by his grace, we might be made [4]heirs
8 according to the hope of eternal life. Faithful is
the saying, and concerning these things I will that
thou affirm confidently, to the end that they which
have believed God may be careful to [5]maintain good
works. These things are good and profitable unto
9 men: but shun foolish questionings, and genealo-
gies, and strifes, and fightings about the law; for
10 they are unprofitable and vain. A man that is [6]he-
retical* after a first and second admonition [7]refuse;
11 knowing that such a one is perverted, and sinneth,
being self-condemned.
12 When I shall send Artemas unto thee, or Tychi-
cus, give diligence to come unto me to Nicopolis:
13 for there I have determined to winter. Set forward
Zenas the lawyer and Apollos on their journey dili-
14 gently, that nothing be wanting unto them. And
let our *people* also learn to [5]maintain good works
for necessary [8]uses, that they be not unfruitful.
15 All that are with me salute thee. Salute them
that love us in faith.
Grace be with you all.

1 Or, *laver*
2 Or, *and* through *renewing*
3 Or, *Holy Spirit*
4 Or, *heirs, according to hope, of eternal life*
5 Or, *profess honest occupations*
6 Or, *factious*
7 Or, *avoid*
8 Or, *wants*

* For "A man . . . heretical" read "a factious man"—*Am. Com.*

THE EPISTLE OF PAUL

TO

PHILEMON.

PAUL, a prisoner of Christ Jesus, and Timothy 1
[1]our brother, to Philemon our beloved and fellow-
worker, and to Apphia [2]our sister, and to Archippus 2
our fellow-soldier, and to the church in thy house:
Grace to you and peace from God our Father and 3
the Lord Jesus Christ.
I thank my God always, making mention of thee 4
in my prayers, hearing of [3]thy love, and of the faith 5
which thou hast toward the Lord Jesus, and toward
all the saints; that the fellowship of thy faith may 6
become effectual, in the knowledge of every good
thing which is in [4]you, unto Christ. For I had much 7
joy and comfort in thy love, because the hearts of
the saints have been refreshed through thee, brother.
Wherefore, though I have all boldness in Christ 8
to enjoin thee that which is befitting, yet for love's 9
sake I rather beseech, being such a one as Paul [5]the
aged, and now a prisoner also of Christ Jesus: I be- 10
seech thee for my child, whom I have begotten in
my bonds, [6]Onesimus, who was aforetime unprofit- 11
able to thee, but now is profitable to thee and to me:
whom I have sent back to thee in his own person, 12
that is, my very heart: whom I would fain have 13
kept with me, that in thy behalf he might minister
unto me in the bonds of the gospel: but without 14
thy mind I would do nothing; that thy goodness
should not be as of necessity, but of free will. For 15
perhaps he was therefore parted *from thee* for a sea-
son, that thou shouldest have him for ever; no lon- 16
ger as a [7]servant, but more than a [7]servant, a brother

1 Gr. *the brother.*
2 Gr. *the sister.*
3 Or, *thy love and faith*
4 Many ancient authorities read *us.*
5 Or, *an ambassador, and now &c.*
6 The Greek word means *Helpful.*
7 Gr. *bondservant.*

ΠΡΟΣ ΦΙΛΗΜΟΝΑ

1 ΠΑΥΛΟΣ δέσμιος Χριστοῦ Ἰησοῦ καὶ Τιμόθεος ὁ
2 ἀδελφὸς Φιλήμονι τῷ ἀγαπητῷ καὶ συνεργῷ ἡμῶν καὶ
Ἀπφίᾳ τῇ ἀδελφῇ καὶ Ἀρχίππῳ τῷ συνστρατιώτῃ ἡμῶν
3 καὶ τῇ κατ' οἶκόν σου ἐκκλησίᾳ· χάρις ὑμῖν καὶ εἰρήνη
ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.

4 Εὐχαριστῶ τῷ θεῷ μου πάντοτε μνείαν σου ποιούμενος
5 ἐπὶ τῶν προσευχῶν μου, ἀκούων σου τὴν ἀγάπην καὶ τὴν
πίστιν ἣν ἔχεις ⌜εἰς⌝ τὸν κύριον Ἰησοῦν καὶ εἰς πάντας τοὺς πρὸς
6 ἁγίους, ὅπως ἡ κοινωνία τῆς πίστεώς σου ἐνεργὴς γένηται
ἐν ἐπιγνώσει παντὸς ἀγαθοῦ [τοῦ] ἐν ⌜ἡμῖν⌝ εἰς Χριστόν· ὑμῖν
7 χαρὰν γὰρ πολλὴν ἔσχον καὶ παράκλησιν ἐπὶ τῇ ἀγάπῃ
σου, ὅτι τὰ σπλάγχνα τῶν ἁγίων ἀναπέπαυται διὰ σοῦ,
8 ἀδελφέ. Διό, πολλὴν ἐν Χριστῷ παρρησίαν
9 ἔχων ἐπιτάσσειν σοι τὸ ἀνῆκον, διὰ τὴν ἀγάπην μᾶλλον
παρακαλῶ, τοιοῦτος ὢν ὡς Παῦλος ⌜πρεσβύτης⌝ ⌜νυνὶ⌝ δὲ *Ap.*† ¦ νῦν
10 καὶ δέσμιος Χριστοῦ Ἰησοῦ,— παρακαλῶ σε περὶ τοῦ
11 ἐμοῦ τέκνου, ὃν ἐγέννησα ἐν τοῖς δεσμοῖς Ὀνήσιμον, τόν
12 ποτέ σοι ἄχρηστον νυνὶ δὲ ⸆ σοὶ καὶ ἐμοὶ εὔχρηστον, ὃν καὶ
13 ἀνέπεμψά σοι αὐτόν, τοῦτ' ἔστιν τὰ ἐμὰ σπλάγχνα· ὃν
ἐγὼ ἐβουλόμην πρὸς ἐμαυτὸν κατέχειν, ἵνα ὑπὲρ σοῦ μοι
14 διακονῇ ἐν τοῖς δεσμοῖς τοῦ εὐαγγελίου, χωρὶς δὲ τῆς
σῆς γνώμης οὐδὲν ἠθέλησα ποιῆσαι, ἵνα μὴ ὡς κατὰ
15 ἀνάγκην τὸ ἀγαθόν σου ᾖ ἀλλὰ κατὰ ἑκούσιον. τάχα
γὰρ διὰ τοῦτο ἐχωρίσθη πρὸς ὥραν ἵνα αἰώνιον αὐτὸν
16 ἀπέχῃς, οὐκέτι ὡς δοῦλον ἀλλὰ ὑπὲρ δοῦλον, ἀδελφὸν

ἀγαπητόν, μάλιστα ἐμοί, πόσῳ δὲ μᾶλλον σοὶ καὶ ἐν
σαρκὶ καὶ ἐν κυρίῳ. εἰ οὖν με ἔχεις κοινωνόν, προσ- 17
λαβοῦ αὐτὸν ὡς ἐμέ. εἰ δέ τι ἠδίκησέν σε ἢ ὀφείλει, 18
τοῦτο ἐμοὶ ἐλλόγα· ἐγὼ Παῦλος ἔγραψα τῇ ἐμῇ χειρί, 19
ἐγὼ ἀποτίσω· ἵνα μὴ λέγω σοι ὅτι καὶ σεαυτόν μοι προσ-
οφείλεις. ναί, ἀδελφέ, ἐγώ σου ὀναίμην ἐν κυρίῳ· ἀνά- 20
παυσόν μου τὰ σπλάγχνα ἐν Χριστῷ.

Πεποιθὼς τῇ ὑπακοῇ σου ἔγραψά σοι, εἰδὼς ὅτι καὶ 21
ὑπὲρ ἃ λέγω ποιήσεις. ἅμα δὲ καὶ ἑτοίμαζέ μοι ξενίαν, 22
ἐλπίζω γὰρ ὅτι διὰ τῶν προσευχῶν ὑμῶν χαρισθήσομαι
ὑμῖν.

Ἀσπάζεταί σε Ἐπαφρᾶς ὁ συναιχμάλωτός μου ἐν 23
Χριστῷ Ἰησοῦ, Μάρκος, Ἀρίσταρχος, Δημᾶς, Λουκᾶς, 24
οἱ συνεργοί μου.

ἡμῶν Ἡ χάρις τοῦ κυρίου ⊤ Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύ- 25
ματος ὑμῶν.

beloved, specially to me, but how much rather to
17 thee, both in the flesh and in the Lord. If then thou
18 countest me a partner, receive him as myself. But
if he hath wronged thee at all, or oweth *thee* aught,
19 put that to mine account; I Paul write it with mine
own hand, I will repay it: that I say not unto thee
how that thou owest to me even thine own self be-
20 sides. Yea, brother, let me have [1]joy of thee in the
21 Lord: refresh my heart in Christ. Having confidence
in thine obedience I write unto thee, knowing that
22 thou wilt do even beyond what I say. But withal
prepare me also a lodging: for I hope that through
your prayers I shall be granted unto you.
23 Epaphras, my fellow-prisoner in Christ Jesus, sa-
24 luteth thee; *and so do* Mark, Aristarchus, Demas,
Luke, my fellow-workers.
25 The grace of [2]our Lord Jesus Christ be with your
spirit. [3]Amen.

1 Or, *help*

2 Some ancient authorities read *the*.

3 Many ancient authorities omit *Amen*.

ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΟΥ

THE REVELATION

OF

S. JOHN THE DIVINE.

THE Revelation of Jesus Christ, which God [1]gave 1
him to shew unto his [2]servants, *even* the things
which must shortly come to pass: and he sent and
signified [3]*it* by his angel unto his servant John; who 2
bare witness of the word of God, and of the testi-
mony of Jesus Christ, *even* of all things that he saw.
Blessed is he that readeth, and they that hear the 3
words of the prophecy, and keep the things which
are written therein: for the time is at hand.

JOHN to the seven churches which are in Asia: 4
Grace to you and peace, from him which is and
which was and [4]which is to come; and from the
seven Spirits which are before his throne; and from 5
Jesus Christ, *who is* the faithful witness, the first-
born of the dead, and the ruler of the kings of the
earth. Unto him that loveth us, and [5]loosed us
from our sins [6]by his blood; and he made us *to be* 6
a kingdom, *to be* priests unto his God and Father;
to him *be* the glory and the dominion [7]for ever and
ever. Amen. Behold, he cometh with the clouds; 7
and every eye shall see him,

1 Or, *gave unto him, to shew unto his servants the things &c.*

2 Gr. *bondservants*: and so throughout this book.

3 Or, them

4 Or, *which cometh*

5 Many authorities, some ancient, read *washed.*

6 Gr. *in.*

7 Gr. *unto the ages of the ages.* Many ancient authorities omit *of the ages.*

ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΟΥ

1 ΑΠΟΚΑΛΥΨΙΣ ΙΗΣΟΥ ΧΡΙΣΤΟΥ, ἣν ἔδωκεν
αὐτῷ ὁ θεὸς δεῖξαι τοῖς δούλοις αὐτοῦ, ἃ ΔΕῖ ΓΕΝΈΣΘΑΙ
ἐν τάχει, καὶ ἐσήμανεν ἀποστείλας διὰ τοῦ ἀγγέλου
2 αὐτοῦ τῷ δούλῳ αὐτοῦ Ἰωάνει, ὃς ἐμαρτύρησεν τὸν
λόγον τοῦ θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ, ὅσα
3 εἶδεν. μακάριος ὁ ἀναγινώσκων καὶ οἱ ἀκούοντες τοὺς
λόγους τῆς προφητείας καὶ τηροῦντες τὰ ἐν αὐτῇ
γεγραμμένα, ὁ γὰρ καιρὸς ἐγγύς.

4 ΙΩΑΝΗΣ ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ·
χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Ὁ ὨΝ καὶ ὁ ἦν καὶ
ὁ ἐρχόμενος, καὶ ἀπὸ τῶν ἑπτὰ πνευμάτων ⌜ἃ⌝ ἐνώ- τῶν
5 πιον τοῦ θρόνου αὐτοῦ, καὶ ἀπὸ Ἰησοῦ Χριστοῦ,
Ὁ ΜΆΡΤΥΣ Ὁ ΠΙΣΤΌΣ, Ὁ ΠΡΩΤΌΤΟΚΟΣ τῶν νεκρῶν καὶ
Ὁ ἎΡΧΩΝ ΤΩ͂Ν ΒΑΣΙΛΈΩΝ ΤΗ͂Σ ΓΗ͂Σ. Τῷ ἀγαπῶντι
ἡμᾶς καὶ ΛΎΣΑΝΤΙ ἡμᾶς ἘΚ ΤΩ͂Ν ἉΜΑΡΤΙΩ͂Ν [ἡμῶν] Α.Λ.
6 ἐν τῷ αἵματι αὐτοῦ,—καὶ ἐποίησεν ⌜ἡμᾶς⌝ ΒΑΣΙΛΕΊΑΝ, ἡμῖν
ἹΕΡΕΙ͂Σ ΤΩ͂Ι ΘΕΩ͂Ι καὶ πατρὶ αὐτοῦ,—αὐτῷ ἡ δόξα
7 καὶ τὸ κράτος εἰς τοὺς αἰῶνας· ἀμήν. ἸΔΟῪ ἔρ-
ΧΕΤΑΙ ΜΕΤᾺ ΤΩ͂Ν ΝΕΦΕΛΩ͂Ν, καὶ ὄψεται αὐτὸν πᾶς

ὀφθαλμὸς καὶ οἵτινες αὐτὸν ἐξεκέντησαν, καὶ κό-
ψονται ἐπ' αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς. *ναί,*
ἀμήν.

Ἐγώ εἰμι τὸ Ἄλφα καὶ τὸ Ὦ, λέγει Κύριος, 8
ὁ Θεός, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παν-
τοκράτωρ.

Ἐγὼ Ἰωάνης, ὁ ἀδελφὸς ὑμῶν καὶ συνκοινωνὸς ἐν 9
τῇ θλίψει καὶ βασιλείᾳ καὶ ὑπομονῇ ἐν Ἰησοῦ,
ἐγενόμην ἐν τῇ νήσῳ τῇ καλουμένῃ Πάτμῳ διὰ τὸν
λόγον τοῦ θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ. ἐγενόμην 10
φωνὴν μεγάλην ὄπισθέν μου — ἐν πνεύματι ἐν τῇ κυριακῇ ἡμέρᾳ, καὶ ἤκουσα ⌜ὀπίσω
μου φωνὴν μεγάλην⌝ ὡς σάλπιγγος λεγούσης Ὃ 11
βλέπεις γράψον εἰς βιβλίον καὶ πέμψον ταῖς ἑπτὰ
ἐκκλησίαις, εἰς Ἔφεσον καὶ εἰς Σμύρναν καὶ εἰς Πέργαμον
καὶ εἰς Θυάτειρα καὶ εἰς Σάρδεις καὶ εἰς Φιλαδελφίαν
καὶ εἰς Λαοδικίαν. Καὶ ἐπέστρεψα βλέπειν τὴν φωνὴν 12
ἥτις ἐλάλει μετ' ἐμοῦ· καὶ ἐπιστρέψας εἶδον ἑπτὰ
λυχνίας χρυσᾶς, καὶ ἐν μέσῳ τῶν λυχνιῶν ὅμοιον 13
υἱῷ — ⌜υἱὸν⌝ ἀνθρώπου, ἐνδεδυμένον ποδήρη καὶ περιε-
ζωσμένον πρὸς τοῖς μαστοῖς ζώνην χρυσᾶν· ἡ δὲ 14
κεφαλὴ αὐτοῦ καὶ αἱ τρίχες λευκαὶ ὡς ἔριον
λευκόν, ὡς χιών, καὶ οἱ ὀφθαλμοὶ αὐτοῦ ὡς φλὸξ
πυρός, καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ, 15
πεπυρωμένοι — ὡς ἐν καμίνῳ ⌜πεπυρωμένης⌝, καὶ ἡ φωνὴ αὐτοῦ ὡς
φωνὴ ὑδάτων πολλῶν, καὶ ἔχων ἐν τῇ δεξιᾷ χειρὶ 16
αὐτοῦ ἀστέρας ἑπτά, καὶ ἐκ τοῦ στόματος αὐτοῦ ῥομ-
φαία δίστομος ὀξεῖα ἐκπορευομένη, καὶ ἡ ὄψις αὐτοῦ
ὡς ὁ ἥλιος φαίνει ἐν τῇ δυνάμει αὐτοῦ. Καὶ 17
ὅτε εἶδον αὐτόν, ἔπεσα πρὸς τοὺς πόδας αὐτοῦ ὡς
νεκρός· καὶ ἔθηκεν τὴν δεξιὰν αὐτοῦ ἐπ' ἐμὲ λέγων

Μὴ φοβοῦ· ἐγώ εἰμι ὁ πρῶτος καὶ ὁ ἔσχατος,
καὶ ὁ ζῶν, — καὶ ἐγενόμην νεκρὸς καὶ ἰδοὺ ζῶν εἰμὶ 18
εἰς τοὺς αἰῶνας τῶν αἰώνων, — καὶ ἔχω τὰς κλεῖς τοῦ

and they which pierced him; and all the tribes of
the earth shall mourn over him. Even so, Amen.
8 I am the Alpha and the Omega, saith [1]the Lord God, [2]which is and which was and [3]which is to come, the Almighty.
9 I John, your brother and partaker with you in
the tribulation and kingdom and patience *which are*
in Jesus, was in the isle that is called Patmos, for
10 the word of God and the testimony of Jesus. I was
in the Spirit on the Lord's day, and I heard behind
11 me a great voice, as of a trumpet saying, What thou
seest, write in a book, and send *it* to the seven
churches; unto Ephesus, and unto Smyrna, and
unto Pergamum, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.
12 And I turned to see the voice which spake with me.
And having turned I saw seven golden [4]candlesticks;
13 and in the midst of the [4]candlesticks one like unto
[5]a son of man, clothed with a garment down to the
foot, and girt about at the breasts with a golden
14 girdle. And his head and his hair were white as
white wool, *white* as snow; and his eyes were as a
15 flame of fire; and his feet like unto burnished brass,
as if it had been refined in a furnace; and his voice
16 as the voice of many waters. And he had in his
right hand seven stars: and out of his mouth proceeded a sharp two-edged sword: and his counte-
17 nance was as the sun shineth in his strength. And
when I saw him, I fell at his feet as one dead. And
he laid his right hand upon me, saying, Fear not;
18 I am the first and the last, and the Living one; and
I [6]was dead, and behold, I am alive [7]for evermore,
and I have the keys of

1 Or, *the Lord, the God**
2 Or, *he which*
3 Or, *which cometh*
4 Gr. *lampstands.*
5 Or, *the Son of man†*
6 Gr. *became.*
7 Gr. *unto the ages of the ages.*

* Omit marg. 1 ("*the Lord, the God*")—*Am. Com.*
† Omit marg. 5 ("*the Son of man*")—*Am. Com.*

death and of Hades. Write therefore the things 19
which thou sawest, and the things which are, and
the things which shall come to pass hereafter; the 20
mystery of the seven stars which thou sawest [1]in
my right hand, and the seven golden [2]candlesticks.
The seven stars are the angels of the seven church-
es: and the seven [2]candlesticks are seven churches.
To the angel of the church in Ephesus write; **2**
These things saith he that holdeth the seven stars
in his right hand, he that walketh in the midst of the
seven golden [2]candlesticks: I know thy works, and 2
thy toil and patience, and that thou canst not bear
evil men, and didst try them which call themselves
apostles, and they are not, and didst find them false;
and thou hast patience and didst bear for my name's 3
sake, and hast not grown weary. But I have *this* 4
against thee, that thou didst leave thy first love. Re- 5
member therefore from whence thou art fallen, and
repent, and do the first works; or else I come to
thee, and will move thy [3]candlestick out of its place,
except thou repent. But this thou hast, that thou 6
hatest the works of the Nicolaitans, which I also
hate. He that hath an ear, let him hear what the 7
Spirit saith to the churches. To him that over-
cometh, to him will I give to eat of the tree of life,
which is in the [4]Paradise of God.
And to the angel of the church in Smyrna write; 8
These things saith the first and the last, which
[5]was dead, and lived *again*: I know thy tribulation, 9
and thy poverty (but thou art rich), and the [6]blas-
phemy of them which say they are Jews, and they
are not, but are a synagogue of Satan. Fear not 10
the things which thou art about to suffer: behold,
the devil is about to cast some of you into prison,
that ye may be tried; [7]and ye shall have [8]tribulation
ten days. Be thou faithful unto death, and I will
give thee the crown of life. He that hath an ear, 11
let him hear what the

1 Gr. *upon.*
2 Gr. *lampstands.*
3 Gr. *lampstand.*
4 Or, *garden*: as in Gen. ii. 8.
5 Gr. *became.*
6 Or, *reviling*
7 Some ancient authorities read *and may have.*
8 Gr. *a tribulation of ten days.*

19 θανάτου καὶ τοῦ ᾅδου. γράψον οὖν ἃ εἶδες καὶ ἅ εἰσὶν
20 καὶ ἃ μέλλει γίνεσθαι μετὰ ταῦτα. τὸ μυστήριον
τῶν ἑπτὰ ἀστέρων οὓς εἶδες ἐπὶ τῆς δεξιᾶς μου, καὶ
τὰς ἑπτὰ λυχνίας τὰς χρυσᾶς· οἱ ἑπτὰ ἀστέρες
ἄγγελοι τῶν ἑπτὰ ἐκκλησιῶν εἰσίν, καὶ αἱ λυχνίαι αἱ
⌜ἑπτὰ ἑπτὰ⌝ ἐκκλησίαι εἰσίν. Ap.†

1 Τῷ ἀγγέλῳ τῷ ἐν Ἐφέσῳ ἐκκλησίας γράψον
Τάδε λέγει ὁ κρατῶν τοὺς ἑπτὰ ἀστέρας ἐν τῇ δε-
ξιᾷ αὐτοῦ, ὁ περιπατῶν ἐν μέσῳ τῶν ἑπτὰ λυχνιῶν
2 τῶν χρυσῶν, Οἶδα τὰ ἔργα σου, καὶ τὸν κόπον καὶ
τὴν ὑπομονήν σου, καὶ ὅτι οὐ δύνῃ βαστάσαι κακούς,
καὶ ἐπείρασας τοὺς λέγοντας ἑαυτοὺς ἀποστόλους,
3 καὶ οὐκ εἰσίν, καὶ εὗρες αὐτοὺς ψευδεῖς· καὶ ὑπο-
μονὴν ἔχεις, καὶ ἐβάστασας διὰ τὸ ὄνομά μου, καὶ
4 οὐ κεκοπίακες. ἀλλὰ ἔχω κατὰ σοῦ ὅτι τὴν ἀγάπην
5 σου τὴν πρώτην ἀφῆκες. μνημόνευε οὖν πόθεν πέπτωκες,
καὶ μετανόησον καὶ τὰ πρῶτα ἔργα ποίησον· εἰ δὲ μή,
ἔρχομαί σοι, καὶ κινήσω τὴν λυχνίαν σου ἐκ τοῦ τόπου
6 αὐτῆς, ἐὰν μὴ μετανοήσῃς. ἀλλὰ τοῦτο ἔχεις ὅτι μισεῖς
7 τὰ ἔργα τῶν Νικολαϊτῶν, ἃ κἀγὼ μισῶ. Ὁ ἔχων οὖς
ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις. Τῷ
νικῶντι δώσω αὐτῷ φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς,
ὅ ἐστιν ἐν τῷ παραδείσῳ τοῦ θεοῦ⸆. μου

8 Καὶ τῷ ἀγγέλῳ τῷ ἐν Σμύρνῃ ἐκκλησίας γράψον
Τάδε λέγει ὁ πρῶτος καὶ ὁ ἔσχατος, ὃς ἐγένετο
9 νεκρὸς καὶ ἔζησεν, Οἶδά σου τὴν θλίψιν καὶ τὴν
πτωχείαν, ἀλλὰ πλούσιος εἶ, καὶ τὴν βλασφημίαν ἐκ
τῶν λεγόντων Ἰουδαίους εἶναι ἑαυτούς, καὶ οὐκ εἰσίν,
10 ἀλλὰ συναγωγὴ τοῦ Σατανᾶ. ⌜μὴ⌝ φοβοῦ ἃ μέλλεις μηδὲν
πάσχειν. ἰδοὺ μέλλει βάλλειν ὁ διάβολος ἐξ ὑμῶν εἰς
φυλακὴν ἵνα πειρασθῆτε, καὶ ⌜ἔχητε⌝ θλίψιν ἡμερῶν ἕξετε v. ἔχετε
δέκα. γίνου πιστὸς ἄχρι θανάτου, καὶ δώσω σοι τὸν
11 στέφανον τῆς ζωῆς. Ὁ ἔχων οὖς ἀκουσάτω τί τὸ

πνεῦμα λέγει ταῖς ἐκκλησίαις. Ὁ νικῶν οὐ μὴ ἀδι-
κηθῇ ἐκ τοῦ θανάτου τοῦ δευτέρου.
Ἀρ.† Καὶ τῷ ἀγγέλῳ ⌜τῆς⌝ ἐν Περγάμῳ ἐκκλησίας γρά- 12
ψον
Τάδε λέγει ὁ ἔχων τὴν ῥομφαίαν τὴν δίστομον τὴν
ὀξεῖαν Οἶδα ποῦ κατοικεῖς, ὅπου ὁ θρόνος τοῦ Σατανᾶ, 13
καὶ κρατεῖς τὸ ὄνομά μου, καὶ οὐκ ἠρνήσω τὴν πίστιν
Ἀρ.† μου καὶ ἐν ταῖς ἡμέραις ⌜Ἀντίπας⌝, ὁ μάρτυς μου, ὁ
πιστός [μου], ὃς ἀπεκτάνθη παρ' ὑμῖν, ὅπου ὁ Σατανᾶς
ὀλίγα· κατοικεῖ. ἀλλὰ ἔχω κατὰ σοῦ ⌜ὀλίγα, ὅτι⌝ ἔχεις ἐκεῖ 14
κρατοῦντας τὴν διδαχὴν Βαλαάμ, ὃς ἐδίδασκεν τῷ
Βαλὰκ βαλεῖν σκάνδαλον ἐνώπιον τῶν υἱῶν Ἰσραήλ,
φαγεῖν εἰδωλόθυτα καὶ πορνεῦσαι· οὕτως ἔχεις καὶ 15
σὺ κρατοῦντας τὴν διδαχὴν Νικολαϊτῶν ὁμοίως. μετα- 16
νόησον οὖν· εἰ δὲ μή, ἔρχομαί σοι ταχύ, καὶ πολεμήσω
μετ' αὐτῶν ἐν τῇ ῥομφαίᾳ τοῦ στόματός μου. Ὁ ἔχων 17
οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις. Τῷ
νικῶντι δώσω αὐτῷ τοῦ μάννα τοῦ κεκρυμμένου, καὶ
δώσω αὐτῷ ψῆφον λευκήν, καὶ ἐπὶ τὴν ψῆφον ὄνομα
καινὸν γεγραμμένον ὃ οὐδεὶς οἶδεν εἰ μὴ ὁ λαμβά-
νων.
Καὶ τῷ ἀγγέλῳ τῷ ἐν Θυατείροις ἐκκλησίας γρά- 18
ψον
Τάδε λέγει ὁ υἱὸς τοῦ θεοῦ, ὁ ἔχων τοὺς ὀφθαλ-
μοὺς [αὐτοῦ] ὡς φλόγα πυρός, καὶ οἱ πόδες αὐτοῦ
ὅμοιοι χαλκολιβάνῳ, Οἶδά σου τὰ ἔργα, καὶ τὴν 19
ἀγάπην καὶ τὴν πίστιν καὶ τὴν διακονίαν καὶ τὴν
ὑπομονήν σου, καὶ τὰ ἔργα σου τὰ ἔσχατα πλείονα
τῶν πρώτων. ἀλλὰ ἔχω κατὰ σοῦ ὅτι ἀφεῖς τὴν 20
γυναῖκά σου ⌜γυναῖκα⌝ Ἰεζάβελ, ἡ λέγουσα ἑαυτὴν προφῆτιν, καὶ
διδάσκει καὶ πλανᾷ τοὺς ἐμοὺς δούλους πορνεῦσαι καὶ
φαγεῖν εἰδωλόθυτα. καὶ ἔδωκα αὐτῇ χρόνον ἵνα μετα- 21
νοήσῃ, καὶ οὐ θέλει μετανοῆσαι ἐκ τῆς πορνείας αὐτῆς.

Spirit saith to the churches. He that overcometh
shall not be hurt of the second death.
12 And to the angel of the church in Pergamum
write;
These things saith he that hath the sharp two-
13 edged sword: I know where thou dwellest, *even*
where Satan's throne is: and thou holdest fast my
name, and didst not deny my faith, even in the days
[1]of Antipas my witness, my faithful one, who was
14 killed among you, where Satan dwelleth. But I
have a few things against thee, because thou hast
there some that hold the teaching of Balaam, who
taught Balak to cast a stumblingblock before the
children of Israel, to eat things sacrificed to idols,
15 and to commit fornication. So hast thou also some
that hold the teaching of the Nicolaitans in like
16 manner. Repent therefore; or else I come to thee
quickly, and I will make war against them with the
17 sword of my mouth. He that hath an ear, let him
hear what the Spirit saith to the churches. To him
that overcometh, to him will I give of the hidden
manna, and I will give him a white stone, and upon
the stone a new name written, which no one know-
eth but he that receiveth it.
18 And to the angel of the church in Thyatira write;
These things saith the Son of God, who hath his
eyes like a flame of fire, and his feet are like unto
19 burnished brass: I know thy works, and thy love
and faith and ministry and patience, and that thy
20 last works are more than the first. But I have *this*
against thee, that thou sufferest [2]the woman Jezebel,
which calleth herself a prophetess; and she teacheth
and seduceth my servants to commit fornication,
21 and to eat things sacrificed to idols. And I gave
her time that she should repent; and she willeth not
to repent of her fornication.

1 The Greek text here is somewhat uncertain.

2 Many authorities, some ancient, read *thy wife*.

Behold, I do cast her into a bed, and them that 22
commit adultery with her into great tribulation,
except they repent of [1]her works. And I will kill 23
her children with [2]death; and all the churches
shall know that I am he which searcheth the reins
and hearts: and I will give unto each one of you
according to your works. But to you I say, to the 24
rest that are in Thyatira, as many as have not this
teaching, which know not the deep things of Satan,
as they say; I cast upon you none other burden.
Howbeit that which ye have, hold fast till I come. 25
And he that overcometh, and he that keepeth my 26
works unto the end, to him will I give authority over
the nations: and he shall rule them with a rod of 27
[3]iron, as the vessels of the potter are broken to shiv-
ers; as I also have received of my Father: and I 28
will give him the morning star. He that hath 29
an ear, let him hear what the Spirit saith to the
churches.

3 And to the angel of the church in Sardis write;
These things saith he that hath the seven Spirits
of God, and the seven stars: I know thy works, that
thou hast a name that thou livest, and thou art dead.
Be thou watchful, and stablish the things that re- 2
main, which were ready to die: for I have [4]found
no works of thine fulfilled* before my God. Re- 3
member therefore how thou hast received and didst
hear; and keep *it*, and repent. If therefore thou
shalt not watch, I will come as a thief, and thou
shalt not know what hour I will come upon thee.
But thou hast a few names in Sardis which did not 4
defile their garments: and they shall walk with me
in white; for they are worthy. He that overcometh 5
shall thus be arrayed in white garments; and I will
in no wise blot his name out of the book of life,
and I will confess his name before my Father, and
before his angels.

[1] Many ancient authorities read *their.*

[2] Or, *pestilence*

[3] Or, *iron; as vessels of the potter, are they broken*

[4] Many ancient authorities read *not found thy works.*

* For "fulfilled" read "perfected"—*Am. Com.*

22 ἰδοὺ βάλλω αὐτὴν εἰς κλίνην, καὶ τοὺς μοιχεύοντας
μετ' αὐτῆς εἰς θλίψιν μεγάλην, ἐὰν μὴ μετανοήσουσιν
23 ἐκ τῶν ἔργων ⌜αὐτῆς⌝· καὶ τὰ τέκνα αὐτῆς ἀποκτενῶ αὐτῶν
ἐν θανάτῳ· καὶ γνώσονται πᾶσαι αἱ ἐκκλησίαι ὅτι ἐγώ
εἰμι ὁ ἐραυνῶν νεφροὺς καὶ καρδίας, καὶ δώσω
24 ὑμῖν ἑκάστῳ κατὰ τὰ ἔργα ὑμῶν. ὑμῖν δὲ λέγω
τοῖς λοιποῖς τοῖς ἐν Θυατείροις, ὅσοι οὐκ ἔχουσιν
τὴν διδαχὴν ταύτην, οἵτινες οὐκ ἔγνωσαν τὰ βαθέα
τοῦ Σατανᾶ, ὡς λέγουσιν, οὐ βάλλω ἐφ' ὑμᾶς ἄλλο
25 26 βάρος· πλὴν ὃ ἔχετε κρατήσατε ἄχρι οὗ ἂν ἥξω. Καὶ
ὁ νικῶν καὶ ὁ τηρῶν ἄχρι τέλους τὰ ἔργα μου, δώσω
27 αὐτῷ ἐξουσίαν ἐπὶ τῶν ἐθνῶν, καὶ ποιμανεῖ
αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ ὡς τὰ σκεύη τὰ κεραμικὰ
συντρίβεται, ὡς κἀγὼ εἴληφα παρὰ τοῦ πατρός
28 μου, καὶ δώσω αὐτῷ τὸν ἀστέρα τὸν πρωινόν.
29 Ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλη-
σίαις.

1 Καὶ τῷ ἀγγέλῳ ⌜τῆς⌝ ἐν Σάρδεσιν ἐκκλησίας γρά- τῷ [illegible]
ψον

Τάδε λέγει ὁ ἔχων τὰ ἑπτὰ πνεύματα τοῦ θεοῦ
καὶ τοὺς ἑπτὰ ἀστέρας Οἶδά σου τὰ ἔργα, ὅτι ὄνομα
2 ἔχεις ὅτι ζῇς, καὶ νεκρὸς εἶ. γίνου γρηγορῶν, καὶ
στήρισον τὰ λοιπὰ ἃ ἔμελλον ἀποθανεῖν, οὐ γὰρ
εὕρηκά σου ⊤ ἔργα πεπληρωμένα ἐνώπιον τοῦ θεοῦ μου· τὰ
3 μνημόνευε οὖν πῶς εἴληφας καὶ ἤκουσας καὶ τήρει, καὶ
μετανόησον· ἐὰν οὖν μὴ γρηγορήσῃς, ἥξω ὡς κλέπτης,
4 καὶ οὐ μὴ ⌜γνῷς⌝ ποίαν ὥραν ἥξω ἐπὶ σέ· ἀλλὰ ἔχεις γνώσῃ
ὀλίγα ὀνόματα ἐν Σάρδεσιν ἃ οὐκ ἐμόλυναν τὰ ἱμάτια
αὐτῶν, καὶ περιπατήσουσιν μετ' ἐμοῦ ἐν λευκοῖς, ὅτι
5 ἄξιοί εἰσιν. Ὁ νικῶν οὕτως περιβαλεῖται ἐν ἱματίοις
λευκοῖς, καὶ οὐ μὴ ἐξαλείψω τὸ ὄνομα αὐτοῦ ἐκ τῆς
βίβλου τῆς ζωῆς, καὶ ὁμολογήσω τὸ ὄνομα αὐτοῦ
ἐνώπιον τοῦ πατρός μου καὶ ἐνώπιον τῶν ἀγγέλων

αὐτοῦ. Ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει 6
ταῖς ἐκκλησίαις.

τῷ Ἀρ.† Καὶ τῷ ἀγγέλῳ ⸂τῆς⸃ ἐν Φιλαδελφίᾳ ἐκκλησίας 7
γράψον

ὁ ἀληθινός, ὁ ἅγιος | τοῦ | κλείει

Τάδε λέγει ⸂ὁ ἅγιος, ὁ ἀληθινός⸃, ὁ ἔχων τὴν
κλεῖν ⸆ Δαυείδ, ὁ ἀνοίγων καὶ οὐδεὶς κλείσει, καὶ
⸂κλείων⸃ καὶ οὐδεὶς ἀνοίγει, Οἶδά σου τὰ ἔργα,— ἰδοὺ 8
δέδωκα ἐνώπιόν σου θύραν ἠνεῳγμένην, ἣν οὐδεὶς δύ-
ναται κλεῖσαι αὐτήν,— ὅτι μικρὰν ἔχεις δύναμιν, καὶ
ἐτήρησάς μου τὸν λόγον, καὶ οὐκ ἠρνήσω τὸ ὄνομά
μου. ἰδοὺ διδῶ ἐκ τῆς συναγωγῆς τοῦ Σατανᾶ, τῶν 9
λεγόντων ἑαυτοὺς Ἰουδαίους εἶναι, καὶ οὐκ εἰσὶν ἀλλὰ
ψεύδονται,— ἰδοὺ ποιήσω αὐτοὺς ἵνα ἥξουσιν καὶ
προσκυνήσουσιν ἐνώπιον τῶν ποδῶν σου, καὶ γνῶσιν
ὅτι ἐγὼ ἠγάπησά σε. ὅτι ἐτήρησας τὸν λόγον τῆς 10
ὑπομονῆς μου, κἀγώ σε τηρήσω ἐκ τῆς ὥρας τοῦ
πειρασμοῦ τῆς μελλούσης ἔρχεσθαι ἐπὶ τῆς οἰκουμέ-
νης ὅλης, πειράσαι τοὺς κατοικοῦντας ἐπὶ τῆς γῆς.
ἔρχομαι ταχύ· κράτει ὃ ἔχεις, ἵνα μηδεὶς λάβῃ τὸν 11
στέφανόν σου. Ὁ νικῶν ποιήσω αὐτὸν στύλον ἐν τῷ 12
ναῷ τοῦ θεοῦ μου, καὶ ἔξω οὐ μὴ ἐξέλθῃ ἔτι, καὶ
γράψω ἐπ' αὐτὸν τὸ ὄνομα τοῦ θεοῦ μου καὶ
τὸ ὄνομα τῆς πόλεως τοῦ θεοῦ μου, τῆς καινῆς
Ἰερουσαλήμ, ἡ καταβαίνουσα ἐκ τοῦ οὐρανοῦ ἀπὸ
τοῦ θεοῦ μου, καὶ τὸ ὄνομά μου τὸ καινόν. Ὁ ἔχων 13
οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.

Ἀρ.† Καὶ τῷ ἀγγέλῳ ⸂τῆς⸃ ἐν Λαοδικίᾳ ἐκκλησίας γρά- 14
ψον

Τάδε λέγει ὁ Ἀμήν, ὁ μάρτυς ὁ πιστὸς καὶ [ὁ]
ἀληθινός, ἡ ἀρχὴ τῆς κτίσεως τοῦ θεοῦ, Οἶδά σου 15
τὰ ἔργα, ὅτι οὔτε ψυχρὸς εἶ οὔτε ζεστός. ὄφελον
ψυχρὸς ἦς ἢ ζεστός. οὕτως, ὅτι χλιαρὸς εἶ καὶ οὔτε 16
ζεστὸς οὔτε ψυχρός, μέλλω σε ἐμέσαι ἐκ τοῦ στόματός

6 He that hath an ear, let him hear what the Spirit
saith to the churches.
7 And to the angel of the church in Philadelphia
write;
These things saith he that is holy, he that is true,
he that hath the key of David, he that openeth, and
none shall shut, and that shutteth, and none open-
8 eth: I know thy works (behold, I have [1]set before
thee a door opened, which none can shut), that thou
hast a little power, and didst keep my word, and
9 didst not deny my name. Behold, I give of the
synagogue of Satan, of them which say they are
Jews, and they are not, but do lie; behold, I will
make them to come and worship before thy feet,
10 and to know that I have loved thee. Because thou
didst keep the word of my patience, I also will keep
thee from the hour of [2]trial, that *hour* which is to
come upon the whole [3]world, to [4]try them that dwell
11 upon the earth. I come quickly: hold fast that
12 which thou hast, that no one take thy crown. He
that overcometh, I will make him a pillar in the [5]tem-
ple of my God, and he shall go out thence no more:
and I will write upon him the name of my God, and
the name of the city of my God, the new Jerusalem,
which cometh down out of heaven from my God,
13 and mine own new name. He that hath an ear, let
him hear what the Spirit saith to the churches.
14 And to the angel of the church in Laodicea write;
These things saith the Amen, the faithful and
true witness, the beginning of the creation of God:
15 I know thy works, that thou art neither cold nor
16 hot: I would thou wert cold or hot. So because
thou art lukewarm, and neither hot nor cold, I will
spew thee out of my mouth.

1 Gr. *given.*
2 Or, *temptation*
3 Gr. *inhabited earth.*
4 Or, *tempt*
5 Or, *sanctuary* and so throughout this book.

Because thou sayest, I am rich, and have gotten 17
riches, and have need of nothing; and knowest not
that thou art the wretched one and miserable and
poor and blind and naked: I counsel thee to buy 18
of me gold refined by fire, that thou mayest be-
come rich; and white garments, that thou mayest
clothe thyself, and *that* the shame of thy naked-
ness be not made manifest; and eyesalve to anoint
thine eyes, that thou mayest see. As many as I 19
love, I reprove and chasten: be zealous therefore,
and repent. Behold, I stand at the door and 20
knock: if any man hear my voice and open the
door, I will come in to him, and will sup with
him, and he with me. He that overcometh, I will 21
give to him to sit down with me in my throne, as I
also overcame, and sat down with my Father in his
throne. He that hath an ear, let him hear what the 22
Spirit saith to the churches.

After these things I saw, and behold, a door open- **4**
ed in heaven, and the first voice which I heard, *a*
voice as of a trumpet speaking with me, one saying,
Come up hither, and I will shew thee the things
which must [1]come to pass hereafter. Straightway I 2
was in the Spirit: and behold, there was a throne
set in heaven, and one sitting upon the throne; and 3
he that sat *was* to look upon like a jasper stone and
a sardius: and *there was* a rainbow round about the
throne, like an emerald to look upon. And round 4
about the throne *were* four and twenty thrones: and
upon the thrones *I saw* four and twenty elders sit-
ting, arrayed in white garments; and on their heads
crowns of gold. And out of the throne proceed 5
lightnings and voices and thunders. And *there were*
seven lamps of fire burning before the throne, which
are the seven Spirits of God; and before the throne, 6

[1] Or, *come to pass. After these things straightway &c.*

17 μου. ὅτι λέγεις ὅτι Πλούσιός εἰμι καὶ πεπλούτηκα
καὶ οὐδὲν χρείαν ἔχω, καὶ οὐκ οἶδας ὅτι σὺ εἶ
ὁ ταλαίπωρος καὶ ⊤ ἐλεινὸς καὶ πτωχὸς καὶ τυφλὸς ὁ
18 καὶ γυμνός, συμβουλεύω σοι ἀγοράσαι παρ' ἐμοῦ χρυ-
σίον πεπυρωμένον ἐκ πυρὸς ἵνα πλουτήσῃς, καὶ ἱμά-
τια λευκὰ ἵνα περιβάλῃ καὶ μὴ φανερωθῇ ἡ αἰσχύνη
τῆς γυμνότητός σου, καὶ κολλούριον ἐγχρῖσαι τοὺς
19 ὀφθαλμούς σου ἵνα βλέπῃς. ἐγὼ ὅσους ἐὰν φιλῶ
ἐλέγχω καὶ παιδεύω· ζήλευε οὖν καὶ μετανόη-
20 σον. Ἰδοὺ ἕστηκα ἐπὶ τὴν θύραν καὶ κρούω· ἐάν
τις ἀκούσῃ τῆς φωνῆς μου καὶ ἀνοίξῃ τὴν θύραν,
εἰσελεύσομαι πρὸς αὐτὸν καὶ δειπνήσω μετ' αὐτοῦ καὶ
21 καὶ αὐτὸς μετ' ἐμοῦ. Ὁ νικῶν δώσω αὐτῷ καθίσαι
μετ' ἐμοῦ ἐν τῷ θρόνῳ μου, ὡς κἀγὼ ἐνίκησα καὶ
ἐκάθισα μετὰ τοῦ πατρός μου ἐν τῷ θρόνῳ αὐτοῦ.
22 Ὁ ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς
ἐκκλησίαις.

1 Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ θύρα ἠνεῳγμένη ἐν τῷ
οὐρανῷ, καὶ ἡ φωνὴ ἡ πρώτη ἣν ἤκουσα ὡς σάλπιγγος
λαλούσης μετ' ἐμοῦ, λέγων Ἀνάβα ὧδε, καὶ δείξω σοι
2 ἃ δεῖ γενέσθαι. μετὰ ταῦτα εὐθέως ἐγενόμην ἐν
πνεύματι· καὶ ἰδοὺ θρόνος ἔκειτο ἐν τῷ οὐρανῷ, καὶ
3 ἐπὶ τὸν θρόνον καθήμενος, καὶ ὁ καθήμενος ὅμοιος
ὁράσει λίθῳ ἰάσπιδι καὶ σαρδίῳ, καὶ ἶρις κυκλόθεν
4 τοῦ θρόνου ὅμοιος ὁράσει σμαραγδίνῳ. καὶ κυκλόθεν
τοῦ θρόνου ⌜θρόνοι⌝ εἴκοσι τέσσαρες, καὶ ἐπὶ τοὺς θρόνους
θρόνους εἴκοσι τέσσαρας πρεσβυτέρους καθημένους πε- Αρ.
ριβεβλημένους ⊤ ἱματίοις λευκοῖς, καὶ ἐπὶ τὰς κεφαλὰς ἐν
5 αὐτῶν στεφάνους χρυσοῦς. καὶ ἐκ τοῦ θρόνου ἐκπο-
ρεύονται ἀστραπαὶ καὶ φωναὶ καὶ βρονταί· καὶ ἑπτὰ
λαμπάδες πυρὸς καιόμεναι ἐνώπιον τοῦ θρόνου, ἅ εἰσιν
6 τὰ ἑπτὰ πνεύματα τοῦ θεοῦ, καὶ ἐνώπιον τοῦ θρόνου

ὡς θάλασσα ὑαλίνη ὁμοία κρυστάλλῳ. καὶ ἐν μέσῳ
τοῦ θρόνου καὶ κύκλῳ τοῦ θρόνου τέσσερα ζῷα
γέμοντα ὀφθαλμῶν ἔμπροσθεν καὶ ὄπισθεν· καὶ τὸ 7
ζῷον τὸ πρῶτον ὅμοιον λέοντι, καὶ τὸ δεύτερον
ἔχον ζῷον ὅμοιον μόσχῳ, καὶ τὸ τρίτον ζῷον ⌜ἔχων⌝ τὸ
πρόσωπον ὡς ἀνθρώπου, καὶ τὸ τέταρτον ζῷον
ὅμοιον ἀετῷ πετομένῳ· καὶ τὰ τέσσερα ζῷα, ἓν 8
καθʼ ἓν αὐτῶν ἔχων ἀνὰ πτέρυγας ἕξ, κυκλόθεν
καὶ ἔσωθεν γέμουσιν ὀφθαλμῶν· καὶ ἀνάπαυσιν
οὐκ ἔχουσιν ἡμέρας καὶ νυκτὸς λέγοντες

Ἅγιος ἅγιος ἅγιος Κύριος, ὁ θεός, ὁ παντοκρά-
τωρ, ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχόμενος.

Καὶ ὅταν δώσουσιν τὰ ζῷα δόξαν καὶ τιμὴν καὶ 9
τῷ θρόνῳ εὐχαριστίαν τῷ καθημένῳ ἐπὶ ⌜τοῦ θρόνου⌝, τῷ
ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, πεσοῦνται οἱ 10
εἴκοσι τέσσαρες πρεσβύτεροι ἐνώπιον τοῦ καθημένου
ἐπὶ τοῦ θρόνου, καὶ προσκυνήσουσιν τῷ ζῶντι εἰς
τοὺς αἰῶνας τῶν αἰώνων, καὶ βαλοῦσιν τοὺς στεφά-
νους αὐτῶν ἐνώπιον τοῦ θρόνου, λέγοντες

Ἄξιος εἶ, ὁ κύριος καὶ ὁ θεὸς ἡμῶν, λαβεῖν 11
τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν δύναμιν, ὅτι
σὺ ἔκτισας τὰ πάντα, καὶ διὰ τὸ θέλημά σου
ἦσαν καὶ ἐκτίσθησαν.

Καὶ εἶδον ἐπὶ τὴν δεξιὰν τοῦ καθημένου 1
ἐπὶ τοῦ θρόνου βιβλίον γεγραμμένον ἔσωθεν καὶ
ὄπισθεν, κατεσφραγισμένον σφραγῖσιν ἑπτά. καὶ 2
εἶδον ἄγγελον ἰσχυρὸν κηρύσσοντα ἐν φωνῇ μεγά-
λῃ Τίς ἄξιος ἀνοῖξαι τὸ βιβλίον καὶ λῦσαι τὰς
σφραγῖδας αὐτοῦ; καὶ οὐδεὶς ἐδύνατο ἐν τῷ οὐρανῷ 3
οὔτε ἐπὶ τῆς γῆς οὔτε ⌜οὐδὲ ἐπὶ τῆς γῆς οὐδὲ⌝ ὑποκάτω τῆς γῆς ἀνοῖξαι τὸ
βιβλίον οὔτε βλέπειν αὐτό. καὶ [ἐγὼ] ἔκλαιον πολὺ 4
ὅτι οὐδεὶς ἄξιος εὑρέθη ἀνοῖξαι τὸ βιβλίον οὔτε
βλέπειν αὐτό· καὶ εἷς ἐκ τῶν πρεσβυτέρων λέγει 5

as it were a glassy sea like unto crystal; and in the
midst of the throne*, and round about the throne,
four living creatures full of eyes before and behind.
7 And the first creature *was* like a lion, and the sec-
ond creature like a calf, and the third creature had
a face as of a man, and the fourth creature *was* like
8 a flying eagle. And the four living creatures, hav-
ing each one of them six wings, are full of eyes
round about and within: and they have no rest day
and night, saying, Holy, holy, holy, *is* the Lord God,
the Almighty, which was and which is and [1]which 1 Or, *which cometh*
9 is to come. And when the living creatures shall
give glory and honour and thanks to him that sit-
teth on the throne, to him that liveth [2]for ever and 2 Gr. *unto the ages of the ages.*
10 ever, the four and twenty elders shall fall down be-
fore him that sitteth on the throne, and shall wor-
ship him that liveth [2]for ever and ever, and shall
11 cast their crowns before the throne, saying, Worthy
art thou, our Lord and our God, to receive the glory
and the honour and the power: for thou didst cre-
ate all things, and because of thy will they were,
and were created.
5 And I saw [3]in the right hand of him that sat on 3 Gr. *on.*
the throne a book written within and on the back,
2 close sealed with seven seals. And I saw a strong
angel proclaiming with a great voice, Who is worthy
to open the book, and to loose the seals thereof?
3 And no one in the heaven, or on the earth, or under
the earth, was able to open the book, or to look
4 thereon. And I wept much, because no one was
found worthy to open the book, or to look thereon:
5 and one of the elders saith

* "of the throne" add marg. Or, *before* [Comp. v. 6; vii. 17.]—*Am. Com.*

unto me, Weep not: behold, the Lion that is of
the tribe of Judah, the Root of David, hath over-
come, to open the book and the seven seals thereof.
And I saw in the midst of the throne* and of the 6
four living creatures, and in the midst of the elders,
a Lamb standing, as though it had been slain, hav-
ing seven horns, and seven eyes, which are the
[1]seven Spirits of God, sent forth into all the earth.
And he came, and he [2]taketh *it* out of the right 7
hand of him that sat on the throne. And when 8
he had taken the book, the four living creatures
and the four and twenty elders fell down before the
Lamb, having each one a harp, and golden bowls
full of incense, which are the prayers of the saints.
And they sing a new song, saying, Worthy art thou 9
to take the book, and to open the seals thereof: for
thou wast slain, and didst purchase unto God with
thy blood *men* of every tribe, and tongue, and peo-
ple, and nation, and madest them *to be* unto our God 10
a kingdom and priests; and they reign upon the
earth. And I saw, and I heard a voice of many an- 11
gels round about the throne and the living creatures
and the elders; and the number of them was ten
thousand times ten thousand, and thousands of thou-
sands; saying with a great voice, Worthy is the Lamb 12
that hath been slain to receive the power, and riches,
and wisdom, and might, and honour, and glory, and
blessing. And every created thing which is in the 13
heaven, and on the earth, and under the earth, and
on the sea, and all things that are in them, heard I
saying, Unto him that sitteth on the throne, and unto
the Lamb, *be* the blessing, and the honour, and the
glory, and the dominion, [3]for ever and ever.

1 Some ancient authorities omit *seven.*
2 Gr. *hath taken.*
3 Gr. *unto the ages of the ages.*

* "in the midst of the throne" etc. add marg. Or, *between the throne with the four living creatures, and the elders*—*Am. Com.*

μοι Μὴ κλαῖε· ἰδοὺ ἐνίκησεν ὁ λέων ὁ ἐκ τῆς
φυλῆς Ἰούδα, ἡ ῥίζα Δαυείδ, ἀνοῖξαι τὸ βιβλίον καὶ
6 τὰς ἑπτὰ σφραγῖδας αὐτοῦ. Καὶ εἶδον ἐν
μέσῳ τοῦ θρόνου καὶ τῶν τεσσάρων ζῴων καὶ ἐν μέσῳ
τῶν πρεσβυτέρων ἀρνίον ⸢ἑστηκὸς⸣ ὡς ἐσφαγμένον, ἑστηκώς
ἔχων κέρατα ἑπτὰ καὶ ὀφθαλμοὺς ἑπτά, οἵ εἰσιν τὰ
[ἑπτὰ] πνεύματα τοῦ θεοῦ, ⸢ἀπεσταλμένοι⸣ εἰς πᾶσαν ἀπεσταλμένα
7 τὴν γῆν. καὶ ἦλθεν καὶ εἴληφεν ἐκ τῆς δεξιᾶς τοῦ
8 καθημένου ἐπὶ τοῦ θρόνου. Καὶ ὅτε ἔλαβεν τὸ βι-
βλίον, τὰ τέσσερα ζῷα καὶ οἱ εἴκοσι τέσσαρες πρε-
σβύτεροι ἔπεσαν ἐνώπιον τοῦ ἀρνίου, ἔχοντες ἕκαστος
κιθάραν καὶ φιάλας χρυσᾶς γεμούσας θυμιαμάτων,
9 ⸢αἵ⸣ εἰσιν αἱ προσευχαὶ τῶν ἁγίων· καὶ ᾄδουσιν ἅ
ᾠδὴν καινὴν λέγοντες

Ἄξιος εἶ λαβεῖν τὸ βιβλίον καὶ ἀνοῖξαι τὰς
σφραγῖδας αὐτοῦ, ὅτι ἐσφάγης καὶ ἠγόρασας τῷ
θεῷ ἐν τῷ αἵματί σου ἐκ πάσης φυλῆς καὶ
10 γλώσσης καὶ λαοῦ καὶ ἔθνους, καὶ ἐποίησας
αὐτοὺς τῷ θεῷ ἡμῶν βασιλείαν καὶ ἱερεῖς, καὶ
βασιλεύουσιν ἐπὶ τῆς γῆς.

11 καὶ εἶδον, καὶ ἤκουσα ⸆ φωνὴν ἀγγέλων πολλῶν ὡς
κύκλῳ τοῦ θρόνου καὶ τῶν ζῴων καὶ τῶν πρεσβυτέρων,
καὶ ἦν ὁ ἀριθμὸς αὐτῶν μυριάδες μυριάδων καὶ
12 χιλιάδες χιλιάδων, λέγοντες φωνῇ μεγάλῃ

⸢Ἄξιόν⸣ ἐστιν τὸ ἀρνίον τὸ ἐσφαγμένον λα- Ἄξιός
βεῖν τὴν δύναμιν καὶ πλοῦτον καὶ σοφίαν καὶ
ἰσχὺν καὶ τιμὴν καὶ δόξαν καὶ εὐλογίαν.

13 καὶ πᾶν κτίσμα ὃ ἐν τῷ οὐρανῷ καὶ ἐπὶ τῆς γῆς
καὶ ὑποκάτω τῆς γῆς καὶ ἐπὶ τῆς θαλάσσης [ἐστίν],
καὶ τὰ ἐν αὐτοῖς πάντα, ἤκουσα ⸢λέγοντας⸣ λέγοντα

Τῷ καθημένῳ ἐπὶ ⸢τοῦ θρόνου⸣ καὶ τῷ ἀρνίῳ τῷ θρόνῳ
ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα καὶ τὸ κρά-
τος εἰς τοὺς αἰῶνας τῶν αἰώνων.

καὶ τὰ τέσσερα ζῷα ἔλεγον Ἀμήν, καὶ οἱ πρεσβύ- 14
τεροι ἔπεσαν καὶ προσεκύνησαν.

Καὶ *εἶδον ὅτε ἤνοιξεν τὸ ἀρνίον μίαν ἐκ τῶν* 1
ἑπτὰ σφραγίδων, καὶ ἤκουσα ἑνὸς ἐκ τῶν τεσσάρων ζώ-
ων λέγοντος ὡς φωνῇ βροντῆς Ἔρχου. *καὶ εἶδον, καὶ* 2
ἰδοὺ ἵππος λευκός, *καὶ ὁ καθήμενος ἐπ' αὐτὸν ἔχων*
τόξον, καὶ ἐδόθη αὐτῷ στέφανος, καὶ ἐξῆλθεν νικῶν καὶ
ἵνα νικήσῃ. Καὶ *ὅτε ἤνοιξεν τὴν σφραγῖδα τὴν* 3
δευτέραν, ἤκουσα τοῦ δευτέρου ζῴου λέγοντος Ἔρχου.
καὶ ἐξῆλθεν ἄλλος ἵππος πυρρός, *καὶ τῷ καθημένῳ* 4
ἐπ' αὐτὸν ἐδόθη [αὐτῷ] λαβεῖν τὴν εἰρήνην [ἐκ] τῆς γῆς
καὶ ἵνα ἀλλήλους σφάξουσιν, καὶ ἐδόθη αὐτῷ μάχαιρα
μεγάλη. Καὶ *ὅτε ἤνοιξε τὴν σφραγῖδα τὴν* 5
τρίτην, ἤκουσα τοῦ τρίτου ζῴου λέγοντος Ἔρχου. *καὶ*
εἶδον, καὶ ἰδοὺ ἵππος μέλας, *καὶ ὁ καθήμενος ἐπ' αὐτὸν*
ἔχων ζυγὸν ἐν τῇ χειρὶ αὐτοῦ. καὶ ἤκουσα ὡς φωνὴν 6
ἐν μέσῳ τῶν τεσσάρων ζῴων λέγουσαν Χοῖνιξ *σίτου*
δηναρίου, καὶ τρεῖς χοίνικες κριθῶν δηναρίου· καὶ τὸ
ἔλαιον καὶ τὸν οἶνον μὴ ἀδικήσῃς. Καὶ *ὅτε* 7
ἤνοιξεν τὴν σφραγῖδα τὴν τετάρτην, ἤκουσα φωνὴν τοῦ
τετάρτου ζῴου λέγοντος Ἔρχου. *καὶ εἶδον, καὶ ἰδοὺ* 8
ἵππος χλωρός, καὶ ὁ καθήμενος ἐπάνω [αὐτοῦ] ὄνομα
αὐτῷ [Ὁ] Θάνατος, *καὶ ὁ* ᾅδης *ἠκολούθει μετ' αὐ-*
τοῦ, καὶ ἐδόθη αὐτοῖς ἐξουσία ἐπὶ τὸ τέταρτον τῆς
γῆς, ἀποκτεῖναι ἐν ῥομφαίᾳ καὶ *ἐν* λιμῷ καὶ *ἐν* θα-
νάτῳ καὶ *ὑπὸ τῶν* θηρίων τῆς γῆς. Καὶ 9
ὅτε ἤνοιξεν τὴν πέμπτην σφραγῖδα, εἶδον ὑποκάτω τοῦ
θυσιαστηρίου τὰς ψυχὰς τῶν ἐσφαγμένων διὰ τὸν λό-
γον τοῦ θεοῦ καὶ διὰ τὴν μαρτυρίαν ἣν εἶχον. καὶ 10
ἔκραξαν φωνῇ μεγάλῃ λέγοντες Ἕως πότε, ὁ δε-
σπότης *ὁ ἅγιος καὶ ἀληθινός, οὐ* κρίνεις *καὶ* ἐκδικεῖς
τὸ αἷμα *ἡμῶν ἐκ* τῶν κατοικούντων ἐπὶ τῆς
γῆς; *καὶ ἐδόθη αὐτοῖς ἑκάστῳ στολὴ λευκή, καὶ* 11

14 And the four living creatures said, Amen. And
the elders fell down and worshipped.
6 And I saw when the Lamb opened one of the seven
seals, and I heard one of the four living creatures
2 saying as with a voice of thunder, Come[1]. And I
saw, and behold, a white horse, and he that sat there-
on had a bow; and there was given unto him a
crown: and he came forth conquering, and to con-
quer.
3 And when he opened the second seal, I heard the
4 second living creature saying, Come[1]. And another
horse came forth, a red horse: and to him that sat
thereon it was given to take [2]peace from the earth,
and that they should slay one another: and there
was given unto him a great sword.
5 And when he opened the third seal, I heard the
third living creature saying, Come[1]. And I saw,
and behold, a black horse; and he that sat thereon
6 had a balance in his hand. And I heard as it were
a voice in the midst of the four living creatures say-
ing, A [3]measure* of wheat for a [4]penny, and three
measures of barley for a [4]penny; and the oil and the
wine hurt thou not.
7 And when he opened the fourth seal, I heard the
voice of the fourth living creature saying, Come[1].
8 And I saw, and behold, a pale horse: and he that
sat upon him, his name was Death; and Hades fol-
lowed with him. And there was given unto them
authority over the fourth part of the earth, to kill
with sword, and with famine, and with [5]death, and
by the wild beasts of the earth.
9 And when he opened the fifth seal, I saw under-
neath the altar the souls of them that had been slain
for the word of God, and for the testimony which
10 they held: and they cried with a great voice, saying,
How long, O Master, the holy and true, dost thou
not judge and avenge our blood on them that dwell
11 on the earth? And there was given them to each
one a white robe; and

1 Some ancient authorities add *and see*.
2 Some ancient authorities read *the peace of the earth*.
3 Gr. *choenix*, a small measure.
4 See marginal note on Matt xviii. 28.
5 Or, *pestilence*

* "A measure" etc. add marg. [instead of marg. 3 and 4] Or, *A chœnix* (i.e. about a quart) *of wheat for a shilling*—implying great scarcity.—*Am. Com.*

it was said unto them, that they should rest yet for
a little time, until their fellow-servants also and their
brethren, which should be killed even as they were,
should [1]be fulfilled*.

[1] Some ancient authorities read *have fulfilled their course.*

And I saw when he opened the sixth seal, and 12
there was a great earthquake; and the sun became
black as sackcloth of hair, and the whole moon be-
came as blood; and the stars of the heaven fell unto 13
the earth, as a fig tree casteth her unripe figs, when
she is shaken of a great wind. And the heaven was 14
removed as a scroll when it is rolled up; and every
mountain and island were moved out of their
places. And the kings of the earth, and the princes, 15
and the [2]chief captains, and the rich, and the strong,
and every bondman and freeman, hid themselves in
the caves and in the rocks of the mountains; and 16
they say to the mountains and to the rocks, Fall on
us, and hide us from the face of him that sitteth on
the throne, and from the wrath of the Lamb: for the 17
great day of their wrath is come; and who is able to
stand?

[2] Or, *military tribunes* Gr. *chiliarchs.*

After this I saw four angels standing at the four 7
corners of the earth, holding the four winds of the
earth, that no wind should blow on the earth, or on
the sea, or upon any tree. And I saw another angel 2
ascend from the sunrising, having the seal of the
living God: and he cried with a great voice to the
four angels, to whom it was given to hurt the earth
and the sea, saying, Hurt not the earth, neither the 3
sea, nor the trees, till we shall have sealed the ser-
vants of our God on their foreheads. And I heard 4
the number of them which were sealed, a hundred
and forty and four thousand, sealed out of every tribe

* For "be fulfilled" read "be fulfilled *in number*" and then let the marg. and the text exchange places.—*Am. Com.*

ἐρρέθη αὐτοῖς ἵνα ἀναπαύσονται ἔτι χρόνον μικρόν,
ἕως ⸀πληρωθῶσιν⸃ καὶ οἱ σύνδουλοι αὐτῶν καὶ οἱ ἀ- πληρώσωσιν
δελφοὶ αὐτῶν οἱ μέλλοντες ἀποκτέννεσθαι ὡς καὶ
12 αὐτοί. Καὶ εἶδον ὅτε ἤνοιξεν τὴν σφρα-
γῖδα τὴν ἕκτην, καὶ σεισμὸς μέγας ἐγένετο, καὶ
ὁ ἥλιος ἐγένετο μέλας ὡς σάκκος τρίχινος, καὶ
13 ἡ σελήνη ὅλη ἐγένετο ὡς αἷμα, καὶ οἱ ἀστέρες τοῦ
οὐρανοῦ ἔπεσαν εἰς τὴν γῆν, ὡς συκῆ βάλλει τοὺς
14 ὀλύνθους αὐτῆς ὑπὸ ἀνέμου μεγάλου σειομένη, καὶ ὁ
οὐρανὸς ἀπεχωρίσθη ὡς βιβλίον ⸀ἑλισσόμενον⸃, καὶ ἑλισσόμενος
πᾶν ὄρος καὶ νῆσος ἐκ τῶν τόπων αὐτῶν ἐκινήθησαν.
15 καὶ οἱ βασιλεῖς τῆς γῆς καὶ οἱ μεγιστᾶνες καὶ
οἱ χιλίαρχοι καὶ οἱ πλούσιοι καὶ οἱ ἰσχυροὶ καὶ πᾶς
δοῦλος καὶ ἐλεύθερος ἔκρυψαν ἑαυτοὺς εἰς τὰ σπήλαια
16 καὶ εἰς τὰς πέτρας τῶν ὀρέων· καὶ λέγουσιν τοῖς
ὄρεσιν καὶ ταῖς πέτραις Πέσατε ἐφ' ἡμᾶς καὶ
κρύψατε ἡμᾶς ἀπὸ προσώπου τοῦ καθημένου ἐπὶ
17 τοῦ θρόνου καὶ ἀπὸ τῆς ὀργῆς τοῦ ἀρνίου, ὅτι
ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς ὀργῆς αὐτῶν, καὶ τίς
δύναται σταθῆναι;

1 ⸀Μετὰ⸃ τοῦτο εἶδον τέσσαρας ἀγγέλους ἑστῶτας ἐπὶ Καὶ μετὰ
τὰς τέσσαρας γωνίας τῆς γῆς, κρατοῦντας τοὺς τέσ-
σαρας ἀνέμους τῆς γῆς, ἵνα μὴ πνέῃ ἄνεμος ἐπὶ
τῆς γῆς μήτε ἐπὶ τῆς θαλάσσης μήτε ⸀ἐπὶ πᾶν⸃ δέν- ἐπί [τι]
2 δρον. καὶ εἶδον ἄλλον ἄγγελον ἀναβαίνοντα ἀπὸ
⸀ἀνατολῆς⸃ ἡλίου, ἔχοντα σφραγῖδα θεοῦ ζῶντος, καὶ ἀνατολῶν
⸀ἔκραξεν⸃ φωνῇ μεγάλῃ τοῖς τέσσαρσιν ἀγγέλοις οἷς ἔκραζεν
ἐδόθη αὐτοῖς ἀδικῆσαι τὴν γῆν καὶ τὴν θάλασσαν,
3 λέγων Μὴ ἀδικήσητε τὴν γῆν ⸀μήτε⸃ τὴν θάλασσαν καὶ
μήτε τὰ δένδρα, ἄχρι σφραγίσωμεν τοὺς δούλους τοῦ
4 θεοῦ ἡμῶν ἐπὶ τῶν μετώπων αὐτῶν. Καὶ ἤκουσα
τὸν ἀριθμὸν τῶν ἐσφραγισμένων, ἑκατὸν τεσσεράκον-
τα τέσσαρες χιλιάδες, ἐσφραγισμένοι ἐκ πάσης φυλῆς

υἱῶν Ἰσραήλ·

ἐκ φυλῆς Ἰούδα δώδεκα χιλιάδες ἐσφραγισμένοι, 5
ἐκ φυλῆς Ῥουβὴν δώδεκα χιλιάδες,
ἐκ φυλῆς Γὰδ δώδεκα χιλιάδες,
ἐκ φυλῆς Ἀσὴρ δώδεκα χιλιάδες, 6
ἐκ φυλῆς Νεφθαλὶμ δώδεκα χιλιάδες,
ἐκ φυλῆς Μανασσῆ δώδεκα χιλιάδες,
ἐκ φυλῆς Συμεὼν δώδεκα χιλιάδες, 7
ἐκ φυλῆς Λευεὶ δώδεκα χιλιάδες,
ἐκ φυλῆς Ἰσσαχὰρ δώδεκα χιλιάδες,
ἐκ φυλῆς Ζαβουλὼν δώδεκα χιλιάδες, 8
ἐκ φυλῆς Ἰωσὴφ δώδεκα χιλιάδες,
ἐκ φυλῆς Βενιαμεὶν δώδεκα χιλιάδες ἐσφραγισμένοι.

Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ ὄχλος πολύς, ὃν ἀριθμῆσαι 9
αὐτὸν οὐδεὶς ἐδύνατο, ἐκ παντὸς ἔθνους καὶ φυλῶν καὶ
λαῶν καὶ γλωσσῶν, ἑστῶτες ἐνώπιον τοῦ θρόνου καὶ ἐνώ-
πιον τοῦ ἀρνίου, περιβεβλημένους στολὰς λευκάς, καὶ
φοίνικες ἐν ταῖς χερσὶν αὐτῶν· καὶ κράζουσι φωνῇ μεγάλῃ 10
λέγοντες

Ἡ σωτηρία τῷ θεῷ ἡμῶν τῷ ΚΑΘΗΜΕΝΩ ἘΠῚ
ΤΩ ΘΡΟΝΩ καὶ τῷ ἀρνίῳ.

καὶ πάντες οἱ ἄγγελοι ἱστήκεισαν κύκλῳ τοῦ θρόνου καὶ 11
τῶν πρεσβυτέρων καὶ τῶν τεσσάρων ζῴων, καὶ ἔπεσαν
ἐνώπιον τοῦ θρόνου ἐπὶ τὰ πρόσωπα αὐτῶν καὶ προσεκύ-
νησαν τῷ θεῷ, λέγοντες 12

Ἀμήν· ἡ εὐλογία καὶ ἡ δόξα καὶ ἡ σοφία καὶ ἡ
εὐχαριστία καὶ ἡ τιμὴ καὶ ἡ δύναμις καὶ ἡ ἰσχὺς
τῷ θεῷ ἡμῶν εἰς τοὺς αἰῶνας τῶν αἰώνων [· ἀμήν].

Καὶ ἀπεκρίθη εἷς ἐκ τῶν πρεσβυτέρων λέγων μοι Οὗτοι 13
οἱ περιβεβλημένοι τὰς στολὰς τὰς λευκὰς τίνες εἰσὶν καὶ
πόθεν ἦλθον; καὶ εἴρηκα αὐτῷ Κύριέ μου, σὺ οἶδας. 14
καὶ εἶπέν μοι Οὗτοί εἰσιν οἱ ἐρχόμενοι ἐκ τῆς ΘΛΙΨΕΩΣ
τῆς μεγάλης, καὶ ἔΠΛΥΝΑΝ ΤᾺΣ ΣΤΟΛᾺΣ ΑΥ̓ΤΩ͂Ν καὶ ἐλεύ-

of the children of Israel.
5 Of the tribe of Judah *were* sealed twelve thousand:
Of the tribe of Reuben twelve thousand:
Of the tribe of Gad twelve thousand:
6 Of the tribe of Asher twelve thousand:
Of the tribe of Naphtali twelve thousand:
Of the tribe of Manasseh twelve thousand:
7 Of the tribe of Simeon twelve thousand:
Of the tribe of Levi twelve thousand:
Of the tribe of Issachar twelve thousand:
8 Of the tribe of Zebulun twelve thousand:
Of the tribe of Joseph twelve thousand:
Of the tribe of Benjamin *were* sealed twelve thousand.

9 After these things I saw, and behold, a great multitude, which no man could number, out of every nation, and of *all* tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands;
10 and they cry with a great voice, saying, Salvation
unto our God which sitteth on the throne, and unto
11 the Lamb. And all the angels were standing round
about the throne, and *about* the elders and the four
living creatures; and they fell before the throne on
12 their faces, and worshipped God, saying, Amen:
[1]Blessing, and glory, and wisdom, and thanksgiving,
and honour, and power, and might, *be* unto our God
13 [2]for ever and ever. Amen. And one of the elders
answered, saying unto me, These which are arrayed
in the white robes, who are they, and whence came
14 they? And I [3]say unto him, My lord, thou knowest.
And he said to me, These are they which come
out of the great tribulation, and they washed their
robes, and made

1 Gr. *The blessing, and the glory, &c.*

2 Gr. *unto the ages of the ages.*

3 Gr. *have said.*

them white in the blood of the Lamb. Therefore 15
are they before the throne of God; and they serve
him day and night in his temple: and he that sit-
teth on the throne shall spread his tabernacle over
them. They shall hunger no more, neither thirst 16
any more; neither shall the sun strike upon them,
nor any heat: for the Lamb which is in the midst of 17
the throne* shall be their shepherd, and shall guide
them unto fountains of waters of life: and God
shall wipe away every tear from their eyes.

And when he opened the seventh seal, there fol- **8**
lowed a silence in heaven about the space of half an
hour. And I saw the seven angels which stand be- 2
fore God; and there were given unto them seven
trumpets.

1 Or, *at* And another angel came and stood [1]over the al- 3
tar, having a golden censer; and there was given
2 Gr. *give.* unto him much incense, that he should [2]add it unto
the prayers of all the saints upon the golden altar
which was before the throne. And the smoke of 4
3 Or, *for* the incense, [3]with the prayers of the saints, went up
before God out of the angel's hand. And the angel 5
4 Gr. *hath taken.* [4]taketh the censer; and he filled it with the fire of
5 Or, *into* the altar, and cast it [5]upon the earth: and there fol-
lowed thunders, and voices, and lightnings, and an
earthquake.

And the seven angels which had the seven trump- 6
ets prepared themselves to sound.

And the first sounded, and there followed hail and 7
fire, mingled with blood, and they were cast [5]upon
the earth: and the third part of the earth was burnt
up, and the third part of the trees was burnt up, and
all green grass was burnt up.

And the second angel sounded, and as it were a 8
great mountain burning with fire was cast into the
sea: and the third part of the sea became blood;
and there died the third part of the creatures which 9
were in the sea, *even* they that had life; and the

* "of the throne" add marg. Or, *before* (See iv. 6.)—*Am. Com.*

15 καναν αὐτὰς ἐν τῷ αἵματι τοῦ ἀρνίου. διὰ τοῦτό εἰσιν
ἐνώπιον τοῦ θρόνου τοῦ θεοῦ, καὶ λατρεύουσιν αὐτῷ ἡμέρας
καὶ νυκτὸς ἐν τῷ ναῷ αὐτοῦ, καὶ ὁ καθήμενος ἐπὶ τοῦ
16 θρόνου σκηνώσει ἐπ' αὐτούς. οὐ πεινάσουσιν ἔτι
οὐδὲ διψήσουσιν ἔτι, οὐδὲ μὴ πέσῃ ἐπ' αὐτοὺς ὁ
17 ἥλιος οὐδὲ πᾶν καῦμα, ὅτι τὸ ἀρνίον τὸ ἀνὰ μέσον
τοῦ θρόνου ποιμανεῖ αὐτούς, καὶ ὁδηγήσει αὐτοὺς
ἐπὶ ζωῆς πηγὰς ὑδάτων· καὶ ἐξαλείψει ὁ θεὸς πᾶν
δάκρυον ἐκ τῶν ὀφθαλμῶν αὐτῶν.

1 Καὶ ὅταν ἤνοιξεν τὴν σφραγῖδα τὴν ἑβδόμην, ἐγένετο
2 σιγὴ ἐν τῷ οὐρανῷ ὡς ἡμιώριον. καὶ εἶδον τοὺς ἑπτὰ
ἀγγέλους οἳ ἐνώπιον τοῦ θεοῦ ἑστήκασιν, καὶ ⌜ἐδόθησαν⌝ ἐδόθη
3 αὐτοῖς ἑπτὰ σάλπιγγες. Καὶ ἄλλος ἄγγελος
ἦλθεν καὶ ἐστάθη ἐπὶ ⌜τοῦ θυσιαστηρίου⌝ ἔχων λιβανω- τὸ θυσιαστήριον
τὸν χρυσοῦν, καὶ ἐδόθη αὐτῷ θυμιάματα πολλὰ ἵνα δώσει
ταῖς προσευχαῖς τῶν ἁγίων πάντων ἐπὶ τὸ θυσιαστήριον
4 τὸ χρυσοῦν τὸ ἐνώπιον τοῦ θρόνου. καὶ ἀνέβη ὁ καπνὸς
τῶν θυμιαμάτων ταῖς προσευχαῖς τῶν ἁγίων ἐκ
5 χειρὸς τοῦ ἀγγέλου ἐνώπιον τοῦ θεοῦ. καὶ εἴληφεν
ὁ ἄγγελος τὸν λιβανωτόν, καὶ ἐγέμισεν αὐτὸν ἐκ
τοῦ πυρὸς τοῦ θυσιαστηρίου, καὶ ἔβαλεν εἰς τὴν
γῆν· καὶ ἐγένοντο βρονταὶ καὶ ⌜φωναὶ καὶ ἀστραπαὶ⌝ ἀστραπαὶ καὶ φωναί
6 καὶ σεισμός. Καὶ οἱ ἑπτὰ ἄγγελοι οἱ ἔχον-
τες τὰς ἑπτὰ σάλπιγγας ἡτοίμασαν αὐτοὺς ἵνα σαλ-
πίσωσιν.

7 Καὶ ὁ πρῶτος ἐσάλπισεν· καὶ ἐγένετο χάλαζα καὶ
πῦρ μεμιγμένα ἐν αἵματι, καὶ ἐβλήθη εἰς τὴν γῆν· καὶ
τὸ τρίτον τῆς γῆς κατεκάη, καὶ τὸ τρίτον τῶν δένδρων
8 κατεκάη, καὶ πᾶς χόρτος χλωρὸς κατεκάη. Καὶ
ὁ δεύτερος ἄγγελος ἐσάλπισεν· καὶ ὡς ὄρος μέγα πυρὶ
καιόμενον ἐβλήθη εἰς τὴν θάλασσαν· καὶ ἐγένετο τὸ
9 τρίτον τῆς θαλάσσης αἷμα, καὶ ἀπέθανε τὸ τρίτον τῶν
κτισμάτων τῶν ἐν τῇ θαλάσσῃ, τὰ ἔχοντα ψυχάς, καὶ τὸ

τρίτον τῶν πλοίων διεφθάρησαν. Καὶ ὁ τρίτος 10
ἄγγελος ἐσάλπισεν· καὶ ἔπεσεν ἐκ τοῦ οὐρανοῦ ἀστὴρ
μέγας καιόμενος ὡς λαμπάς, καὶ ἔπεσεν ἐπὶ τὸ τρίτον τῶν
ποταμῶν καὶ ἐπὶ τὰς πηγὰς τῶν ὑδάτων. καὶ τὸ ὄνομα 11
τοῦ ἀστέρος λέγεται Ὁ Ἄψινθος. καὶ ἐγένετο τὸ τρίτον
τῶν ὑδάτων εἰς ἄψινθον, καὶ πολλοὶ τῶν ἀνθρώπων ἀπέ-
θανον ἐκ τῶν ὑδάτων, ὅτι ἐπικράνθησαν. Καὶ 12
ὁ τέταρτος ἄγγελος ἐσάλπισεν· καὶ ἐπλήγη τὸ τρίτον τοῦ
ἡλίου καὶ τὸ τρίτον τῆς σελήνης καὶ τὸ τρίτον τῶν
ἀστέρων, ἵνα σκοτισθῇ τὸ τρίτον αὐτῶν καὶ ἡ ἡμέρα μὴ
φάνῃ τὸ τρίτον αὐτῆς, καὶ ἡ νὺξ ὁμοίως.

Ἀρ. Καὶ εἶδον, καὶ ἤκουσα ἑνὸς ἀετοῦ πετομένου ἐν 13
μεσουρανήματι λέγοντος φωνῇ μεγάλῃ Οὐαί οὐαί
τοῖς κατοικοῦσιν οὐαὶ ⌜τοὺς κατοικοῦντας⌝ ἐπὶ τῆς γῆς ἐκ τῶν λοιπῶν
φωνῶν τῆς σάλπιγγος τῶν τριῶν ἀγγέλων τῶν μελ-
λόντων σαλπίζειν.

Καὶ ὁ πέμπτος ἄγγελος ἐσάλπισεν· καὶ εἶδον ἀστέρα ἐκ 1
τοῦ οὐρανοῦ πεπτωκότα εἰς τὴν γῆν, καὶ ἐδόθη αὐτῷ ἡ
κλεὶς τοῦ φρέατος τῆς ἀβύσσου· καὶ ἤνοιξεν τὸ φρέαρ τῆς 2
ἀβύσσου, καὶ ἀνέβη καπνὸς ἐκ τοῦ φρέατος ὡς καπνὸς
καμίνου μεγάλης, καὶ ἐσκοτώθη ὁ ἥλιος καὶ ὁ ἀὴρ ἐκ
τοῦ καπνοῦ τοῦ φρέατος. καὶ ἐκ τοῦ καπνοῦ ἐξῆλθον 3
ἀκρίδες εἰς τὴν γῆν, καὶ ἐδόθη αὐταῖς ἐξουσία ὡς ἔχουσιν
ἐξουσίαν οἱ σκορπίοι τῆς γῆς. καὶ ἐρρέθη αὐταῖς ἵνα μὴ 4
ἀδικήσουσιν τὸν χόρτον τῆς γῆς οὐδὲ πᾶν χλωρὸν
οὐδὲ πᾶν δένδρον, εἰ μὴ τοὺς ἀνθρώπους οἵτινες οὐκ ἔ-
χουσι τὴν σφραγῖδα τοῦ θεοῦ ἐπὶ τῶν μετώπων.
αὐτοῖς καὶ ἐδόθη ⌜αὐταῖς⌝ ἵνα μὴ ἀποκτείνωσιν αὐτούς, ἀλλ' ἵνα 5
βασανισθήσονται μῆνας πέντε· καὶ ὁ βασανισμὸς αὐ-
τῶν ὡς βασανισμὸς σκορπίου, ὅταν παίσῃ ἄνθρωπον.
καὶ ἐν ταῖς ἡμέραις ἐκείναις ζητήσουσιν οἱ ἄνθρωποι 6
εὕρωσιν τὸν θάνατον καὶ οὐ μὴ ⌜εὑρήσουσιν⌝ αὐτόν, καὶ ἐπι-
θυμήσουσιν ἀποθανεῖν καὶ φεύγει ὁ θάνατος ἀπ' αὐτῶν.

third part of the ships was destroyed.
10 And the third angel sounded, and there fell from
heaven a great star, burning as a torch, and it fell
upon the third part of the rivers, and upon the foun-
11 tains of the waters; and the name of the star is called
Wormwood: and the third part of the waters became
wormwood; and many men died of the waters, be-
cause they were made bitter.
12 And the fourth angel sounded, and the third part
of the sun was smitten, and the third part of the
moon, and the third part of the stars; that the third
part of them should be darkened, and the day should
not shine for the third part of it, and the night in
like manner.
13 And I saw, and I heard [1]an eagle, flying in mid
heaven, saying with a great voice, Woe, woe, woe,
for them that dwell on the earth, by reason of the
other voices of the trumpet of the three angels, who
are yet to sound.
9 And the fifth angel sounded, and I saw a star from
heaven fallen unto the earth: and there was given to
2 him the key of the pit of the abyss. And he opened
the pit of the abyss; and there went up a smoke out
of the pit, as the smoke of a great furnace; and the
sun and the air were darkened by reason of the
3 smoke of the pit. And out of the smoke came forth
locusts upon the earth; and power was given them,
4 as the scorpions of the earth have power. And it
was said unto them that they should not hurt the
grass of the earth, neither any green thing, neither
any tree, but only such men as have not the seal of
5 God on their foreheads. And it was given them that
they should not kill them, but that they should be
tormented five months: and their torment was as
the torment of a scorpion, when it striketh a man.
6 And in those days men shall seek death, and shall
in no wise find it; and they shall desire to die, and
death fleeth from them.

[1] Gr. *one eagle*.

1 Gr. *likenesses.*

And the [1]shapes of the locusts were like unto horses 7
prepared for war; and upon their heads as it were
crowns like unto gold, and their faces were as men's
faces. And they had hair as the hair of women, 8
and their teeth were as *the teeth* of lions. And they 9
had breastplates, as it were breastplates of iron;
and the sound of their wings was as the sound of
chariots, of many horses rushing to war. And they 10
have tails like unto scorpions, and stings; and in
their tails is their power to hurt men five months.
They have over them as king the angel of the abyss: 11
his name in Hebrew is Abaddon, and in the Greek
tongue he hath the name [2]Apollyon.

2 That is, *Destroyer.*

The first Woe is past: behold, there come yet two 12
Woes hereafter.

3 Gr. *one voice.*

And the sixth angel sounded, and I heard [3]a voice 13
from the horns of the golden altar which is before
God, one saying to the sixth angel, which had the 14
trumpet, Loose the four angels which are bound at
the great river Euphrates. And the four angels 15
were loosed, which had been prepared for the hour
and day and month and year, that they should kill
the third part of men. And the number of the armies 16
of the horsemen was twice ten thousand times ten
thousand: I heard the number of them. And thus 17
I saw the horses in the vision, and them that sat on
them, having breastplates *as* of fire and of hyacinth
and of brimstone: and the heads of the horses are
as the heads of lions; and out of their mouths pro-
ceedeth fire and smoke and brimstone. By these 18
three plagues was the third part of men killed, by
the fire and the smoke and the brimstone, which
proceeded out of their mouths. For the power of 19
the horses is in their mouth, and in their tails: for
their tails

7 καὶ τὰ ὁμοιώματα τῶν ἀκρίδων ⸀ὅμοια⸃ ἵπποις ἡτοιμα- ὅμοιοι
σμένοις εἰς πόλεμον, καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν ὡς
στέφανοι ὅμοιοι χρυσῷ, καὶ τὰ πρόσωπα αὐτῶν ὡς
8 πρόσωπα ἀνθρώπων, καὶ εἶχαν τρίχας ὡς τρίχας γυναικῶν,
9 καὶ οἱ ὀδόντες αὐτῶν ὡς λεόντων ἦσαν, καὶ εἶχαν
θώρακας ὡς θώρακας σιδηροῦς, καὶ ἡ φωνὴ τῶν πτερύγων
αὐτῶν ὡς φωνὴ ἁρμάτων ἵππων πολλῶν τρεχόντων
10 εἰς πόλεμον· καὶ ἔχουσιν οὐρὰς ⸀ὁμοίας⸃ σκορπίοις ὁμοίοις Ap.†
καὶ κέντρα, καὶ ἐν ταῖς οὐραῖς αὐτῶν ἡ ἐξουσία αὐτῶν
11 ἀδικῆσαι τοὺς ἀνθρώπους μῆνας πέντε. ἔχουσιν ἐπ' αὐ-
τῶν βασιλέα τὸν ἄγγελον τῆς ἀβύσσου· ὄνομα αὐτῷ
Ἐβραϊστὶ Ἀβαδδών καὶ ἐν τῇ Ἑλληνικῇ ὄνομα ἔχει
12 Ἀπολλύων. Ἡ Οὐαὶ ἡ μία ἀπῆλθεν· ἰδοὺ
ἔρχεται ἔτι δύο Οὐαὶ μετὰ ταῦτα.

13 Καὶ ὁ ἕκτος ἄγγελος ἐσάλπισεν· καὶ ἤκουσα φωνὴν
μίαν ἐκ τῶν κεράτων τοῦ θυσιαστηρίου τοῦ χρυσοῦ τοῦ
14 ἐνώπιον τοῦ θεοῦ, λέγοντα τῷ ἕκτῳ ἀγγέλῳ, ὁ ἔχων τὴν
σάλπιγγα, Λῦσον τοὺς τέσσαρας ἀγγέλους τοὺς δεδε-
15 μένους ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ Εὐφράτῃ. καὶ ἐλύ-
θησαν οἱ τέσσαρες ἄγγελοι οἱ ἡτοιμασμένοι εἰς τὴν
ὥραν καὶ ἡμέραν καὶ μῆνα καὶ ἐνιαυτόν, ἵνα ἀπο-
16 κτείνωσιν τὸ τρίτον τῶν ἀνθρώπων. καὶ ὁ ἀριθμὸς
τῶν στρατευμάτων τοῦ ἱππικοῦ δὶς μυριάδες μυριάδων·
17 ἤκουσα τὸν ἀριθμὸν αὐτῶν. καὶ οὕτως εἶδον τοὺς
ἵππους ἐν τῇ ὁράσει καὶ τοὺς καθημένους ἐπ' αὐτῶν,
ἔχοντας θώρακας πυρίνους καὶ ὑακινθίνους καὶ θειώδεις·
καὶ αἱ κεφαλαὶ τῶν ἵππων ὡς κεφαλαὶ λεόντων, καὶ
ἐκ τῶν στομάτων αὐτῶν ἐκπορεύεται πῦρ καὶ καπνὸς
18 καὶ θεῖον. ἀπὸ τῶν τριῶν πληγῶν τούτων ἀπεκτάνθη-
σαν τὸ τρίτον τῶν ἀνθρώπων, ἐκ τοῦ πυρὸς καὶ τοῦ
καπνοῦ καὶ τοῦ θείου τοῦ ἐκπορευομένου ἐκ τῶν στο-
19 μάτων αὐτῶν. ἡ γὰρ ἐξουσία τῶν ἵππων ἐν τῷ στόματι
αὐτῶν ἐστὶν καὶ ἐν ταῖς οὐραῖς αὐτῶν· αἱ γὰρ οὐραὶ

αὐτῶν ὅμοιαι ὄφεσιν, ἔχουσαι κεφαλάς, καὶ ἐν αὐταῖς
ἀδικοῦσιν. καὶ οἱ λοιποὶ τῶν ἀνθρώπων, οἳ οὐκ ἀπε- 20
οὔτε v. οὐδὲ κτάνθησαν ἐν ταῖς πληγαῖς ταύταις, ⌜οὐ⌝ μετενόησαν
ἐκ τῶν ἔργων τῶν χειρῶν αὐτῶν, ἵνα μὴ προσ-
κυνήσουσιν τὰ δαιμόνια καὶ τὰ εἴδωλα τὰ χρυσᾶ
καὶ τὰ ἀργυρᾶ καὶ τὰ χαλκᾶ καὶ τὰ λίθινα καὶ
τὰ ξύλινα, ἃ οὔτε βλέπειν δύνανται οὔτε ἀκού-
ειν οὔτε περιπατεῖν, καὶ οὐ μετενόησαν ἐκ τῶν 21
φαρμακιῶν φόνων αὐτῶν οὔτε ἐκ τῶν ⌜φαρμάκων⌝ αὐτῶν οὔτε ἐκ
τῆς πορνείας αὐτῶν οὔτε ἐκ τῶν κλεμμάτων αὐ-
τῶν. Καὶ εἶδον ἄλλον ἄγγελον ἰσχυρὸν 1
καταβαίνοντα ἐκ τοῦ οὐρανοῦ, περιβεβλημένον νεφέλην,
καὶ ἡ ἶρις ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ τὸ πρόσωπον
αὐτοῦ ὡς ὁ ἥλιος, καὶ οἱ πόδες αὐτοῦ ὡς στύλοι
πυρός, καὶ ἔχων ἐν τῇ χειρὶ αὐτοῦ βιβλαρίδιον 2
ἠνεῳγμένον. καὶ ἔθηκεν τὸν πόδα αὐτοῦ τὸν δεξιὸν
ἐπὶ τῆς θαλάσσης, τὸν δὲ εὐώνυμον ἐπὶ τῆς γῆς,
καὶ ἔκραξεν φωνῇ μεγάλῃ ὥσπερ λέων μυκᾶται. καὶ 3
ὅτε ἔκραξεν, ἐλάλησαν αἱ ἑπτὰ βρονταὶ τὰς ἑαυτῶν
φωνάς. Καὶ ὅτε ἐλάλησαν αἱ ἑπτὰ βρονταί, ἤμελλον 4
γράφειν· καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ λέ-
γουσαν Σφράγισον ἃ ἐλάλησαν αἱ ἑπτὰ βρονταί,
καὶ μὴ αὐτὰ γράψῃς. Καὶ ὁ ἄγγελος, ὃν εἶδον ἑστῶτα 5
ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς, ἦρεν τὴν χεῖρα
αὐτοῦ τὴν δεξιὰν εἰς τὸν οὐρανόν, καὶ ὤμοσεν 6
ἐν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, ὃς ἔκτι-
σεν τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ καὶ τὴν γῆν καὶ
τὰ ἐν αὐτῇ [καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ],
ἔσται, ἀλλ᾽ ... σαλπίζειν· ὅτι χρόνος οὐκέτι ⌜ἔσται· ἀλλ᾽ ἐν ταῖς ἡμέραις τῆς 7
φωνῆς τοῦ ἑβδόμου ἀγγέλου, ὅταν μέλλῃ σαλπίζειν,⌝
καὶ ἐτελέσθη τὸ μυστήριον τοῦ θεοῦ, ὡς εὐηγγέλισεν
τοὺς ἑαυτοῦ δούλους τοὺς προφήτας. Καὶ ἡ φωνὴ 8
ἣν ἤκουσα ἐκ τοῦ οὐρανοῦ, πάλιν λαλοῦσαν μετ᾽ ἐμοῦ

are like unto serpents, and have heads; and with
20 them they do hurt. And the rest of mankind,
which were not killed with these plagues, repented
not of the works of their hands, that they should
not worship [1]devils, and the idols of gold, and of
silver, and of brass, and of stone, and of wood;
21 which can neither see, nor hear, nor walk: and they
repented not of their murders, nor of their sorceries,
nor of their fornication, nor of their thefts.

10 And I saw another strong angel coming down out
of heaven, arrayed with a cloud; and the rainbow
was upon his head, and his face was as the sun, and
2 his feet as pillars of fire; and he had in his hand a
little book open: and he set his right foot upon the
3 sea, and his left upon the earth; and he cried with
a great voice, as a lion roareth: and when he cried,
4 the seven thunders uttered their voices. And when
the seven thunders uttered *their voices*, I was about
to write: and I heard a voice from heaven saying,
Seal up the things which the seven thunders uttered,
5 and write them not. And the angel which I saw
standing upon the sea and upon the earth lifted up
6 his right hand to heaven, and sware by him that
liveth [2]for ever and ever, who created the heaven
and the things that are therein, and the earth and
the things that are therein, [3]and the sea and the
things that are therein, that there shall be [4]time* no
7 longer: but in the days of the voice of the seventh
angel, when he is about to sound, then is finished
the mystery of God, according to the good tidings
which he declared to his servants the prophets.
8 And the voice which I heard from heaven, *I heard
it* again speaking with me,

1 Gr. *demons.*

2 Gr. *unto the ages of the ages.*

3 Some ancient authorities omit *and the sea and the things that are therein.*

4 Or, *delay*

* Substitute marg. 4 ("*delay*") for the text.—*Am. Com.*

and saying, Go, take the book which is open in the
hand of the angel that standeth upon the sea and
upon the earth. And I went unto the angel, saying 9
unto him that he should give me the little book.
And he saith unto me, Take it, and eat it up; and it
shall make thy belly bitter, but in thy mouth it shall
be sweet as honey. And I took the little book out 10
of the angel's hand, and ate it up; and it was in my
mouth sweet as honey: and when I had eaten it,
my belly was made bitter. And they say unto me, 11
Thou must prophesy again [1]over many peoples and
nations and tongues and kings.

And there was given me a reed like unto a rod: **11**
[2]and one said, Rise, and measure the temple of God,
and the altar, and them that worship therein. And 2
the court which is without the temple [3]leave with-
out, and measure it not; for it hath been given unto
the nations: and the holy city shall they tread under
foot forty and two months. And I will give unto 3
my two witnesses, and they shall prophesy a thou-
sand two hundred and threescore days, clothed in
sackcloth. These are the two olive trees and the 4
two [4]candlesticks, standing before the Lord of the
earth. And if any man desireth to hurt them, fire 5
proceedeth out of their mouth, and devoureth their
enemies: and if any man shall desire to hurt them,
in this manner must he be killed. These have the 6
power to shut the heaven, that it rain not during
the days of their prophecy: and they have power
over the waters to turn them into blood, and to
smite the earth with every plague, as often as they
shall desire. And when they shall have finished 7
their testimony, the beast that cometh up out of the
abyss shall make war with them, and overcome
them, and kill them.

1 Or, *concerning*
2 Gr. *saying.*
3 Gr. *cast without.*
4 Gr. *lampstands.*

καὶ λέγουσαν Ὕπαγε λάβε τὸ βιβλίον τὸ ἠνεῳγμένον
ἐν τῇ χειρὶ τοῦ ἀγγέλου τοῦ ἑστῶτος ἐπὶ τῆς θα-
9 λάσσης καὶ ἐπὶ τῆς γῆς. καὶ ἀπῆλθα πρὸς τὸν
ἄγγελον λέγων αὐτῷ δοῦναί μοι τὸ βιβλαρίδιον.
καὶ λέγει μοι Λάβε καὶ κατάφαγε αὐτό, καὶ πικρανεῖ
σου τὴν κοιλίαν, ἀλλ' ἐν τῷ στόματί σου ἔσται
10 γλυκὺ ὡς μέλι. καὶ ἔλαβον τὸ βιβλαρίδιον ἐκ τῆς
χειρὸς τοῦ ἀγγέλου καὶ κατέφαγον αὐτό, καὶ ἦν
ἐν τῷ στόματί μου ὡς μέλι γλυκύ· καὶ ὅτε ἔφαγον
11 αὐτό, ἐπικράνθη ἡ κοιλία μου. καὶ λέγουσίν μοι Δεῖ
σε πάλιν προφητεῦσαι ἐπὶ λαοῖς καὶ ἔθνεσιν καὶ
1 γλώσσαις καὶ βασιλεῦσιν πολλοῖς. Καὶ ἐδό-
θη μοι κάλαμος ὅμοιος ῥάβδῳ, λέγων Ἔγειρε καὶ μέ-
τρησον τὸν ναὸν τοῦ θεοῦ καὶ τὸ θυσιαστήριον καὶ
2 τοὺς προσκυνοῦντας ἐν αὐτῷ. καὶ τὴν αὐλὴν τὴν
ἔξωθεν τοῦ ναοῦ ἔκβαλε ἔξωθεν, καὶ μὴ αὐτὴν με-
τρήσῃς, ὅτι ἐδόθη τοῖς ἔθνεσιν, καὶ τὴν πόλιν τὴν
ἁγίαν πατήσουσιν μῆνας τεσσεράκοντα [καὶ] δύο.
3 καὶ δώσω τοῖς δυσὶν μάρτυσίν μου, καὶ προφητεύ-
σουσιν ἡμέρας χιλίας διακοσίας ἑξήκοντα, ⌜περιβεβλη- Ap.†
4 μένους⌝ σάκκους. Οὗτοί εἰσιν αἱ δύο ἐλαῖαι καὶ αἱ
δύο λυχνίαι [αἱ] ἐνώπιον τοῦ κυρίου τῆς γῆς ἑστῶτες.
5 καὶ εἴ τις αὐτοὺς θέλει ἀδικῆσαι, πῦρ ἐκπορεύεται
ἐκ τοῦ στόματος αὐτῶν καὶ κατεσθίει τοὺς ἐχθροὺς
αὐτῶν· καὶ εἴ τις ⌜θελήσῃ⌝ αὐτοὺς ἀδικῆσαι, οὕτως θέλει v. θελήσει
6 δεῖ αὐτὸν ἀποκτανθῆναι. οὗτοι ἔχουσιν τὴν ἐξουσίαν
κλεῖσαι τὸν οὐρανόν, ἵνα μὴ ὑετὸς βρέχῃ τὰς ἡμέρας
τῆς προφητείας αὐτῶν, καὶ ἐξουσίαν ἔχουσιν ἐπὶ τῶν
ὑδάτων στρέφειν αὐτὰ εἰς αἷμα καὶ πατάξαι τὴν
7 γῆν ἐν πάσῃ πληγῇ ὁσάκις ἐὰν θελήσωσιν. καὶ
ὅταν τελέσωσιν τὴν μαρτυρίαν αὐτῶν, τὸ θηρίον τὸ
ἀναβαῖνον ἐκ τῆς ἀβύσσου ποιήσει μετ' αὐτῶν
πόλεμον καὶ νικήσει αὐτοὺς καὶ ἀποκτενεῖ αὐτούς.

καὶ τὸ πτῶμα αὐτῶν ἐπὶ τῆς πλατείας τῆς πόλεως 8
τῆς μεγάλης, ἥτις καλεῖται πνευματικῶς Σόδομα
καὶ Αἴγυπτος, ὅπου καὶ ὁ κύριος αὐτῶν ἐσταυρώθη.
καὶ βλέπουσιν ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλωσσῶν 9
καὶ ἐθνῶν τὸ πτῶμα αὐτῶν ἡμέρας τρεῖς καὶ ἥμισυ,
καὶ τὰ πτώματα αὐτῶν οὐκ ἀφίουσιν τεθῆναι εἰς
μνῆμα. καὶ οἱ κατοικοῦντες ἐπὶ τῆς γῆς χαίρουσιν 10
ἐπ᾽ αὐτοῖς καὶ εὐφραίνονται, καὶ δῶρα πέμψουσιν
ἀλλήλοις, ὅτι οὗτοι οἱ δύο προφῆται ἐβασάνισαν τοὺς
κατοικοῦντας ἐπὶ τῆς γῆς. καὶ μετὰ [τὰς] τρεῖς ἡμέρας 11
καὶ ἥμισυ πνεῦμα ζωῆς ἐκ τοῦ θεοῦ εἰσῆλθεν [ἐν]
αὐτοῖς, καὶ ἔστησαν ἐπὶ τοὺς πόδας αὐτῶν, καὶ
φόβος μέγας ἐπέπεσεν ἐπὶ τοὺς θεωροῦντας αὐτούς·
φωνὴν μεγάλην ἐκ τοῦ οὐρανοῦ λέγουσαν
καὶ ἤκουσαν ⸀φωνῆς μεγάλης ἐκ τοῦ οὐρανοῦ λε- 12
γούσης⸃ αὐτοῖς Ἀνάβατε ὧδε, καὶ ἀνέβησαν εἰς
τὸν οὐρανὸν ἐν τῇ νεφέλῃ, καὶ ἐθεώρησαν αὐτοὺς
οἱ ἐχθροὶ αὐτῶν. Καὶ ἐν ἐκείνῃ τῇ ὥρᾳ ἐγένετο 13
σεισμὸς μέγας, καὶ τὸ δέκατον τῆς πόλεως ἔπεσεν,
καὶ ἀπεκτάνθησαν ἐν τῷ σεισμῷ ὀνόματα ἀνθρώπων
χιλιάδες ἑπτά, καὶ οἱ λοιποὶ ἔμφοβοι ἐγένοντο καὶ ἔδω-
καν δόξαν τῷ θεῷ τοῦ οὐρανοῦ. Ἡ Οὐαὶ 14
ἡ δευτέρα ἀπῆλθεν· ἰδοὺ ἡ Οὐαὶ ἡ τρίτη ἔρχεται ταχύ.

Καὶ ὁ ἕβδομος ἄγγελος ἐσάλπισεν· καὶ ἐγένοντο 15
φωναὶ μεγάλαι ἐν τῷ οὐρανῷ, λέγοντες

Ἐγένετο ἡ βασιλεία τοῦ κόσμου τοῦ κυρίου
ἡμῶν καὶ τοῦ χριστοῦ αὐτοῦ, καὶ βασιλεύ-
σει εἰς τοὺς αἰῶνας τῶν αἰώνων.

οἳ ἐνώπιον τοῦ θεοῦ κάθηνται
καὶ οἱ εἴκοσι τέσσαρες πρεσβύτεροι ⸀[οἱ] ἐνώπιον τοῦ 16
θεοῦ καθήμενοι⸃ ἐπὶ τοὺς θρόνους αὐτῶν ἔπεσαν ἐπὶ τὰ
πρόσωπα αὐτῶν καὶ προσεκύνησαν τῷ θεῷ, λέγοντες 17

Εὐχαριστοῦμέν σοι, κύριε, ὁ θεός, ὁ παντο-
καὶ
κράτωρ, ὁ ὢν καὶ ὁ ἦν, ⸆ ὅτι εἴληφες
τὴν δύναμίν σου τὴν μεγάλην καὶ ἐβασίλευσας·

8 And their [1]dead bodies *lie* in the street of the great
city, which spiritually is called Sodom and Egypt,
9 where also their Lord was crucified. And from
among the peoples and tribes and tongues and na-
tions do *men* look upon their [1]dead bodies three
days and a half, and suffer not their dead bodies
10 to be laid in a tomb. And they that dwell on the
earth rejoice over them, and make merry; and
they shall send gifts one to another; because these
two prophets tormented them that dwell on the
11 earth. And after the three days and a half the
breath of life from God entered into them, and
they stood upon their feet; and great fear fell upon
12 them which beheld them. And they heard a great
voice from heaven saying unto them, Come up hith-
er. And they went up into heaven in the cloud;
13 and their enemies beheld them. And in that hour
there was a great earthquake, and the tenth part of
the city fell; and there were killed in the earthquake
[2]seven thousand persons: and the rest were affright-
ed, and gave glory to the God of heaven.
14 The second Woe is past: behold, the third Woe
cometh quickly.
15 And the seventh angel sounded; and there fol-
lowed great voices in heaven, and they said, The
kingdom of the world is become *the kingdom* of our
Lord, and of his Christ: and he shall reign [3]for ever
16 and ever. And the four and twenty elders, which
sit before God on their thrones, fell upon their faces,
17 and worshipped God, saying, We give thee thanks,
O Lord God, the Almighty, which art and which
wast; because thou hast taken thy great power, and
didst reign.

[1] Gr. *carcase.*

[2] Gr. *names of men, seven thousand.*

[3] Gr. *unto the ages of the ages.*

And the nations were wroth, and thy wrath came, 18
and the time of the dead to be judged, and *the time*
to give their reward to thy servants the prophets,
and to the saints, and to them that fear thy name,
the small and the great; and to destroy them that
destroy the earth.

And there was opened the temple of God that is in 19
heaven; and there was seen in his temple the ark of his
[1]covenant; and there followed lightnings, and voices,
and thunders, and an earthquake, and great hail.

1 Or, *testament*

And a great sign was seen in heaven; a woman **12**
arrayed with the sun, and the moon under her feet,
and upon her head a crown of twelve stars; and 2
she was with child: and she crieth out, travailing in
birth, and in pain to be delivered. And there was 3
seen another sign in heaven; and behold, a great
red dragon, having seven heads and ten horns, and
upon his heads seven diadems. And his tail draw- 4
eth the third part of the stars of heaven, and did
cast them to the earth: and the dragon stood before
the woman which was about to be delivered, that
when she was delivered, he might* devour her child.
And she was delivered of a son, a man child, who 5
is to rule all the nations with a rod of iron: and her
child was caught up unto God, and unto his throne.
And the woman fled into the wilderness, where she 6
hath a place prepared of God, that there they may
nourish her a thousand two hundred and threescore
days.

And there was war in heaven: Michael and his 7
angels *going forth* to war with the dragon; and the
dragon warred and his angels; and they prevailed 8
not, neither was their place found any more in
heaven. And the great dragon was cast down, the 9
old serpent, he that is called the Devil and

* For "stood . . . was . . . was . . . might" read "standeth . . is . . . is . . . may"—*Am. Com.*

18 καὶ τὰ ἔθνη ὠργίσθησαν, καὶ ἦλθεν ἡ ὀργή
σου καὶ ὁ καιρὸς τῶν νεκρῶν κριθῆναι καὶ δοῦ-
ναι τὸν μισθὸν τοῖς δούλοις σου τοῖς προ-
φήταις καὶ τοῖς ἁγίοις καὶ τοῖς φοβουμένοις
τὸ ὄνομά σου, τοὺς μικροὺς καὶ τοὺς μεγά-
λους, καὶ διαφθεῖραι τοὺς διαφθείροντας τὴν γῆν.
19 καὶ ἠνοίγη ὁ ναὸς τοῦ θεοῦ ὁ ἐν τῷ οὐρανῷ, καὶ
ὤφθη ἡ κιβωτὸς τῆς διαθήκης αὐτοῦ ἐν τῷ ναῷ
αὐτοῦ· καὶ ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ
καὶ σεισμὸς καὶ χάλαζα μεγάλη.

1 Καὶ σημεῖον μέγα ὤφθη ἐν τῷ οὐρανῷ, γυνὴ περιβε-
βλημένη τὸν ἥλιον, καὶ ἡ σελήνη ὑποκάτω τῶν ποδῶν
αὐτῆς, καὶ ἐπὶ τῆς κεφαλῆς αὐτῆς στέφανος ἀστέρων
2 δώδεκα, καὶ ἐν γαστρὶ ⌜ἔχουσα· καὶ κράζει⌝ ὠδίνουσα καὶ ἔχουσα κράζει,
3 βασανιζομένη τεκεῖν. καὶ ὤφθη ἄλλο σημεῖον ἐν τῷ
οὐρανῷ, καὶ ἰδοὺ δράκων ⌜μέγας πυρρός⌝, ἔχων κεφαλὰς πυρρὸς μέγας
ἑπτὰ καὶ κέρατα δέκα καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ἑπτὰ
4 διαδήματα, καὶ ἡ οὐρὰ αὐτοῦ σύρει τὸ τρίτον τῶν ἀστέ-
ρων τοῦ οὐρανοῦ, καὶ ἔβαλεν αὐτοὺς εἰς τὴν γῆν. καὶ
ὁ δράκων ἕστηκεν ἐνώπιον τῆς γυναικὸς τῆς μελλούσης
5 τεκεῖν, ἵνα ὅταν τέκῃ τὸ τέκνον αὐτῆς καταφάγῃ. καὶ
ἔτεκεν υἱόν, ἄρσεν, ὃς μέλλει ποιμαίνειν πάντα τὰ
ἔθνη ἐν ῥάβδῳ σιδηρᾷ· καὶ ἡρπάσθη τὸ τέκνον αὐτῆς
6 πρὸς τὸν θεὸν καὶ πρὸς τὸν θρόνον αὐτοῦ. καὶ ἡ γυνὴ
ἔφυγεν εἰς τὴν ἔρημον, ὅπου ἔχει ἐκεῖ τόπον ἡτοιμασμέ-
νον ἀπὸ τοῦ θεοῦ, ἵνα ἐκεῖ ⌜τρέφωσιν⌝ αὐτὴν ἡμέρας χιλί- τρέφουσιν
7 ας διακοσίας ἑξήκοντα. Καὶ ἐγένετο πόλεμος
ἐν τῷ οὐρανῷ, ὁ Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ τοῦ πο-
λεμῆσαι μετὰ τοῦ δράκοντος. καὶ ὁ δράκων ἐπολέμησεν
8 καὶ οἱ ἄγγελοι αὐτοῦ, καὶ οὐκ ⌜ἴσχυσεν⌝, οὐδὲ τόπος εὑ- ἴσχυσαν
9 ρέθη αὐτῶν ἔτι ἐν τῷ οὐρανῷ. καὶ ἐβλήθη ὁ δράκων ὁ
μέγας, ὁ ὄφις ὁ ἀρχαῖος, ὁ καλούμενος Διάβολος καὶ Ὁ

Σατανᾶς, ὁ πλανῶν τὴν οἰκουμένην ὅλην, — ἐβλήθη εἰς
τὴν γῆν, καὶ οἱ ἄγγελοι αὐτοῦ μετ' αὐτοῦ ἐβλήθησαν.
καὶ ἤκουσα φωνὴν μεγάλην ἐν τῷ οὐρανῷ λέγουσαν 10
Ἄρτι ἐγένετο ἡ σωτηρία καὶ ἡ δύναμις καὶ ἡ βα-
σιλεία τοῦ θεοῦ ἡμῶν καὶ ἡ ἐξουσία τοῦ χριστοῦ
αὐτοῦ, ὅτι ἐβλήθη ὁ κατήγωρ τῶν ἀδελφῶν ἡμῶν, ὁ
κατηγορῶν αὐτοὺς ἐνώπιον τοῦ θεοῦ ἡμῶν ἡμέρας
καὶ νυκτός· καὶ αὐτοὶ ἐνίκησαν αὐτὸν διὰ τὸ αἷμα 11
τοῦ ἀρνίου καὶ διὰ τὸν λόγον τῆς μαρτυρίας αὐ-
τῶν, καὶ οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι
οἱ θανάτου· διὰ τοῦτο εὐφραίνεσθε, ⸆ οὐρανοὶ καὶ 12
οἱ ἐν αὐτοῖς σκηνοῦντες· οὐαὶ τὴν γῆν καὶ τὴν
θάλασσαν, ὅτι κατέβη ὁ διάβολος πρὸς ὑμᾶς,
ἔχων θυμὸν μέγαν, εἰδὼς ὅτι ὀλίγον καιρὸν ἔχει.
Καὶ ὅτε εἶδεν ὁ δράκων ὅτι ἐβλήθη εἰς τὴν γῆν, ἐδίωξεν 13
τὴν γυναῖκα ἥτις ἔτεκεν τὸν ἄρσενα. καὶ ἐδόθησαν τῇ 14
γυναικὶ αἱ δύο πτέρυγες τοῦ ἀετοῦ τοῦ μεγάλου, ἵνα πέτη-
ται εἰς τὴν ἔρημον εἰς τὸν τόπον αὐτῆς, ὅπου τρέφεται ἐκεῖ
καιρὸν καὶ καιροὺς καὶ ἥμισυ καιροῦ ἀπὸ προσώπου τοῦ
ὄφεως. καὶ ἔβαλεν ὁ ὄφις ἐκ τοῦ στόματος αὐτοῦ ὀπίσω 15
τῆς γυναικὸς ὕδωρ ὡς ποταμόν, ἵνα αὐτὴν ποταμοφόρητον
ποιήσῃ. καὶ ἐβοήθησεν ἡ γῆ τῇ γυναικί, καὶ ἤνοιξεν ἡ 16
γῆ τὸ στόμα αὐτῆς καὶ κατέπιεν τὸν ποταμὸν ὃν ἔβαλεν
ὁ δράκων ἐκ τοῦ στόματος αὐτοῦ· καὶ ὠργίσθη ὁ δράκων 17
ἐπὶ τῇ γυναικί, καὶ ἀπῆλθεν ποιῆσαι πόλεμον μετὰ τῶν
λοιπῶν τοῦ σπέρματος αὐτῆς, τῶν τηρούντων τὰς ἐντολὰς
τοῦ θεοῦ καὶ ἐχόντων τὴν μαρτυρίαν Ἰησοῦ· καὶ ἐστάθη 18
ἐπὶ τὴν ἄμμον τῆς θαλάσσης.

Καὶ εἶδον ἐκ τῆς θαλάσσης θηρίον ἀναβαῖνον, ἔχον 1
κέρατα δέκα καὶ κεφαλὰς ἑπτά, καὶ ἐπὶ τῶν κεράτων
ὄνομα αὐτοῦ δέκα διαδήματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ⸂ὀνό-
ματα⸃ βλασφημίας. καὶ τὸ θηρίον ὃ εἶδον ἦν ὅμοιον 2
παρδάλει, καὶ οἱ πόδες αὐτοῦ ὡς ἄρκου, καὶ τὸ στόμα

Satan, the deceiver of the whole [1]world; he was cast
down to the earth, and his angels were cast down with
10 him. And I heard a great voice in heaven, saying,
[2]Now is come the salvation, and the power, and the
kingdom of our God, and the authority of his Christ:
for the accuser of our brethren is cast down, which
11 accuseth them before our God day and night. And
they overcame him because of the blood of the
Lamb, and because of the word of their testimony;
and they loved not their life even unto death.
12 Therefore rejoice, O heavens, and ye that [3]dwell in
them. Woe for the earth and for the sea: because
the devil is gone down unto you, having great
wrath, knowing that he hath but a short time.
13 And when the dragon saw that he was cast down
to the earth, he persecuted the woman which
14 brought forth the man *child*. And there were giv-
en to the woman the two wings of the great eagle,
that she might fly into the wilderness unto her
place, where she is nourished for a time, and times,
15 and half a time, from the face of the serpent. And
the serpent cast out of his mouth after the woman
water as a river, that he might cause her to be car-
16 ried away by the stream. And the earth helped
the woman, and the earth opened her mouth, and
swallowed up the river which the dragon cast out
17 of his mouth. And the dragon waxed wroth with
the woman, and went away to make war with the
rest of her seed, which keep the commandments of
13 God, and hold the testimony of Jesus: and he
stood* upon the sand of the sea.

And I saw a beast coming up out of the sea, hav-
ing ten horns and seven heads, and on his horns ten
diadems, and upon his heads names of blasphemy.
2 And the beast which I saw was like unto a leopard,
and his feet were as *the feet* of a bear, and his mouth

1 Gr. *inhabited earth.*

2 Or, *Now is the salvation, and the power, and the kingdom, become our God's, and the authority is become his Christ's*

3 Gr. *tabernacle.*

* "he stood" add marg. Some ancient authorities read *I stood* etc., connecting the clause with what follows.—*Am. Com.*

as the mouth of a lion: and the dragon gave him his
power, and his throne, and great authority. And *I* 3
saw one of his heads as though it had been [1]smitten
unto death; and his death-stroke was healed: and
the whole earth wondered after the beast; and they 4
worshipped the dragon, because he gave his author-
ity unto the beast; and they worshipped the beast,
saying, Who is like unto the beast? and who is able
to war with him? and there was given to him a 5
mouth speaking great things and blasphemies; and
there was given to him authority [2]to continue forty
and two months. And he opened his mouth for 6
blasphemies against God, to blaspheme his name,
and his tabernacle, *even* them that [3]dwell in the
heaven. [4]And it was given unto him to make war 7
with the saints, and to overcome them: and there
was given to him authority over every tribe and
people and tongue and nation. And all that dwell 8
on the earth shall worship him, *every one* whose
name hath not been [5]written in the book of life of
the Lamb that hath been slain from the foundation
of the world. If any man hath an ear, let him hear. 9
[6]If any man [7]*is* for captivity, into captivity he goeth: 10
if any man shall kill with the sword, with the sword
must he be killed. Here is the patience and the faith
of the saints.

And I saw another beast coming up out of the 11
earth; and he had two horns like unto a lamb, and
he spake as a dragon. And he exerciseth all the 12
authority of the first beast in his sight. And he
maketh the earth and them that dwell therein to
worship the first beast, whose death-stroke was
healed. And he doeth great signs, that he should 13
even make fire to come down out of heaven upon
the earth in the sight of men. And he deceiveth 14
them that dwell on the earth by reason of the signs
which it was given him to do in the sight of the
beast; saying to them that dwell on the earth, that
they should make an image to the beast, who hath
the stroke

1 Gr. *slain.*

2 Or, *to do* his works *during* See Dan. xi. 28.

3 Gr. *tabernacle.*

4 Some ancient authorities omit *And it was given . . . overcome them.*

5 Or, *written from the foundation of the world in the book . . . slain**

6 The Greek text in this verse is somewhat uncertain.

7 Or, leadeth *into captivity*

* Let marg. 5 and the text exchange places. [Comp. xvii. 8.]—*Am. Com.*

αὐτοῦ ὡς στόμα ˹λέοντος˺. καὶ ἔδωκεν αὐτῷ ὁ δράκων λεόντων
τὴν δύναμιν αὐτοῦ καὶ τὸν θρόνον αὐτοῦ καὶ ἐξουσίαν
3 μεγάλην. καὶ μίαν ἐκ τῶν κεφαλῶν αὐτοῦ ὡς ἐσφαγμένην
εἰς θάνατον, καὶ ἡ πληγὴ τοῦ θανάτου αὐτοῦ ἐθεραπεύθη.
4 καὶ ἐθαυμάσθη ὅλη ἡ γῆ ὀπίσω τοῦ θηρίου, καὶ προσε-
κύνησαν τῷ δράκοντι ὅτι ἔδωκεν τὴν ἐξουσίαν τῷ θηρίῳ,
καὶ προσεκύνησαν ˹τῷ θηρίῳ˺ λέγοντες Τίς ὅμοιος τῷ τὸ θηρίον
5 θηρίῳ, καὶ τίς δύναται πολεμῆσαι μετ' αὐτοῦ; καὶ ἐδόθη
αὐτῷ στόμα λαλοῦν μεγάλα καὶ βλασφημίας, καὶ ἐδόθη
αὐτῷ ἐξουσία ποιῆσαι μῆνας τεσσεράκοντα [καὶ] δύο.
6 καὶ ἤνοιξε τὸ στόμα αὐτοῦ εἰς βλασφημίας πρὸς τὸν θεόν,
βλασφημῆσαι τὸ ὄνομα αὐτοῦ καὶ τὴν σκηνὴν αὐτοῦ, τοὺς
7 ἐν τῷ οὐρανῷ σκηνοῦντας. [καὶ ἐδόθη αὐτῷ ποιῆσαι
πόλεμον μετὰ τῶν ἁγίων καὶ νικῆσαι αὐτούς,] καὶ
ἐδόθη αὐτῷ ἐξουσία ἐπὶ πᾶσαν φυλὴν καὶ λαὸν καὶ
8 γλῶσσαν καὶ ἔθνος. καὶ προσκυνήσουσιν αὐτὸν πάντες
οἱ κατοικοῦντες ἐπὶ τῆς γῆς, οὗ οὐ γέγραπται τὸ ὄνομα
αὐτοῦ ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ ἀρνίου τοῦ ἐσφαγμέ-
9 νου ἀπὸ καταβολῆς κόσμου. Εἴ τις ἔχει οὖς ἀκουσάτω.
10 εἴ τις εἰς αἰχμαλωσίαν, εἰς αἰχμαλωσίαν ὑπάγει· εἴ
τις ἐν μαχαίρῃ ˹ἀποκτενεῖ˺, δεῖ αὐτὸν ἐν μαχαίρῃ ἀπο- ἀποκτείνει Α[...]
κτανθῆναι. ῟Ωδέ ἐστιν ἡ ὑπομονὴ καὶ ἡ πίστις τῶν
11 ἁγίων. Καὶ εἶδον ἄλλο θηρίον ἀναβαῖνον ἐκ
τῆς γῆς, καὶ εἶχεν κέρατα δύο ὅμοια ἀρνίῳ, καὶ ἐλάλει ὡς
12 δράκων. καὶ τὴν ἐξουσίαν τοῦ πρώτου θηρίου πᾶσαν
ποιεῖ ἐνώπιον αὐτοῦ. καὶ ποιεῖ τὴν γῆν καὶ τοὺς ἐν αὐτῇ
κατοικοῦντας ἵνα προσκυνήσουσιν τὸ θηρίον τὸ πρῶτον,
13 οὗ ἐθεραπεύθη ἡ πληγὴ τοῦ θανάτου αὐτοῦ. καὶ ποιεῖ
σημεῖα μεγάλα, ἵνα καὶ πῦρ ποιῇ ἐκ τοῦ οὐρανοῦ καταβαί-
14 νειν εἰς τὴν γῆν ἐνώπιον τῶν ἀνθρώπων. καὶ πλανᾷ τοὺς
κατοικοῦντας ἐπὶ τῆς γῆς διὰ τὰ σημεῖα ἃ ἐδόθη αὐτῷ
ποιῆσαι ἐνώπιον τοῦ θηρίου, λέγων τοῖς κατοικοῦσιν
ἐπὶ τῆς γῆς ποιῆσαι εἰκόνα τῷ θηρίῳ ὃς ἔχει τὴν πληγὴν

Ἀp.† τῆς μαχαίρης καὶ ἔζησεν. καὶ ἐδόθη ⌜αὐτῇ⌝ δοῦναι πνεῦμα 15
τῇ εἰκόνι τοῦ θηρίου, ἵνα καὶ λαλήσῃ ἡ εἰκὼν τοῦ θηρίου
ήσει ¦ τὴν εἰ-α καὶ ⌜ποιήσῃ⌝ [ἵνα] ὅσοι ἐὰν μὴ ΠΡΟΣΚΥΝΗΣΩΣΙΝ ⌜ΤῊ ΕἸΚΌΝΙ⌝
τοῦ θηρίου ἀποκτανθῶσιν. καὶ ποιεῖ πάντας, τοὺς μικροὺς 16
καὶ τοὺς μεγάλους, καὶ τοὺς πλουσίους καὶ τοὺς πτω-
ώσει Ἀp. † χούς, καὶ τοὺς ἐλευθέρους καὶ τοὺς δούλους, ἵνα ⌜δῶσιν⌝
αὐτοῖς χάραγμα ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξιᾶς ἢ ἐπὶ
δύναται τὸ μέτωπον αὐτῶν, [καὶ] ἵνα μή τις ⌜δύνηται⌝ ἀγοράσαι 17
ἢ πωλῆσαι εἰ μὴ ὁ ἔχων τὸ χάραγμα, τὸ ὄνομα τοῦ
θηρίου ἢ τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ. Ὧδε ἡ σο- 18
φία ἐστίν· ὁ ἔχων νοῦν ψηφισάτω τὸν ἀριθμὸν τοῦ θη-
ἐστὶν ρίου, ἀριθμὸς γὰρ ἀνθρώπου ἐστίν· καὶ ὁ ἀριθμὸς αὐτοῦ ⸆
ικόσιαι ¦ Ἀp. ⌜ἑξακόσιοι⌝ ἑξήκοντα ἕξ.

Καὶ εἶδον, καὶ ἰδοὺ τὸ ἀρνίον ἑστὸς ἐπὶ τὸ ὄρος Σιών, 1
καὶ μετ' αὐτοῦ ἑκατὸν τεσσεράκοντα τέσσαρες χιλιάδες
ἔχουσαι τὸ ὄνομα αὐτοῦ καὶ τὸ ὄνομα τοῦ πατρὸς αὐτοῦ
γεγραμμένον ἐπὶ ΤΩΝ ΜΕΤΩΠΩΝ αὐτῶν. καὶ ἤκουσα 2
φωνὴν ἐκ τοῦ οὐρανοῦ ὡς ΦΩΝΗΝ ὙΔΑΤΩΝ ΠΟΛΛΩΝ
καὶ ὡς φωνὴν βροντῆς μεγάλης, καὶ ἡ φωνὴ ἣν ἤκουσα
ὡς κιθαρῳδῶν κιθαριζόντων ἐν ταῖς κιθάραις αὐτῶν. καὶ 3
ᾌΔΟΥΣΙΝ ὡς ᾨΔῊΝ ΚΑΙΝῊΝ ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον
τῶν τεσσάρων ζῴων καὶ τῶν πρεσβυτέρων· καὶ οὐδεὶς
ἐδύνατο μαθεῖν τὴν ᾠδὴν εἰ μὴ αἱ ἑκατὸν τεσσεράκοντα
γῆς, οἳ τέσσαρες χιλιάδες, οἱ ἠγορασμένοι ἀπὸ τῆς ⌜γῆς. οὗτοί 4
εἰσιν οἳ⌝ μετὰ γυναικῶν οὐκ ἐμολύνθησαν, παρθένοι γάρ
εἰσιν· οὗτοι οἱ ἀκολουθοῦντες τῷ ἀρνίῳ ὅπου ἂν ὑπάγει·
οὗτοι ἠγοράσθησαν ἀπὸ τῶν ἀνθρώπων ἀπαρχὴ τῷ θεῷ
καὶ τῷ ἀρνίῳ, καὶ ἘΝ Τῼ ΣΤΌΜΑΤΙ αὐτῶν ΟΥ̓Χ ΕὙΡΈΘΗ 5
ΨΕῦΔΟΣ· ἄμωμοί εἰσιν.

Καὶ εἶδον ἄλλον ἄγγελον πετόμενον ἐν μεσουρανήματι, 6
ἔχοντα εὐαγγέλιον αἰώνιον εὐαγγελίσαι ἐπὶ τοὺς καθημένους
ἐπὶ τῆς γῆς καὶ ἐπὶ πᾶν ἔθνος καὶ φυλὴν καὶ γλῶσσαν καὶ
λαόν, λέγων ἐν φωνῇ μεγάλῃ Φοβήθητε τὸν θεὸν καὶ δότε 7

15 of the sword, and lived. And it was given *unto*
him to give breath to it, *even* to the image of the
beast, [1]that the image of the beast should both speak,
and cause that as many as should not worship
16 the image of the beast should be killed. And he
causeth all, the small and the great, and the rich and
the poor, and the free and the bond, that there be
given them a mark on their right hand, or upon their
17 forehead; and that no man should be able to buy or
to sell, save he that hath the mark, *even* the name of
18 the beast or the number of his name. Here is wisdom.
He that hath understanding, let him count
the number of the beast; for it is the number of a
man: and his number is [2]Six hundred and sixty and
six.

1 Some ancient authorities read *that even the image of the beast should speak; and he shall cause &c.*

2 Some ancient authorities read *Six hundred and sixteen.*

14 And I saw, and behold, the Lamb standing on the
mount Zion, and with him a hundred and forty and
four thousand, having his name, and the name of
2 his Father, written on their foreheads. And I heard
a voice from heaven, as the voice of many waters,
and as the voice of a great thunder: and the voice
which I heard *was* as *the voice* of harpers harping
3 with their harps: and they sing as it were a new
song before the throne, and before the four living
creatures and the elders: and no man could learn
the song save the hundred and forty and four
thousand, *even* they that had been purchased out of
4 the earth. These are they which were not defiled
with women; for they are virgins. These *are* they
which follow the Lamb whithersoever he goeth.
These were purchased from among men, *to be* the
5 firstfruits unto God and unto the Lamb. And in
their mouth was found no lie: they are without
blemish.
6 And I saw another angel flying in mid heaven,
having an eternal gospel* to proclaim unto them that
[3]dwell on the earth, and unto every nation and tribe
7 and tongue and people; and he saith with a great
voice, Fear God, and give

3 Gr. *sit.*

* For "an eternal gospel" read "eternal good tidings"—*Am. Com.*

him glory; for the hour of his judgement is come:
and worship him that made the heaven and the
earth and sea and fountains of waters.
And another, a second angel, followed, saying, 8
Fallen, fallen is Babylon the great, which hath made
all the nations to drink of the wine of the wrath of
her fornication.
And another angel, a third, followed them, saying 9
with a great voice, If any man worshippeth the beast
and his image, and receiveth a mark on his forehead,
or upon his hand, he also shall drink of the wine of 10
the wrath of God, which is [1]prepared unmixed in
the cup of his anger; and he shall be tormented with
fire and brimstone in the presence of the holy angels,
and in the presence of the Lamb: and the smoke of 11
their torment goeth up [2]for ever and ever; and they
have no rest day and night, they that worship the
beast and his image, and whoso receiveth the mark
of his name. Here is the patience of the saints, they 12
that keep the commandments of God, and the faith
of Jesus.
And I heard a voice from heaven saying, Write, 13
Blessed are the dead which die [3]in the Lord from
henceforth: yea, saith the Spirit, that they may rest
from their labours; for their works follow with
them.
And I saw, and behold, a white cloud; and on the 14
cloud *I saw* one sitting like unto [4]a son of man,
having on his head a golden crown, and in his hand
a sharp sickle. And another angel came out from 15
the temple, crying with a great voice to him that sat
on the cloud, Send forth thy sickle, and reap: for
the hour to reap is come; for the harvest of the
earth is [5]over-ripe*. And he that sat on the cloud 16
cast his sickle upon the earth; and the earth was
reaped.
And another angel came out from the temple 17
which is in heaven,

1 Gr. *mingled.*

2 Gr. *unto ages of ages.*

3 Or, *in the Lord. From henceforth, yea, saith the Spirit*

4 Or, *the Son*

5 Gr. *dried up.*

* For "over-ripe" read "ripe" with marg. Gr. *become dry.—Am. Com.*

αὐτῷ δόξαν, ὅτι ἦλθεν ἡ ὥρα τῆς κρίσεως αὐτοῦ, καὶ
προσκυνήσατε τῷ ΠΟΙΉϹΑΝΤΙ ΤῸΝ ΟΥ̓ΡΑΝῸΝ ΚΑῚ ΤῊΝ ⌜ΓΗ͂Ν
8 ΚΑῚ ΘΆΛΑϹϹΑΝ καὶ πηγὰς ὑδάτων. Καὶ ἄλλος
δεύτερος [ἄγγελος] ἠκολούθησεν λέγων ἜΠΕϹΕΝ, ἜΠΕϹΕΝ
ΒΑΒΥΛῺΝ Ἡ ΜΕΓΆΛΗ, ἣ ἐκ ΤΟΥ͂ ΟἼΝΟΥ τοῦ θυμοῦ τῆς
9 πορνείας αὐτῆς ΠΕΠΌΤΙΚΕΝ ΠΆΝΤΑ ΤᾺ ἜΘΝΗ. Καὶ
ἄλλος ἄγγελος τρίτος ἠκολούθησεν αὐτοῖς λέγων ἐν φωνῇ
μεγάλῃ Εἴ τις προσκυνεῖ τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ,
καὶ λαμβάνει χάραγμα ἐπὶ τοῦ μετώπου αὐτοῦ ἢ ἐπὶ τὴν
10 χεῖρα αὐτοῦ, καὶ αὐτὸς ΠΊΕΤΑΙ ἘΚ ΤΟΥ͂ ΟἼΝΟΥ τοῦ θυμοῦ τοῦ
θεοῦ τοῦ ΚΕΚΕΡΑϹΜΈΝΟΥ ἈΚΡΆΤΟΥ ἐν ΤΩ͂Ι ΠΟΤΗΡΊΩΙ ΤΗ͂Ϲ
ὈΡΓΗ͂Ϲ ΑΥ̓ΤΟΥ͂, καὶ βασανισθήσεται ἐν ΠΥΡῚ ΚΑῚ ΘΕΊΩΙ
11 ἐνώπιον ⌜ἀγγέλων ἁγίων⌝ καὶ ἐνώπιον τοῦ ἀρνίου. ΚΑῚ Ὁ τῶν ἀγγέλων
ΚΑΠΝῸϹ τοῦ βασανισμοῦ αὐτῶν ΕἸϹ ΑἸΩ͂ΝΑϹ αἰώνων ἈΝΑ-
ΒΑΊΝΕΙ, καὶ οὐκ ἔχουσιν ἀνάπαυσιν ἩΜΈΡΑϹ ΚΑῚ ΝΥΚΤΌϹ,
οἱ προσκυνοῦντες τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ, καὶ εἴ
12 τις λαμβάνει τὸ χάραγμα τοῦ ὀνόματος αὐτοῦ. Ὧδε ἡ
ὑπομονὴ τῶν ἁγίων ἐστίν, οἱ τηροῦντες τὰς ἐντολὰς τοῦ
13 θεοῦ καὶ τὴν πίστιν Ἰησοῦ. Καὶ ἤκουσα φωνῆς
ἐκ τοῦ οὐρανοῦ λεγούσης Γράψον Μακάριοι οἱ νεκροὶ
οἱ ἐν κυρίῳ ἀποθνήσκοντες ἀπ' ἄρτι. ναί, λέγει τὸ
πνεῦμα, ἵνα ἀναπαήσονται ἐκ τῶν κόπων αὐτῶν, τὰ γὰρ
ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν.

14 Καὶ ΕἾΔΟΝ, ΚΑῚ ἸΔΟΎ νεφέλη λευκή, καὶ ἘΠῚ τὴν ΝΕΦΈ-
ΛΗΝ καθήμενον ὍΜΟΙΟΝ ΥἹῸΝ ἈΝΘΡΏΠΟΥ, ἔχων ἐπὶ τῆς
κεφαλῆς αὐτοῦ στέφανον χρυσοῦν καὶ ἐν τῇ χειρὶ αὐτοῦ
15 δρέπανον ὀξύ. Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ
τοῦ ναοῦ, κράζων ἐν φωνῇ μεγάλῃ τῷ καθημένῳ ἐπὶ τῆς
νεφέλης ΠΈΜΨΟΝ ΤῸ ΔΡΈΠΑΝΌΝ σου καὶ θέρισον, ὍΤΙ
ἮΛΘΕΝ Ἡ ὭΡΑ ΘΕΡΊϹΑΙ, ὅτι ἐξηράνθη ὁ θερισμὸς τῆς γῆς.
16 καὶ ἔβαλεν ὁ καθήμενος ἐπὶ ⌜τῆς νεφέλης⌝ τὸ δρέπανον τὴν νεφέλην
17 αὐτοῦ ἐπὶ τὴν γῆν, καὶ ἐθερίσθη ἡ γῆ. Καὶ
ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ τοῦ ἐν τῷ οὐρανῷ,

ἔχων καὶ αὐτὸς δρέπανον ὀξύ. Καὶ ἄλλος 18
ἄγγελος [ἐξῆλθεν] ἐκ τοῦ θυσιαστηρίου, [ὁ] ἔχων ἐξουσίαν
ἐπὶ τοῦ πυρός, καὶ ἐφώνησεν φωνῇ μεγάλῃ τῷ ἔχοντι τὸ
δρέπανον τὸ ὀξὺ λέγων Πέμψον σου τὸ δρέπανον τὸ
ὀξὺ καὶ τρύγησον τοὺς βότρυας τῆς ἀμπέλου τῆς γῆς, ὅτι
ἤκμασαν αἱ σταφυλαὶ αὐτῆς. καὶ ἔβαλεν ὁ ἄγγελος τὸ 19
δρέπανον αὐτοῦ εἰς τὴν γῆν, καὶ ἐτρύγησεν τὴν ἄμπελον
τῆς γῆς, καὶ ἔβαλεν εἰς τὴν ληνὸν τοῦ θυμοῦ τοῦ θεοῦ
τὸν μέγαν. καὶ ἐπατήθη ἡ ληνὸς ἔξωθεν τῆς πόλεως, 20
καὶ ἐξῆλθεν αἷμα ἐκ τῆς ληνοῦ ἄχρι τῶν χαλινῶν τῶν
Ap. ἵππων ἀπὸ σταδίων χιλίων ἑξακοσίων.

Καὶ εἶδον ἄλλο σημεῖον ἐν τῷ οὐρανῷ μέγα καὶ 1
θαυμαστόν, ἀγγέλους ἑπτὰ ἔχοντας πληγὰς ἑπτὰ
τὰς ἐσχάτας, ὅτι ἐν αὐταῖς ἐτελέσθη ὁ θυμὸς τοῦ
θεοῦ. Καὶ εἶδον ὡς θάλασσαν ὑαλίνην μεμι- 2
γμένην πυρί, καὶ τοὺς νικῶντας ἐκ τοῦ θηρίου καὶ ἐκ τῆς
εἰκόνος αὐτοῦ καὶ ἐκ τοῦ ἀριθμοῦ τοῦ ὀνόματος αὐτοῦ
ἑστῶτας ἐπὶ τὴν θάλασσαν τὴν ὑαλίνην, ἔχοντας κιθάρας
τοῦ θεοῦ. καὶ ᾄδουσιν τὴν ᾠδὴν Μωυσέως τοῦ δού- 3
λου τοῦ θεοῦ καὶ τὴν ᾠδὴν τοῦ ἀρνίου λέγοντες

Μεγάλα καὶ θαυμαστὰ τὰ ἔργα σου, κύριε, ὁ θεός,
ὁ παντοκράτωρ· δίκαιαι καὶ ἀληθιναὶ αἱ ὁδοί σου,
ἐθνῶν ὁ βασιλεὺς τῶν ⌜αἰώνων⌝· τίς οὐ μὴ φοβηθῇ, 4
κύριε, καὶ δοξάσει τὸ ὄνομά σου, ὅτι μόνος ὅσιος;
ὅτι πάντα τὰ ἔθνη ἥξουσιν καὶ προσκυνήσουσιν
ἐνώπιόν σου, ὅτι τὰ δικαιώματά σου ἐφανερώθησαν.

Καὶ μετὰ ταῦτα εἶδον, καὶ ἠνοίγη ὁ ναὸς τῆς σκηνῆς 5
τοῦ μαρτυρίου ἐν τῷ οὐρανῷ, καὶ ἐξῆλθαν οἱ ἑπτὰ ἄγγε- 6
λοι [οἱ] ἔχοντες τὰς ἑπτὰ πληγὰς ἐκ τοῦ ναοῦ, ἐνδεδυ-
Ap.+ μένοι λίθον καθαρὸν λαμπρὸν καὶ περιεζωσμένοι περὶ τὰ
στήθη ζώνας χρυσᾶς. καὶ ἓν ἐκ τῶν τεσσάρων ζῴων ἔδωκεν 7
τοῖς ἑπτὰ ἀγγέλοις ἑπτὰ φιάλας χρυσᾶς γεμούσας τοῦ
θυμοῦ τοῦ θεοῦ τοῦ ζῶντος εἰς τοὺς αἰῶνας τῶν αἰώνων.

18 he also having a sharp sickle. And another angel
came out from the altar, he that hath power over
fire; and he called with a great voice to him that
had the sharp sickle, saying, Send forth thy sharp
sickle, and gather the clusters of the vine of the
19 earth; for her grapes are fully ripe. And the angel
cast his sickle into the earth, and gathered the
[1]vintage of the earth, and cast it into the wine- 1 Gr. *vine.*
press, the great *winepress*, of the wrath of God.
20 And the winepress was trodden without the city,
and there came out blood from the winepress, even
unto the bridles of the horses, as far as a thousand
and six hundred furlongs.

15 And I saw another sign in heaven, great and
marvellous, seven angels having seven plagues,
which are the last, for in them is finished the wrath
of God.

2 And I saw as it were a glassy sea mingled with
fire; and them that come* victorious from the beast,
and from his image, and from the number of his
name, standing [2]by the glassy sea, having harps of 2 Or, *upon*
3 God. And they sing the song of Moses the servant
of God, and the song of the Lamb, saying, Great
and marvellous are thy works, O Lord God, the
Almighty; righteous and true are thy ways, thou
4 King of the [3]ages. Who shall not fear, O Lord, 3 Many ancient authorities read *nations.*
and glorify thy name? for thou only art holy; for
all the nations shall come and worship before thee;
for thy righteous acts have been made manifest.

5 And after these things I saw, and the temple of
the tabernacle of the testimony in heaven was
6 opened: and there came out from the temple the
seven angels that had the seven plagues, arrayed 4 Many ancient authorities read *in linen.*
[4]with *precious* stone, pure *and* bright, and girt about
7 their breasts with golden girdles. And one of the
four living creatures gave unto the seven angels
seven golden bowls full of the wrath of God, who
liveth [5]for ever and ever. 5 Gr. *unto the ages of the ages.*

* For "that come" read "that come off"—*Am. Com.*

And the temple was filled with smoke from the 8
glory of God, and from his power; and none was
able to enter into the temple, till the seven plagues
of the seven angels should be finished.

And I heard a great voice out of the temple, say- **16**
ing to the seven angels, Go ye, and pour out the
seven bowls of the wrath of God into the earth.

And the first went, and poured out his bowl into 2
the earth; and [1]it became a noisome and grievous
sore upon the men which had the mark of the beast,
and which worshipped his image.

And the second poured out his bowl into the sea; 3
and [1]it became blood as of a dead man; and every
[2]living soul died, *even* the things that were in the sea.

And the third poured out his bowl into the rivers 4
and the fountains of the waters; [3]and [1]it became
blood. And I heard the angel of the waters saying, 5
Righteous art thou, which art and which wast, thou
Holy One, because thou didst thus [4]judge: for they 6
poured out the blood of saints and prophets, and
blood hast thou given them to drink: they are wor-
thy. And I heard the altar saying, Yea, O Lord 7
God, the Almighty, true and righteous are thy
judgements.

And the fourth poured out his bowl upon the 8
sun; and it was given unto [5]it to scorch men with
fire. And men were scorched with great heat: and 9
they blasphemed the name of the God* which hath
the power over these plagues; and they repented
not to give him glory.

And the fifth poured out his bowl upon the 10
throne of the beast; and his kingdom was dark-
ened; and they gnawed their tongues for pain, and 11
they blasphemed the God of heaven because of
their pains and their sores; and they repented not
of their works.

And the sixth poured out his bowl upon the great 12
river,

1 Or, *there came*

2 Gr. *soul of life.*

3 Some ancient authorities read *and they became.*

4 Or, *judge. Because they . . . prophets, thou hast given them blood also to drink*

5 Or, *him*

* For "the God" read "God"—*Am. Com.*

8 καὶ ἐγεμίσθη ὁ ναὸς καπνοῦ ἐκ τῆς δόξης τοῦ θεοῦ
καὶ ἐκ τῆς δυνάμεως αὐτοῦ, καὶ οὐδεὶς ἐδύνατο εἰσελ-
θεῖν εἰς τὸν ναὸν ἄχρι τελεσθῶσιν αἱ ἑπτὰ πληγαὶ
1 τῶν ἑπτὰ ἀγγέλων. Καὶ ἤκουσα μεγάλης φωνῆς ἐκ
τοῦ ναοῦ λεγούσης τοῖς ἑπτὰ ἀγγέλοις Ὑπάγετε καὶ
ἐκχέετε τὰς ἑπτὰ φιάλας τοῦ θυμοῦ τοῦ θεοῦ εἰς τὴν
2 γῆν. Καὶ ἀπῆλθεν ὁ πρῶτος καὶ ἐξέχεεν τὴν
φιάλην αὐτοῦ εἰς τὴν γῆν· καὶ ἐγένετο ἕλκος κακὸν καὶ
πονηρὸν ἐπὶ τοὺς ἀνθρώπους τοὺς ἔχοντας τὸ χά-
ραγμα τοῦ θηρίου καὶ τοὺς προσκυνοῦντας τῇ εἰκόνι
3 αὐτοῦ. Καὶ ὁ δεύτερος ἐξέχεεν τὴν φιάλην
αὐτοῦ εἰς τὴν θάλασσαν· καὶ ἐγένετο αἷμα ὡς νε-
κροῦ, καὶ πᾶσα ψυχὴ ζωῆς ἀπέθανεν, τὰ ἐν τῇ θα-
4 λάσσῃ. Καὶ ὁ τρίτος ἐξέχεεν τὴν φιάλην
αὐτοῦ εἰς τοὺς ποταμοὺς καὶ τὰς πηγὰς τῶν ὑδάτων·
5 καὶ ⸀ἐγένετο⸃ αἷμα. Καὶ ἤκουσα τοῦ ἀγγέλου τῶν ἐγένοντο
ὑδάτων λέγοντος Δίκαιος εἶ, ὁ ὢν καὶ ὁ ἦν, [ὁ]
6 ὅσιος, ὅτι ταῦτα ἔκρινας, ὅτι αἷμα ἁγίων καὶ προφητῶν
ἐξέχεαν, καὶ αἷμα αὐτοῖς ⸀δέδωκας⸃ πεῖν· ἄξιοί εἰσιν. ἔδωκας
7 Καὶ ἤκουσα τοῦ θυσιαστηρίου λέγοντος Ναί, κύριε,
ὁ θεός, ὁ παντοκράτωρ, ἀληθιναὶ καὶ δίκαιαι αἱ κρίσεις
8 σου. Καὶ ὁ τέταρτος ἐξέχεεν τὴν φιάλην αὐτοῦ
ἐπὶ τὸν ἥλιον· καὶ ἐδόθη αὐτῷ καυματίσαι τοὺς ἀνθρώπους
9 ἐν πυρί, καὶ ἐκαυματίσθησαν οἱ ἄνθρωποι καῦμα μέγα·
καὶ ἐβλασφήμησαν τὸ ὄνομα τοῦ θεοῦ τοῦ ἔχοντος τὴν
ἐξουσίαν ἐπὶ τὰς πληγὰς ταύτας, καὶ οὐ μετενόησαν
10 δοῦναι αὐτῷ δόξαν. Καὶ ὁ πέμπτος ἐξέχεεν τὴν
φιάλην αὐτοῦ ἐπὶ τὸν θρόνον τοῦ θηρίου· καὶ ἐγένετο ἡ
βασιλεία αὐτοῦ ἐσκοτωμένη, καὶ ἐμασῶντο τὰς γλώσσας
11 αὐτῶν ἐκ τοῦ πόνου, καὶ ἐβλασφήμησαν τὸν θεὸν τοῦ
οὐρανοῦ ἐκ τῶν πόνων αὐτῶν καὶ ἐκ τῶν ἑλκῶν αὐτῶν,
12 καὶ οὐ μετενόησαν ἐκ τῶν ἔργων αὐτῶν. Καὶ
ὁ ἕκτος ἐξέχεεν τὴν φιάλην αὐτοῦ ἐπὶ τὸν ποταμὸν τὸν

U u u

μέγαν [τὸν] Εὐφράτην· καὶ ἐξηράνθη τὸ ὕδωρ αὐτοῦ, ἵνα
ἀνατολῶν ἑτοιμασθῇ ἡ ὁδὸς τῶν βασιλέων τῶν ἀπὸ ⌜ἀνατολῆς⌝
ἡλίου. Καὶ εἶδον ἐκ τοῦ στόματος τοῦ δράκοντος καὶ ἐκ 13
τοῦ στόματος τοῦ θηρίου καὶ ἐκ τοῦ στόματος τοῦ ψευδο-
προφήτου πνεύματα τρία ἀκάθαρτα ὡς βάτραχοι· εἰσὶν 14
γὰρ πνεύματα δαιμονίων ποιοῦντα σημεῖα, ἃ ἐκπορεύεται
ἐπὶ τοὺς βασιλεῖς τῆς οἰκουμένης ὅλης, συναγαγεῖν αὐτοὺς
μεγάλης ἡμέρας εἰς τὸν πόλεμον τῆς ⌜ἡμέρας τῆς μεγάλης⌝ τοῦ θεοῦ τοῦ
παντοκράτορος. — Ἰδοὺ ἔρχομαι ὡς κλέπτης. μακάριος 15
ὁ γρηγορῶν καὶ τηρῶν τὰ ἱμάτια αὐτοῦ, ἵνα μὴ γυμνὸς
περιπατῇ καὶ βλέπωσιν τὴν ἀσχημοσύνην αὐτοῦ. — καὶ 16
συνήγαγεν αὐτοὺς εἰς τὸν τόπον τὸν καλούμενον Ἑβραϊστί
Ἅρ Μαγεδών. Καὶ ὁ ἕβδομος ἐξέχεεν 17
τὴν φιάλην αὐτοῦ ἐπὶ τὸν ἀέρα· — καὶ ἐξῆλθεν φωνὴ
μεγάλη ἐκ τοῦ ναοῦ ἀπὸ τοῦ θρόνου λέγουσα Γέγο-
νεν· — καὶ ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταί, 18
ἄνθρωπος ἐγένετο καὶ σεισμὸς ἐγένετο μέγας, οἷος οὐκ ἐγένετο ἀφ' οὗ ⌜ἄν-
θρωποι ἐγένοντο⌝ ἐπὶ τῆς γῆς τηλικοῦτος σεισμὸς οὕτω
μέγας, καὶ ἐγένετο ἡ πόλις ἡ μεγάλη εἰς τρία μέρη, καὶ 19
αἱ πόλεις τῶν ἐθνῶν ἔπεσαν· καὶ Βαβυλὼν ἡ μεγάλη
ἐμνήσθη ἐνώπιον τοῦ θεοῦ δοῦναι αὐτῇ τὸ ποτήριον τοῦ
οἴνου τοῦ θυμοῦ τῆς ὀργῆς αὐτοῦ· καὶ πᾶσα νῆσος 20
ἔφυγεν, καὶ ὄρη οὐχ εὑρέθησαν. καὶ χάλαζα μεγάλη ὡς 21
ταλαντιαία καταβαίνει ἐκ τοῦ οὐρανοῦ ἐπὶ τοὺς ἀνθρώπους·
καὶ ἐβλασφήμησαν οἱ ἄνθρωποι τὸν θεὸν ἐκ τῆς πληγῆς
τῆς χαλάζης, ὅτι μεγάλη ἐστὶν ἡ πληγὴ αὐτῆς σφόδρα.

Καὶ ἦλθεν εἷς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς 1
ἑπτὰ φιάλας, καὶ ἐλάλησεν μετ' ἐμοῦ λέγων Δεῦρο, δείξω
σοι τὸ κρίμα τῆς πόρνης τῆς μεγάλης τῆς καθημένης ἐπὶ
ὑδάτων πολλῶν, μεθ' ἧς ἐπόρνευσαν οἱ βασιλεῖς τῆς 2
γῆς, καὶ ἐμεθύσθησαν οἱ κατοικοῦντες τὴν γῆν ἐκ τοῦ
οἴνου τῆς πορνείας αὐτῆς. καὶ ἀπήνεγκέν με εἰς ἔρημον 3
ἐν πνεύματι. καὶ εἶδον γυναῖκα καθημένην ἐπὶ θηρίον κόκ-

the *river* Euphrates; and the water thereof was
dried up, that the way might be made ready for
13 the kings that *come* from the sunrising. And I saw
coming out of the mouth of the dragon, and out of
the mouth of the beast, and out of the mouth of
the false prophet, three unclean spirits, as it were
14 frogs: for they are spirits of [1]devils, working signs;
which go forth [2]unto the kings of the whole [3]world,
to gather them together unto the war of the great
15 day of God, the Almighty. (Behold, I come as a
thief. Blessed is he that watcheth, and keepeth
his garments, lest he walk naked, and they see his
16 shame.) And they gathered them together into the
place which is called in Hebrew Har-Magedon*.
17 And the seventh poured out his bowl upon the
air; and there came forth a great voice out of the
18 temple, from the throne, saying, It is done: and
there were lightnings, and voices, and thunders; and
there was a great earthquake, such as was not since
[4]there were men upon the earth, so great an earth-
19 quake, so mighty. And the great city was divided
into three parts, and the cities of the nations fell:
and Babylon the great was remembered in the sight
of God, to give unto her the cup of the wine of the
20 fierceness of his wrath. And every island fled
21 away, and the mountains were not found. And
great hail, *every stone* about the weight of a talent,
cometh down out of heaven upon men: and men
blasphemed God because of the plague of the hail;
for the plague thereof is exceeding great.

17 And there came one of the seven angels that had
the seven bowls, and spake with me, saying, Come
hither, I will shew thee the judgement of the great
2 harlot that sitteth upon many waters; with whom
the kings of the earth committed fornication, and
they that dwell in the earth were made drunken
3 with the wine of her fornication. And he carried
me away in the Spirit into a wilderness: and I
saw a woman sitting upon a scarlet-coloured beast,

1 Gr. *demons.*
2 Or, *upon*
3 Gr. *inhabited earth.*
4 Some ancient authorities read *there was a man.*

* "Har-Magedon" add marg. Or, *Ar-Magedon—Am. Com.*

[1]full of names of blasphemy, having seven heads and
ten horns. And the woman was arrayed in purple 4
and scarlet, and [2]decked with gold and precious stone
and pearls, having in her hand a golden cup full of
abominations, [3]even the unclean things of her for-
nication, and upon her forehead a name written, 5
[4]MYSTERY, BABYLON THE GREAT, THE MOTHER OF
THE HARLOTS AND OF THE ABOMINATIONS OF THE
EARTH. And I saw the woman drunken with the 6
blood of the saints, and with the blood of the [5]mar-
tyrs of Jesus. And when I saw her, I wondered
with a great wonder. And the angel said unto me, 7
Wherefore didst thou wonder? I will tell thee the
mystery of the woman, and of the beast that carrieth
her, which hath the seven heads and the ten horns.
The beast that thou sawest was, and is not; and is 8
about to come up out of the abyss, [6]and to go into
perdition. And they that dwell on the earth shall
wonder, *they* whose name hath not been written [7]in
the book of life from the foundation of the world,
when they behold the beast, how that he was, and is
not, and [8]shall come. Here is the [9]mind which hath 9
wisdom. The seven heads are seven mountains, on
which the woman sitteth: and [10]they are seven 10
kings; the five are fallen, the one is, the other is not
yet come; and when he cometh, he must continue a
little while. And the beast that was, and is not, is 11
himself also an eighth, and is of the seven; and he
goeth into perdition. And the ten horns that thou 12
sawest are ten kings, which have received no king-
dom as yet; but they receive authority as kings,
with the beast, for one hour. These have one mind, 13
and they give their power and authority unto the
beast. These shall war against the Lamb, and the 14
Lamb shall overcome them, for he is Lord of lords,
and King of kings; and they *also shall overcome* that
are with him, called and chosen and faithful. And 15
he saith unto me, The waters which thou sawest,
where the harlot

1 Or, *names full of blasphemy*
2 Gr. *gilded.*
3 Or, *and of the unclean things*
4 Or, *a mystery, BABYLON THE GREAT*
5 Or, *witnesses*
6 Some ancient authorities read *and he goeth.*
7 Gr. *on.*
8 Gr. *shall be present.*
9 Or, *meaning*
10 Or, *these are*

κινον, γέμοντα ὀνόματα βλασφημίας, ⸀ἔχων⸀ κεφαλὰς ἔχοντα
4 ἑπτὰ καὶ ΚΕΡΑΤΑ ΔΕΚΑ· καὶ ἡ γυνὴ ἦν περιβεβλημένη
πορφυροῦν καὶ κόκκινον, καὶ κεχρυσωμένη ⸀χρυσίῳ⸀ καὶ χρυσῷ
λίθῳ τιμίῳ καὶ μαργαρίταις, ἔχουσα ΠΟΤΗΡΙΟΝ ΧΡΥΣΟΥΝ
ἐν τῇ χειρὶ αὐτῆς ⸀γέμον⸀ βδελυγμάτων καὶ τὰ ἀκάθαρτα γέμων
5 τῆς πορνείας αὐτῆς, καὶ ἐπὶ τὸ μέτωπον αὐτῆς ὄνομα γε-
γραμμένον, μυστήριον, ΒΑΒΥΛΩΝ Η ΜΕΓΑΛΗ,
Η ΜΗΤΗΡ ΤΩΝ ΠΟΡΝΩΝ ΚΑΙ ΤΩΝ ΒΔΕΛΥΓΜΑ-
6 ΤΩΝ ΤΗΣ ΓΗΣ. καὶ εἶδον τὴν γυναῖκα μεθύουσαν ἐκ
τοῦ αἵματος τῶν ἁγίων καὶ ἐκ τοῦ αἵματος τῶν μαρτύ-
7 ρων Ἰησοῦ. Καὶ ἐθαύμασα ἰδὼν αὐτὴν θαῦμα μέγα· καὶ
εἶπέν μοι ὁ ἄγγελος Διὰ τί ἐθαύμασας; ⸀ἐγὼ ἐρῶ σοι⸀ τὸ ἐγὼ σοι ἐρῶ
μυστήριον τῆς γυναικὸς καὶ τοῦ θηρίου τοῦ βαστάζοντος
αὐτήν, τοῦ ἔχοντος τὰς ἑπτὰ κεφαλὰς καὶ τὰ δέκα κέρατα.
8 τὸ θηρίον ὃ εἶδες ἦν καὶ οὐκ ἔστιν, καὶ μέλλει ἀναβαίνειν
ἐκ τῆς ἀβύσσου, καὶ εἰς ἀπώλειαν ⸀ὑπάγει⸀· καὶ θαυμασθή- . ὑπάγειν
σονται οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὧΝ ΟΥ ΓΕΓΡΑΠΤΑΙ τὸ
ὄνομα ἐπὶ τὸ ΒΙΒΛΙΟΝ ΤΗΣ ΖΩΗΣ ἀπὸ καταβολῆς κόσμου,
βλεπόντων τὸ θηρίον ὅτι ἦν καὶ οὐκ ἔστιν καὶ πάρεσται.
9 Ὧδε ὁ νοῦς ὁ ἔχων σοφίαν. αἱ ἑπτὰ κεφαλαὶ ἑπτὰ ὄρη
10 εἰσίν, ὅπου ἡ γυνὴ κάθηται ἐπ' αὐτῶν. καὶ βασιλεῖς ἑπτά
εἰσιν· οἱ πέντε ἔπεσαν, ὁ εἷς ἔστιν, ὁ ἄλλος οὔπω ἦλθεν,
11 καὶ ὅταν ἔλθῃ ὀλίγον αὐτὸν δεῖ ⸀μεῖναι, καὶ τὸ θηρίον ὃ ἦν μεῖναι. καὶ...
καὶ οὐκ ἔστιν.⸀ καὶ αὐτὸς ὄγδοός ἐστιν καὶ ἐκ τῶν ἑπτά . οὐκ ἔστιν,
12 ἐστιν, καὶ εἰς ἀπώλειαν ὑπάγει. ΚΑΙ ΤΑ ΔΕΚΑ ΚΕΡΑΤΑ
ἃ εἶδες ΔΕΚΑ ΒΑΣΙΛΕΙΣ ΕΙΣΙΝ, οἵτινες βασιλείαν οὔπω
ἔλαβον, ἀλλὰ ἐξουσίαν ὡς βασιλεῖς μίαν ὥραν λαμβά-
13 νουσιν μετὰ τοῦ θηρίου. οὗτοι μίαν γνώμην ἔχουσιν, καὶ
τὴν δύναμιν καὶ ⸆ ἐξουσίαν αὐτῶν τῷ θηρίῳ διδόασιν. τὴν
14 οὗτοι μετὰ τοῦ ἀρνίου πολεμήσουσιν, καὶ τὸ ἀρνίον
νικήσει αὐτούς, ὅτι ΚΥΡΙΟΣ ΚΥΡΙΩΝ ΕΣΤΙΝ ΚΑΙ ΒΑΣΙΛΕΥΣ
ΒΑΣΙΛΕΩΝ, καὶ οἱ μετ' αὐτοῦ κλητοὶ καὶ ἐκλεκτοὶ καὶ
15 πιστοί. Καὶ λέγει μοι ΤΑ ΥΔΑΤΑ ἃ εἶδες, οὗ ἡ πόρνη

κάθηται, λαοὶ καὶ ὄχλοι εἰσὶν καὶ ἔθνη καὶ γλῶσσαι. καὶ 16
τὰ δέκα κέρατα ἃ εἶδες καὶ τὸ θηρίον, οὗτοι μισήσουσι
τὴν πόρνην, καὶ ἠρημωμένην ποιήσουσιν αὐτὴν καὶ
γυμνήν, καὶ τὰς σάρκας αὐτῆς φάγονται, καὶ αὐτὴν κατα-
καύσουσιν [ἐν] πυρί· ὁ γὰρ θεὸς ἔδωκεν εἰς τὰς καρδίας 17
αὐτῶν ποιῆσαι τὴν γνώμην αὐτοῦ, καὶ ποιῆσαι μίαν γνώ-
μην καὶ δοῦναι τὴν βασιλείαν αὐτῶν τῷ θηρίῳ, ἄχρι
τελεσθήσονται οἱ λόγοι τοῦ θεοῦ. καὶ ἡ γυνὴ ἣν εἶδες 18
ἔστιν ἡ πόλις ἡ μεγάλη ἡ ἔχουσα βασιλείαν ἐπὶ τῶν
βασιλέων τῆς γῆς. Μετὰ ταῦτα εἶδον ἄλλον 1
ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα ἐξουσίαν
μεγάλην, καὶ ἡ γῆ ἐφωτίσθη ἐκ τῆς δόξης αὐτοῦ. καὶ 2
ἔκραξεν ἐν ἰσχυρᾷ φωνῇ λέγων Ἔπεσεν, ἔπεσεν Βα-
βυλὼν ἡ μεγάλη, καὶ ἐγένετο κατοικητήριον δαιμονίων
καὶ φυλακὴ παντὸς πνεύματος ἀκαθάρτου καὶ φυλακὴ
παντὸς ὀρνέου ἀκαθάρτου καὶ μεμισημένου, ὅτι ἐκ [τοῦ 3
πέπωκαν — οἴνου] τοῦ θυμοῦ τῆς πορνείας αὐτῆς ⌜πέπτωκαν⌝ πάντα
τὰ ἔθνη, καὶ οἱ βασιλεῖς τῆς γῆς μετ' αὐτῆς ἐπόρνευσαν,
καὶ οἱ ἔμποροι τῆς γῆς ἐκ τῆς δυνάμεως τοῦ στρήνους
αὐτῆς ἐπλούτησαν. Καὶ ἤκουσα ἄλλην φωνὴν ἐκ τοῦ 4
ἐξ αὐτῆς, ὁ λαός μου — οὐρανοῦ λέγουσαν Ἐξέλθατε, ⌜ὁ λαός μου, ἐξ αὐτῆς⌝,
ἵνα μὴ συνκοινωνήσητε ταῖς ἁμαρτίαις αὐτῆς, καὶ ἐκ τῶν
πληγῶν αὐτῆς ἵνα μὴ λάβητε· ὅτι ἐκολλήθησαν αὐτῆς 5
αἱ ἁμαρτίαι ἄχρι τοῦ οὐρανοῦ, καὶ ἐμνημόνευσεν ὁ θεὸς
τὰ ἀδικήματα αὐτῆς. ἀπόδοτε αὐτῇ ὡς καὶ αὐτὴ 6
ἀπέδωκεν, καὶ διπλώσατε [τὰ] διπλᾶ κατὰ τὰ ἔργα
αὐτῆς· ἐν τῷ ποτηρίῳ ᾧ ἐκέρασεν κεράσατε αὐτῇ διπλοῦν·
ὅσα ἐδόξασεν αὐτὴν καὶ ἐστρηνίασεν, τοσοῦτον δότε 7
αὐτῇ βασανισμὸν καὶ πένθος. ὅτι ἐν τῇ καρδίᾳ αὐτῆς
λέγει ὅτι Κάθημαι βασίλισσα, καὶ χήρα οὐκ εἰμί,
καὶ πένθος οὐ μὴ ἴδω· διὰ τοῦτο ἐν μιᾷ ἡμέρᾳ 8
ἥξουσιν αἱ πληγαὶ αὐτῆς, θάνατος καὶ πένθος καὶ λιμός,
καὶ ἐν πυρὶ κατακαυθήσεται· ὅτι ἰσχυρὸς [Κύριος] ὁ θεὸς

sitteth, are peoples, and multitudes, and nations,
16 and tongues. And the ten horns which thou
sawest, and the beast, these shall hate the harlot,
and shall make her desolate and naked, and
shall eat her flesh, and shall burn her utterly with
17 fire. For God did put in their hearts to do his
mind, and to come to one mind, and to give their
kingdom unto the beast, until the words of God
18 should be accomplished. And the woman whom
thou sawest is the great city, which [1]reigneth over [1] Gr. *hath a kingdom.*
the kings of the earth.

18 After these things I saw another angel coming
down out of heaven, having great authority; and
2 the earth was lightened with his glory. And he
cried with a mighty voice, saying, Fallen, fallen is
Babylon the great, and is become a habitation of
[2]devils, and a [3]hold of every unclean spirit, and a [2] Gr. *demons.* [3] Or, *prison*
3 [3]hold of every unclean and hateful bird. For [4]by [4] Some authorities read *of the wine . . . have drunk.*
[5]the wine of the wrath of her fornication all the nations
are fallen; and the kings of the earth com- [5] Some ancient authorities omit *the wine of.*
mitted fornication with her, and the merchants of
the earth waxed rich by the power of her [6]wantonness. [6] Or, *luxury*

4 And I heard another voice from heaven, saying,
Come forth, my people, out of her, that ye have no
fellowship with her sins, and that ye receive not of
5 her plagues: for her sins [7]have reached even unto [7] Or, *clave together*
heaven, and God hath remembered her iniquities.
6 Render unto her even as she rendered, and double
unto her the double according to her works: in the
cup which she mingled, mingle unto her double.
7 How much soever she glorified herself, and waxed
[8]wanton, so much give her of torment and mourning: [8] Or, *luxurious*
for she saith in her heart, I sit a queen, and
am no widow, and shall in no wise see mourning.
8 Therefore in one day shall her plagues come, death,
and mourning, and famine; and she shall be utterly [9] Some ancient authorities omit *the Lord.*
burned with fire; for strong is [9]the Lord God

which judged her. And the kings of the earth, who 9
1 Or, *luxuriously* committed fornication and lived [1]wantonly with her,
shall weep and wail over her, when they look upon
the smoke of her burning, standing afar off for the 10
fear of her torment, saying, Woe, woe, the great city,
Babylon, the strong city! for in one hour is thy
judgement come. And the merchants of the earth 11
weep and mourn over her, for no man buyeth their
2 Gr. *cargo.* [2]merchandise any more; [2]merchandise of gold, and 12
silver, and precious stone, and pearls, and fine linen,
and purple, and silk, and scarlet; and all thyine
wood, and every vessel of ivory, and every vessel
made of most precious wood, and of brass, and iron,
3 Gr. *amomum.* and marble; and cinnamon, and [3]spice, and incense, 13
and ointment, and frankincense, and wine, and oil,
and fine flour, and wheat, and cattle, and sheep; and
4 Gr. *bodies.* *merchandise* of horses and chariots and [4]slaves; and
5 Or, *lives* [5]souls of men. And the fruits which thy soul lust- 14
ed after are gone from thee, and all things that were
dainty and sumptuous are perished from thee, and
men shall find them no more at all. The merchants 15
of these things, who were made rich by her, shall
stand afar off for the fear of her torment, weeping
and mourning; saying, Woe, woe, the great city, she 16
that was arrayed in fine linen and purple and scarlet,
6 Gr. *gilded.* and [6]decked with gold and precious stone and pearl!
for in one hour so great riches is made desolate. 17
And every shipmaster, and every one that saileth
7 Gr. *work the sea.* any whither, and mariners, and as many as [7]gain
their living by sea, stood afar off, and cried out as 18
they looked upon the smoke of her burning, saying,
What *city* is like the great city? And they cast dust 19
on their heads, and cried, weeping and mourning,
saying, Woe, woe, the great city, wherein were made
rich all that had their ships in the sea by reason of
her costliness! for in one hour is she made desolate.

9 ὁ κρίνας αὐτήν. καὶ ⌜κλαύσουσιν⌝ καὶ κόψονται ἐπ᾽ ⌜αὐ- κλαύσονται | αὐτῇ
τὴν⌝ οἱ βασιλεῖς τῆς γῆς οἱ μετ᾽ αὐτῆς πορνεύσαντες
καὶ στρηνιάσαντες, ὅταν βλέπωσιν τὸν καπνὸν τῆς πυρώ-
10 σεως αὐτῆς, ἀπὸ μακρόθεν ἑστηκότες διὰ τὸν φόβον τοῦ
βασανισμοῦ αὐτῆς, λέγοντες Οὐαί οὐαί, ἡ πόλις ἡ
μεγάλη, Βαβυλὼν ἡ πόλις ἡ ἰσχυρά, ὅτι ⌜μιᾷ ὥρᾳ⌝ ἦλθεν μίαν ὥραν
11 ἡ κρίσις σου. καὶ οἱ ἔμποροι τῆς γῆς κλαίουσιν καὶ
πενθοῦσιν ἐπ᾽ αὐτήν, ὅτι τὸν γόμον αὐτῶν οὐδεὶς ἀγοράζει
12 οὐκέτι, γόμον χρυσοῦ καὶ ἀργύρου καὶ λίθου τιμίου καὶ
⌜μαργαριτῶν⌝ καὶ βυσσίνου καὶ πορφύρας καὶ σιρικοῦ καὶ μαργαρίτας Ap.†
κοκκίνου, καὶ πᾶν ξύλον θύινον καὶ πᾶν σκεῦος ἐλεφάν-
τινον καὶ πᾶν σκεῦος ἐκ ξύλου τιμιωτάτου καὶ χαλκοῦ
13 καὶ σιδήρου καὶ μαρμάρου, καὶ κιννάμωμον καὶ ἄμωμον
καὶ θυμιάματα καὶ μύρον καὶ λίβανον καὶ οἶνον καὶ
ἔλαιον καὶ σεμίδαλιν καὶ σῖτον καὶ κτήνη καὶ πρόβατα,
καὶ ἵππων καὶ ῥεδῶν καὶ σωμάτων, καὶ ψυχὰς ἀνθρώπων.
14 καὶ ἡ ὀπώρα σου τῆς ἐπιθυμίας τῆς ψυχῆς ἀπῆλθεν ἀπὸ
σοῦ, καὶ πάντα τὰ λιπαρὰ καὶ τὰ λαμπρὰ ἀπώλετο ἀπὸ
15 σοῦ, καὶ οὐκέτι οὐ μὴ αὐτὰ εὑρήσουσιν. οἱ ἔμποροι
τούτων, οἱ πλουτήσαντες ἀπ᾽ αὐτῆς, ἀπὸ μακρόθεν στή-
σονται διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς κλαίοντες
16 καὶ πενθοῦντες, λέγοντες Οὐαί οὐαί, ἡ πόλις ἡ μεγάλη,
ἡ περιβεβλημένη βύσσινον καὶ πορφυροῦν καὶ κόκκινον,
καὶ κεχρυσωμένη [ἐν] ⌜χρυσίῳ⌝ καὶ λίθῳ τιμίῳ καὶ μαργα- χρυσῷ
17 ρίτῃ, ὅτι μιᾷ ὥρᾳ ἠρημώθη ὁ τοσοῦτος πλοῦτος. καὶ πᾶς
κυβερνήτης καὶ πᾶς ὁ ἐπὶ τόπον πλέων, καὶ ναῦται καὶ
ὅσοι τὴν θάλασσαν ἐργάζονται, ἀπὸ μακρόθεν ἔστησαν
18 καὶ ἔκραξαν βλέποντες τὸν καπνὸν τῆς πυρώσεως αὐτῆς
19 λέγοντες Τίς ὁμοία τῇ πόλει τῇ μεγάλῃ; καὶ ⌜ἔβαλον⌝ ἐπέβαλον
χοῦν ἐπὶ τὰς κεφαλὰς αὐτῶν καὶ ἔκραξαν κλαίοντες
καὶ πενθοῦντες, λέγοντες Οὐαί οὐαί, ἡ πόλις ἡ μεγάλη,
ἐν ᾗ ἐπλούτησαν πάντες οἱ ἔχοντες τὰ πλοῖα ἐν τῇ θα-
λάσσῃ ἐκ τῆς τιμιότητος αὐτῆς, ὅτι μιᾷ ὥρᾳ ἠρημώθη.

Εὐφραίνου ἐπ' αὐτῇ, οὐρανέ, καὶ οἱ ἅγιοι καὶ οἱ ἀπό- 20
στολοι καὶ οἱ προφῆται, ὅτι ἔκρινεν ὁ θεὸς τὸ κρίμα
ὑμῶν ἐξ αὐτῆς. Καὶ ἦρεν εἷς ἄγγελος ἰσχυρὸς 21
λίθον ὡς μύλινον μέγαν, καὶ ἔβαλεν εἰς τὴν θάλασσαν
λέγων Οὕτως ὁρμήματι βληθήσεται Βαβυλὼν ἡ με-
γάλη πόλις, καὶ οὐ μὴ εὑρεθῇ ἔτι. καὶ φωνὴ κιθα- 22
ρῳδῶν καὶ μουσικῶν καὶ αὐλητῶν καὶ σαλπιστῶν οὐ μὴ
ἀκουσθῇ ἐν σοὶ ἔτι, καὶ πᾶς τεχνίτης [πάσης τέχνης]
οὐ μὴ εὑρεθῇ ἐν σοὶ ἔτι, καὶ φωνὴ μύλου οὐ μὴ ἀκου-
σθῇ ἐν σοὶ ἔτι, καὶ φῶς λύχνου οὐ μὴ φάνῃ ἐν σοὶ 23
ἔτι, καὶ φωνὴ νυμφίου καὶ νύμφης οὐ μὴ ἀκουσθῇ
ἐν σοὶ ἔτι· ὅτι [οἱ] ἔμποροί σου ἦσαν οἱ μεγιστᾶνες
τῆς γῆς, ὅτι ἐν τῇ φαρμακίᾳ σου ἐπλανήθησαν πάντα
τὰ ἔθνη, καὶ ἐν αὐτῇ αἷμα προφητῶν καὶ ἁγίων εὑρέθη 24
καὶ πάντων τῶν ἐσφαγμένων ἐπὶ τῆς γῆς.

Μετὰ ταῦτα ἤκουσα ὡς φωνὴν μεγάλην ὄχλου πολλοῦ 1
ἐν τῷ οὐρανῷ λεγόντων

Ἀλληλουιά· ἡ σωτηρία καὶ ἡ δόξα καὶ ἡ δύναμις
τοῦ θεοῦ ἡμῶν, ὅτι ἀληθιναὶ καὶ δίκαιαι αἱ κρίσεις 2
αὐτοῦ· ὅτι ἔκρινεν τὴν πόρνην τὴν μεγάλην ἥτις
ἔφθειρεν τὴν γῆν ἐν τῇ πορνείᾳ αὐτῆς, καὶ ἐξεδί-
κησεν τὸ αἷμα τῶν δούλων αὐτοῦ ἐκ χειρὸς αὐτῆς.

καὶ δεύτερον εἴρηκαν Ἀλληλουιά· καὶ ὁ καπνὸς 3
αὐτῆς ἀναβαίνει εἰς τοὺς αἰῶνας τῶν αἰώνων. καὶ 4
ἔπεσαν οἱ πρεσβύτεροι οἱ εἴκοσι τέσσαρες καὶ τὰ τέσσερα
ζῷα, καὶ προσεκύνησαν τῷ θεῷ τῷ καθημένῳ ἐπὶ τῷ
θρόνῳ λέγοντες Ἀμήν, Ἀλληλουιά. καὶ φωνὴ ἀπὸ 5
τοῦ θρόνου ἐξῆλθεν λέγουσα

Αἰνεῖτε τῷ θεῷ ἡμῶν, πάντες οἱ δοῦλοι αὐτοῦ,
οἱ φοβούμενοι αὐτόν, οἱ μικροὶ καὶ οἱ μεγάλοι.

Καὶ ἤκουσα ὡς φωνὴν ὄχλου πολλοῦ καὶ ὡς φωνὴν 6
ὑδάτων πολλῶν καὶ ὡς φωνὴν βροντῶν ἰσχυρῶν,
λέγοντες ⌜λεγόντων⌝

20 Rejoice over her, thou heaven, and ye saints, and ye
apostles, and ye prophets; for God hath judged your
judgement on her.
21 And [1]a strong angel took up a stone as it were a
great millstone, and cast it into the sea, saying, Thus
with a mighty fall shall Babylon, the great city, be
22 cast down, and shall be found no more at all. And
the voice of harpers and minstrels and flute-players
and trumpeters shall be heard no more at all in thee;
and no craftsman, [2]of whatsoever craft, shall be
found any more at all in thee; and the voice of a
23 millstone shall be heard no more at all in thee; and
the light of a lamp shall shine no more at all in
thee; and the voice of the bridegroom and of the
bride shall be heard no more at all in thee: for thy
merchants were the princes of the earth; for with
24 thy sorcery were all the nations deceived. And in
her was found the blood of prophets and of saints,
and of all that have been slain upon the earth.

19 After these things I heard as it were a great voice
of a great multitude in heaven, saying, Hallelujah;
Salvation, and glory, and power, belong to our God:
2 for true and righteous are his judgements; for he
hath judged the great harlot, which did corrupt the
earth with her fornication, and he hath avenged the
3 blood of his servants at her hand. And a second
time they [3]say, Hallelujah. And her smoke goeth
4 up [4]for ever and ever. And the four and twenty
elders and the four living creatures fell down and
worshipped God that sitteth on the throne, saying,
5 Amen; Hallelujah. And a voice came forth from
the throne, saying, Give praise to our God, all ye his
servants, ye that fear him, the small and the great.
6 And I heard as it were the voice of a great multi-
tude, and as the voice of many waters, and as the
voice of mighty thunders, saying,

1 Gr. *one.*

2 Some ancient authorities omit *of whatsoever craft.*

3 Gr. *have said.*

4 Gr. *unto the ages of the ages.*

Hallelujah: for the Lord our God, the Almighty,
reigneth. Let us rejoice and be exceeding glad, 7
and let us give the glory unto him: for the mar-
riage of the Lamb is come, and his wife hath made
herself ready. And it was given unto her that she 8
should array herself in fine linen, bright *and* pure:
for the fine linen is the righteous acts of the saints.
And he saith unto me, Write, Blessed are they which 9
are bidden to the marriage supper of the Lamb.
And he saith unto me, These are true words of God.
And I fell down before his feet to worship him. 10
And he saith unto me, See thou do it not: I am a
fellow-servant with thee and with thy brethren that
hold the testimony of Jesus: worship God: for the
testimony of Jesus is the spirit of prophecy.

And I saw the heaven opened; and behold, a white 11
horse, and he that sat thereon, [1]called Faithful and
True; and in righteousness he doth judge and make
war. And his eyes *are* a flame of fire, and upon his 12
head *are* many diadems; and he hath a name writ-
ten, which no one knoweth but he himself. And he 13
is arrayed in a garment [2]sprinkled with blood: and
his name is called The Word of God. And the ar- 14
mies which are in heaven followed him upon white
horses, clothed in fine linen, white *and* pure. And 15
out of his mouth proceedeth a sharp sword, that
with it he should smite the nations: and he shall
rule them with a rod of iron: and he treadeth the
[3]winepress of the fierceness of the wrath of Almighty
God*. And he hath on his garment and on his thigh 16
a name written, KING OF KINGS, AND LORD OF LORDS.

And I saw [4]an angel standing in the sun; and he 17
cried with a loud voice, saying to all the birds that
fly in mid heaven, Come *and* be gathered together
unto the

1 Some ancient authorities omit *called.*

2 Some ancient authorities read *dipped in.*

3 Gr. *winepress of the wine of the fierceness.*

4 Gr. *one.*

* For "of Almighty God" read "of God, the Almighty"—*Am. Com.*

ʽΑλληλουιά, ὅτι ἐβασίλευσεν Κύριος, ὁ θεὸς
7 [ἡμῶν], ὁ παντοκράτωρ. χαίρωμεν καὶ ἀγαλ-
λιῶμεν, καὶ ⸀δώσομεν⸃ τὴν δόξαν αὐτῷ, ὅτι δῶμεν
ἦλθεν ὁ γάμος τοῦ ἀρνίου, καὶ ἡ γυνὴ αὐτοῦ
8 ἡτοίμασεν ἑαυτήν, καὶ ἐδόθη αὐτῇ ἵνα περι-
βάληται βύσσινον λαμπρὸν καθαρόν, τὸ γὰρ
βύσσινον τὰ δικαιώματα τῶν ἁγίων ἐστίν.
9 Καὶ λέγει μοι Γράψον Μακάριοι οἱ εἰς τὸ δεῖπνον τοῦ
γάμου τοῦ ἀρνίου κεκλημένοι. καὶ λέγει μοι Οὗτοι οἱ
10 λόγοι ⸆ ἀληθινοὶ τοῦ θεοῦ εἰσίν. καὶ ἔπεσα ἔμπροσθεν οἱ
τῶν ποδῶν αὐτοῦ προσκυνῆσαι αὐτῷ. καὶ λέγει μοι Ὅρα
μή· σύνδουλός σού εἰμι καὶ τῶν ἀδελφῶν σου τῶν
ἐχόντων τὴν μαρτυρίαν Ἰησοῦ· τῷ θεῷ προσκύνησον·
ἡ γὰρ μαρτυρία Ἰησοῦ ἐστὶν τὸ πνεῦμα τῆς προφη-
11 τείας. Καὶ εἶδον τὸν οὐρανὸν ἠνεῳγμένον,
καὶ ἰδοὺ ἵππος λευκός, καὶ ὁ καθήμενος ἐπ᾽ αὐτὸν πιστὸς
[καλούμενος] καὶ ἀληθινός, καὶ ἐν δικαιοσύνῃ κρίνει καὶ
12 πολεμεῖ. οἱ δὲ ὀφθαλμοὶ αὐτοῦ ⸆ φλὸξ πυρός, καὶ ἐπὶ ὡς
τὴν κεφαλὴν αὐτοῦ διαδήματα πολλά, ἔχων ὄνομα γεγραμ-
13 μένον ὃ οὐδεὶς οἶδεν εἰ μὴ αὐτός, καὶ περιβεβλημένος
ἱμάτιον ⸀ῥεραντισμένον⸃ αἵματι, καὶ κέκληται τὸ ὄνομα Ap.†
14 αὐτοῦ Ὁ Λόγος τοῦ Θεοῦ. καὶ τὰ στρατεύματα τὰ ἐν
τῷ οὐρανῷ ἠκολούθει αὐτῷ ἐφ᾽ ἵπποις λευκοῖς, ἐνδεδυμένοι
15 ⸀βύσσινον λευκὸν⸃ καθαρόν. καὶ ἐκ τοῦ στόματος αὐτοῦ λευκοβύσσινον
ἐκπορεύεται ῥομφαία ὀξεῖα, ἵνα ἐν αὐτῇ πατάξῃ τὰ ἔθνη,
καὶ αὐτὸς ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ· καὶ αὐτὸς
πατεῖ τὴν ληνὸν τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς τοῦ
16 θεοῦ τοῦ παντοκράτορος. καὶ ἔχει ἐπὶ τὸ ἱμάτιον καὶ
ἐπὶ τὸν μηρὸν αὐτοῦ ὄνομα γεγραμμένον ΒΑΣΙΛΕΥΣ
ΒΑΣΙΛΕΩΝ ΚΑΙ ΚΥΡΙΟΣ ΚΥΡΙΩΝ.
17 Καὶ εἶδον ἕνα ἄγγελον ἑστῶτα ἐν τῷ ἡλίῳ, καὶ ἔκραξεν
[ἐν] φωνῇ μεγάλῃ λέγων πᾶσι τοῖς ὀρνέοις τοῖς πετο-
μένοις ἐν μεσουρανήματι Δεῦτε συνάχθητε εἰς τὸ

δεῖπνον τὸ μέγα τοῦ θεοῦ, ἵνα φάγητε σάρκας βασιλέων 18
καὶ σάρκας χιλιάρχων καὶ σάρκας ἰσχυρῶν καὶ σάρκας
αὐτῶν ἵππων καὶ τῶν καθημένων ἐπ' ⌜αὐτούς⌝, καὶ σάρκας
πάντων ἐλευθέρων τε καὶ δούλων καὶ μικρῶν καὶ με-
γάλων. Καὶ εἶδον τὸ θηρίον καὶ τοὺς βα- 19
σιλεῖς τῆς γῆς καὶ τὰ στρατεύματα αὐτῶν συνηγμένα
ποιῆσαι τὸν πόλεμον μετὰ τοῦ καθημένου ἐπὶ τοῦ ἵππου
καὶ μετὰ τοῦ στρατεύματος αὐτοῦ. καὶ ἐπιάσθη τὸ θηρίον 20
ὁ μετ' αὐτοῦ, καὶ ⌜μετ' αὐτοῦ⌝ ὁ ψευδοπροφήτης ὁ ποιήσας τὰ σημεῖα
ἐνώπιον αὐτοῦ, ἐν οἷς ἐπλάνησεν τοὺς λαβόντας τὸ χά-
ραγμα τοῦ θηρίου καὶ τοὺς προσκυνοῦντας τῇ εἰκόνι
αὐτοῦ· ζῶντες ἐβλήθησαν οἱ δύο εἰς τὴν λίμνην τοῦ πυρὸς
τῆς καιομένης ἐν θείῳ. καὶ οἱ λοιποὶ ἀπεκτάνθησαν 21
ἐν τῇ ῥομφαίᾳ τοῦ καθημένου ἐπὶ τοῦ ἵππου τῇ ἐξελ-
θούσῃ ἐκ τοῦ στόματος αὐτοῦ, καὶ πάντα τὰ ὄρνεα
ἐχορτάσθησαν ἐκ τῶν σαρκῶν αὐτῶν.

Καὶ εἶδον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ, 1
ἔχοντα τὴν κλεῖν τῆς ἀβύσσου καὶ ἅλυσιν μεγάλην ἐπὶ
τὸν ὄφιν τὸν ἀρχαῖον τὴν χεῖρα αὐτοῦ. καὶ ἐκράτησεν τὸν δράκοντα, ⌜ὁ ὄφις 2
ὁ ἀρχαῖος⌝, ὅς ἐστιν Διάβολος καὶ Ὁ Σατανᾶς, καὶ
ἔδησεν αὐτὸν χίλια ἔτη, καὶ ἔβαλεν αὐτὸν εἰς τὴν ἄβυσ- 3
σον, καὶ ἔκλεισεν καὶ ἐσφράγισεν ἐπάνω αὐτοῦ, ἵνα μὴ
πλανήσῃ ἔτι τὰ ἔθνη, ἄχρι τελεσθῇ τὰ χίλια ἔτη· μετὰ
ταῦτα δεῖ λυθῆναι αὐτὸν μικρὸν χρόνον. Καὶ 4
εἶδον θρόνους, καὶ ἐκάθισαν ἐπ' αὐτούς, καὶ κρίμα
ἐδόθη αὐτοῖς, καὶ τὰς ψυχὰς τῶν πεπελεκισμένων διὰ τὴν
μαρτυρίαν Ἰησοῦ καὶ διὰ τὸν λόγον τοῦ θεοῦ, καὶ οἵτινες
οὐ προσεκύνησαν τὸ θηρίον οὐδὲ τὴν εἰκόνα αὐτοῦ καὶ
οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον καὶ ἐπὶ τὴν χεῖρα
αὐτῶν· καὶ ἔζησαν καὶ ἐβασίλευσαν μετὰ τοῦ χριστοῦ
καὶ χίλια ἔτη. ⊤ οἱ λοιποὶ τῶν νεκρῶν οὐκ ἔζησαν ἄχρι τελεσθῇ 5
τὰ χίλια ἔτη. αὕτη ἡ ἀνάστασις ἡ πρώτη. μακάριος 6
καὶ ἅγιος ὁ ἔχων μέρος ἐν τῇ ἀναστάσει τῇ πρώτῃ· ἐπὶ

18 great supper of God; that ye may eat the flesh of
kings, and the flesh of [1]captains, and the flesh of
mighty men, and the flesh of horses and of them
that sit thereon, and the flesh of all men, both free
and bond, and small and great.
19 And I saw the beast, and the kings of the earth, and
their armies, gathered together to make war against
him that sat upon the horse, and against his army.
20 And the beast was taken, and with him the false
prophet that wrought the signs in his sight, where-
with he deceived them that had received the mark
of the beast, and them that worshipped his image:
they twain were cast alive into the lake of fire that
21 burneth with brimstone: and the rest were killed
with the sword of him that sat upon the horse, *even
the sword* which came forth out of his mouth: and
all the birds were filled with their flesh.

20 And I saw an angel coming down out of heaven,
having the key of the abyss and a great chain [2]in
2 his hand. And he laid hold on the dragon, the old
serpent, which is the Devil and Satan, and bound
3 him for a thousand years, and cast him into the
abyss, and shut *it*, and sealed *it* over him, that he
should deceive the nations no more, until the thou-
sand years should be finished: after this he must be
loosed for a little time.
4 And I saw thrones, and they sat upon them, and
judgement was given unto them: and *I saw* the
souls of them that had been beheaded for the testi-
mony of Jesus, and for the word of God, and such
as worshipped not the beast, neither his image, and
received not the mark upon their forehead and upon
their hand; and they lived, and reigned with Christ
5 a thousand years. The rest of the dead lived not
until the thousand years should be finished. This
6 is the first resurrection. Blessed and holy is he that
hath part in the first resurrection: over

1 Or, *military tribunes* Gr. *chiliarchs*.

2 Gr. *upon*.

[1] Or, *authority*

[2] Some ancient authorities read *the.*

[3] Some ancient authorities insert *from God.*

[4] Gr. *unto the ages of the ages.*

[5] Or, *the holy city Jerusalem coming down new out of heaven*

these the second death hath no [1]power; but they
shall be priests of God and of Christ, and shall reign
with him [2]a thousand years.

And when the thousand years are finished, Satan 7
shall be loosed out of his prison, and shall come 8
forth to deceive the nations which are in the four
corners of the earth, Gog and Magog, to gather them
together to the war: the number of whom is as the
sand of the sea. And they went up over the breadth 9
of the earth, and compassed the camp of the saints
about, and the beloved city: and fire came down[3]
out of heaven, and devoured them. And the devil 10
that deceived them was cast into the lake of fire
and brimstone, where are also the beast and the
false prophet; and they shall be tormented day and
night [4]for ever and ever.

And I saw a great white throne, and him that sat 11
upon it, from whose face the earth and the heaven
fled away; and there was found no place for them.
And I saw the dead, the great and the small, stand- 12
ing before the throne; and books were opened: and
another book was opened, which is *the book* of life:
and the dead were judged out of the things which
were written in the books, according to their works.
And the sea gave up the dead which were in it; and 13
death and Hades gave up the dead which were in
them: and they were judged every man according
to their works. And death and Hades were cast 14
into the lake of fire. This is the second death, *even*
the lake of fire. And if any was not found writ- 15
ten in the book of life, he was cast into the lake of
fire.

And I saw a new heaven and a new earth: for **21**
the first heaven and the first earth are passed away;
and the sea is no more. And I saw [5]the holy city, 2
new Jerusalem, coming down out of heaven from
God, made ready as a bride adorned for her husband.

τούτων ὁ δεύτερος θάνατος οὐκ ἔχει ἐξουσίαν, ἀλλ᾽ ἔσονται
ἱερεῖς τοῦ θεοῦ καὶ τοῦ χριστοῦ, καὶ βασιλεύσουσιν
7 μετ᾽ αὐτοῦ [τὰ] χίλια ἔτη. Καὶ ὅταν τελεσθῇ
τὰ χίλια ἔτη, λυθήσεται ὁ Σατανᾶς ἐκ τῆς φυλακῆς αὐτοῦ,
8 καὶ ἐξελεύσεται πλανῆσαι τὰ ἔθνη τὰ ἐν ταῖς τέσσαρσι
γωνίαις τῆς γῆς, τὸν Γὼγ καὶ Μαγώγ, συναγαγεῖν αὐτοὺς
εἰς τὸν πόλεμον, ὧν ὁ ἀριθμὸς αὐτῶν ὡς ἡ ἄμμος τῆς
9 θαλάσσης. καὶ ἀνέβησαν ἐπὶ τὸ πλάτος τῆς γῆς, καὶ
ἐκύκλευσαν τὴν παρεμβολὴν τῶν ἁγίων καὶ τὴν πόλιν
τὴν ἠγαπημένην. καὶ κατέβη πῦρ ⸆ ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ
10 καὶ κατέφαγεν αὐτούς· καὶ ὁ διάβολος ὁ πλανῶν αὐτοὺς
ἐβλήθη εἰς τὴν λίμνην τοῦ πυρὸς καὶ ⸆ θείου, ὅπου καὶ τοῦ
τὸ θηρίον καὶ ὁ ψευδοπροφήτης, καὶ βασανισθήσονται
ἡμέρας καὶ νυκτὸς εἰς τοὺς αἰῶνας τῶν αἰώνων.
11 Καὶ εἶδον θρόνον μέγαν λευκὸν καὶ τὸν καθήμενον
ἐπ᾽ ⸂αὐτοῦ⸃, οὗ ἀπὸ τοῦ προσώπου ἔφυγεν ἡ γῆ καὶ ὁ αὐτόν
12 οὐρανός, καὶ τόπος οὐχ εὑρέθη αὐτοῖς. καὶ εἶδον τοὺς
νεκρούς, τοὺς μεγάλους καὶ τοὺς μικρούς, ἑστῶτας ἐνώπιον
τοῦ θρόνου, καὶ βιβλία ἠνοίχθησαν· καὶ ἄλλο βιβλίον
ἠνοίχθη, ὅ ἐστιν τῆς ζωῆς· καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ
τῶν γεγραμμένων ἐν τοῖς βιβλίοις κατὰ τὰ ἔργα αὐτῶν.
13 καὶ ἔδωκεν ἡ θάλασσα τοὺς νεκροὺς τοὺς ἐν αὐτῇ, καὶ ὁ
θάνατος καὶ ὁ ᾅδης ἔδωκαν τοὺς νεκροὺς τοὺς ἐν αὐτοῖς,
14 καὶ ἐκρίθησαν ἕκαστος κατὰ τὰ ἔργα αὐτῶν. καὶ ὁ
θάνατος καὶ ὁ ᾅδης ἐβλήθησαν εἰς τὴν λίμνην τοῦ πυρός.
οὗτος ὁ θάνατος ὁ δεύτερός ἐστιν, ἡ λίμνη τοῦ πυρός.
15 καὶ εἴ τις οὐχ εὑρέθη ἐν τῇ βίβλῳ τῆς ζωῆς γεγραμ-
1 μένος ἐβλήθη εἰς τὴν λίμνην τοῦ πυρός. Καὶ
εἶδον οὐρανὸν καινὸν καὶ γῆν καινήν· ὁ γὰρ πρῶτος
οὐρανὸς καὶ ἡ πρώτη γῆ ἀπῆλθαν, καὶ ἡ θάλασσα
2 οὐκ ἔστιν ἔτι. καὶ τὴν πόλιν τὴν ἁγίαν Ἰερουσαλὴμ
καινὴν εἶδον καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ,
ἡτοιμασμένην ὡς νύμφην κεκοσμημένην τῷ ἀνδρὶ

αὐτῆς. καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ θρόνου λε- 3
γούσης Ἰδοὺ ἡ σκηνὴ τοῦ θεοῦ μετὰ τῶν ἀνθρώπων,
λαὸς καὶ σκηνώσει μετ' αὐτῶν, καὶ αὐτοὶ ⌜λαοὶ⌝ αὐτοῦ
αὐτῶν θεός ἔσονται, καὶ αὐτὸς ὁ θεὸς μετ' αὐτῶν ἔσται ⊤,
ἀπὸ καὶ ἐξαλείψει πᾶν δάκρυον ⌜ἐκ⌝ τῶν ὀφθαλμῶν 4
αὐτῶν, καὶ ὁ θάνατος οὐκ ἔσται ἔτι· οὔτε πένθος οὔτε
ἔτι, ὅτι τὰ ἀπῆλθεν κραυγὴ οὔτε πόνος οὐκ ἔσται ⌜ἔτι. τὰ⌝ πρῶτα ⌜ἀπῆλ-
θαν⌝. καὶ εἶπεν ὁ καθήμενος ἐπὶ τῷ θρόνῳ Ἰδοὺ 5
μοι καινὰ ποιῶ πάντα. καὶ λέγει ⊤ Γράψον, ὅτι οὗτοι οἱ
λόγοι πιστοὶ καὶ ἀληθινοί εἰσιν. καὶ εἶπέν μοι Γέγο- 6
ναν. ἐγὼ τὸ Ἄλφα καὶ τὸ Ὦ, ἡ ἀρχὴ καὶ τὸ τέλος.
ἐγὼ τῷ διψῶντι δώσω ἐκ τῆς πηγῆς τοῦ ὕδατος τῆς
ζωῆς δωρεάν. ὁ νικῶν κληρονομήσει ταῦτα, καὶ ἔσο- 7
μαι αὐτῷ θεὸς καὶ αὐτὸς ἔσται μοι υἱός. τοῖς δὲ δει- 8
λοῖς καὶ ἀπίστοις καὶ ἐβδελυγμένοις καὶ φονεῦσι καὶ
πόρνοις καὶ φαρμακοῖς καὶ εἰδωλολάτραις καὶ πᾶσι τοῖς
ψευδέσιν τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ τῇ καιομένῃ πυρὶ
καὶ θείῳ, ὅ ἐστιν ὁ θάνατος ὁ δεύτερος.

Καὶ ἦλθεν εἷς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς 9
ἑπτὰ φιάλας, τῶν γεμόντων τῶν ἑπτὰ πληγῶν τῶν ἐσχά-
των, καὶ ἐλάλησεν μετ' ἐμοῦ λέγων Δεῦρο, δείξω σοι
τὴν νύμφην τὴν γυναῖκα τοῦ ἀρνίου. καὶ ἀπήνεγκέν με 10
ἐν πνεύματι ἐπὶ ὄρος μέγα καὶ ὑψηλόν, καὶ ἔδειξέν μοι
τὴν πόλιν τὴν ἁγίαν Ἰερουσαλὴμ καταβαίνουσαν ἐκ
τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ, ἔχουσαν τὴν δόξαν τοῦ θεοῦ· 11
ὁ φωστὴρ αὐτῆς ὅμοιος λίθῳ τιμιωτάτῳ, ὡς λίθῳ ἰάσπιδι
κρυσταλλίζοντι· ἔχουσα τεῖχος μέγα καὶ ὑψηλόν, ἔχουσα 12
πυλῶνας δώδεκα, καὶ ἐπὶ τοῖς πυλῶσιν ἀγγέλους δώδεκα,
καὶ ὀνόματα ἐπιγεγραμμένα ἅ ἐστιν τῶν δώδεκα
φυλῶν υἱῶν Ἰσραήλ· ἀπὸ ἀνατολῆς πυλῶνες τρεῖς, 13
καὶ ἀπὸ βορρᾶ πυλῶνες τρεῖς, καὶ ἀπὸ νότου πυ-
λῶνες τρεῖς, καὶ ἀπὸ δυσμῶν πυλῶνες τρεῖς· καὶ 14
τὸ τεῖχος τῆς πόλεως ἔχων θεμελίους δώδεκα, καὶ

3 And I heard a great voice out of the throne say-
ing, Behold, the tabernacle of God is with men,
and he shall [1]dwell with them, and they shall be his
peoples, and God himself shall be with them, [2]*and be*
4 their God: and he shall wipe away every tear from
their eyes; and death shall be no more; neither shall
there be mourning, nor crying, nor pain, any more:
5 the first things are passed away. And he that sit-
teth on the throne said, Behold, I make all things
new. And he saith, [3]Write: for these words are
6 faithful and true. And he said unto me, They are
come to pass. I am the Alpha and the Omega, the
beginning and the end. I will give unto him that
is athirst of the fountain of the water of life freely.
7 He that overcometh shall inherit these things; and
8 I will be his God, and he shall be my son. But for
the fearful, and unbelieving, and abominable, and
murderers, and fornicators, and sorcerers, and idola-
ters, and all liars, their part *shall be* in the lake that
burneth with fire and brimstone; which is the sec-
ond death.
9 And there came one of the seven angels who had
the seven bowls, who were laden with the seven last
plagues; and he spake with me, saying, Come hither,
I will shew thee the bride, the wife of the Lamb.
10 And he carried me away in the Spirit to a mountain
great and high, and shewed me the holy city Jerusa-
11 lem, coming down out of heaven from God, having
the glory of God: her [4]light was like unto a stone
most precious, as it were a jasper stone, clear as crys-
12 tal: having a wall great and high; having twelve
[5]gates, and at the [5]gates twelve angels; and names
written thereon, which are *the names* of the twelve
13 tribes of the children of Israel: on the east were
three [5]gates; and on the north three [5]gates; and on
the south three [5]gates; and on the west three [5]gates.
14 And the wall of the city had twelve foundations, and

1 Gr. *tabernacle.*
2 Some ancient authorities omit, *and be their God.*
3 Or, *Write, These words are faithful and true.*
4 Gr. *luminary.*
5 Gr. *portals.*

on them twelve names of the twelve apostles of
the Lamb. And he that spake with me had for a 15
measure a golden reed to measure the city, and the
[1]gates thereof, and the wall thereof. And the city 16
lieth foursquare, and the length thereof is as great
as the breadth: and he measured the city with the
reed, twelve thousand furlongs: the length and the
breadth and the height thereof are equal. And 17
he measured the wall thereof, a hundred and forty
and four cubits, *according to* the measure of a man,
that is, of an angel. And the building of the wall 18
thereof was jasper: and the city was pure gold, like
unto pure glass. The foundations of the wall of 19
the city were adorned with all manner of precious
stones. The first foundation was jasper; the sec-
ond,[2]sapphire; the third, chalcedony; the fourth, em-
erald; the fifth, sardonyx; the sixth, sardius; the sev- 20
enth, chrysolite; the eighth, beryl; the ninth, topaz;
the tenth, chrysoprase; the eleventh, [3]jacinth; the
twelfth, amethyst. And the twelve [1]gates were 21
twelve pearls; each one of the several [1]gates was of
one pearl: and the street of the city was pure gold,
[4]as it were transparent glass. And I saw no temple 22
therein: for the Lord God the Almighty, and the
Lamb, are the temple thereof. And the city hath 23
no need of the sun, neither of the moon, to shine
upon it: for the glory of God did lighten it, [5]and the
lamp thereof *is* the Lamb. And the nations shall 24
walk [6]amidst the light thereof: and the kings of the
earth do bring their glory into it. And the [1]gates 25
thereof shall in no wise be shut by day (for there
shall be no night there): and they shall bring the 26
glory and the honour of the nations into it: and 27
there shall in no wise enter into it any thing [7]un-
clean, or he that [8]maketh an abomination and a lie:
but only they which are written in the Lamb's book
of life. And he shewed me a river of water of life, **22**
bright as crystal, proceed-

1 Gr. *portals.*
2 Or, *lapis lazuli*
3 Or, *sapphire*
4 Or, *transparent as glass*
5 Or, *and the Lamb, the lamp thereof*
6 Or, *by*
7 Gr. *common.*
8 Or, *doeth*

ἐπ᾽ αὐτῶν δώδεκα ὀνόματα τῶν δώδεκα ἀποστόλων τοῦ
15 ἀρνίου. Καὶ ὁ λαλῶν μετ᾽ ἐμοῦ εἶχεν μέτρον κάλαμον
χρυσοῦν, ἵνα μετρήσῃ τὴν πόλιν καὶ τοὺς πυλῶνας αὐτῆς
16 καὶ τὸ τεῖχος αὐτῆς. καὶ ἡ πόλις τετράγωνος κεῖται,
καὶ τὸ μῆκος αὐτῆς ὅσον τὸ πλάτος. καὶ ἐμέτρησεν τὴν
πόλιν τῷ καλάμῳ ἐπὶ ⸀σταδίων⸀ δώδεκα χιλιάδων· τὸ σταδίους
μῆκος καὶ τὸ πλάτος καὶ τὸ ὕψος αὐτῆς ἴσα ἐστίν.
17 καὶ ἐμέτρησεν τὸ τεῖχος αὐτῆς ἑκατὸν τεσσεράκοντα
τεσσάρων πηχῶν, μέτρον ἀνθρώπου, ὅ ἐστιν ἀγγέλου.
18 καὶ ἡ ἐνδώμησις τοῦ τείχους αὐτῆς ἴασπις, καὶ ἡ πόλις
19 χρυσίον καθαρὸν ὅμοιον ὑάλῳ καθαρῷ· οἱ θεμέλιοι τοῦ
τείχους τῆς πόλεως παντὶ λίθῳ τιμίῳ κεκοσμημένοι· ὁ
θεμέλιος ὁ πρῶτος ἴασπις, ὁ δεύτερος σάπφειρος, ὁ τρίτος
20 χαλκηδών, ὁ τέταρτος σμάραγδος, ὁ πέμπτος σαρδόνυξ,
ὁ ἕκτος σάρδιον, ὁ ἕβδομος χρυσόλιθος, ὁ ὄγδοος βή-
ρυλλος, ὁ ἔνατος τοπάζιον, ὁ δέκατος χρυσόπρασος, ὁ
21 ἑνδέκατος ὑάκινθος, ὁ δωδέκατος ἀμέθυστος· καὶ οἱ δώδεκα
πυλῶνες δώδεκα μαργαρῖται, ἀνὰ εἷς ἕκαστος τῶν πυλώνων
ἦν ἐξ ἑνὸς μαργαρίτου· καὶ ἡ πλατεῖα τῆς πόλεως χρυ-
22 σίον καθαρὸν ὡς ὕαλος διαυγής. Καὶ ναὸν οὐκ εἶδον ἐν
αὐτῇ, ὁ γὰρ κύριος, ὁ θεός, ὁ παντοκράτωρ, ναὸς αὐτῆς
23 ἐστίν, καὶ τὸ ἀρνίον. καὶ ἡ πόλις οὐ χρείαν ἔχει τοῦ
ἡλίου οὐδὲ τῆς σελήνης, ἵνα φαίνωσιν αὐτῇ, ἡ γὰρ
δόξα τοῦ θεοῦ ἐφώτισεν αὐτήν, καὶ ὁ λύχνος αὐτῆς τὸ
24 ἀρνίον. καὶ περιπατήσουσιν τὰ ἔθνη διὰ τοῦ φωτὸς
αὐτῆς· καὶ οἱ βασιλεῖς τῆς γῆς φέρουσιν τὴν δόξαν
25 αὐτῶν εἰς αὐτήν· καὶ οἱ πυλῶνες αὐτῆς οὐ μὴ κλει-
26 σθῶσιν ἡμέρας, νὺξ γὰρ οὐκ ἔσται ἐκεῖ· καὶ οἴσουσιν
27 τὴν δόξαν καὶ τὴν τιμὴν τῶν ἐθνῶν εἰς αὐτήν. καὶ
οὐ μὴ εἰσέλθῃ εἰς αὐτὴν πᾶν κοινὸν καὶ [ὁ] ποιῶν
βδέλυγμα καὶ ψεῦδος, εἰ μὴ οἱ γεγραμμένοι ἐν τῷ
1 βιβλίῳ τῆς ζωῆς τοῦ ἀρνίου. καὶ ἔδειξέν μοι ποτα-
μὸν ὕδατος ζωῆς λαμπρὸν ὡς κρύσταλλον, ἐκπορευό-

ΜΕΝΟΝ ἐκ τοῦ θρόνου τοῦ θεοῦ καὶ τοῦ ἀρνίου ἘΝ ΜΈϹῼ 2
τῆς πλατείας αὐτῆς· καὶ ΤΟΥ͂ ΠΟΤΑΜΟΥ͂ ἘΝΤΕΥ͂ΘΕΝ ΚΑῚ
ποιῶν ἘΚΕΙ͂ΘΕΝ ΞΎΛΟΝ ΖΩΗ͂Ϲ ⌜ποιοῦν⌝ καρποὺς δώδεκα, ΚΑΤᾺ
ἀποδιδοὺς ΜΗ͂ΝΑ ἕκαστον ⌜ἀποδιδοῦν⌝ ΤῸΝ ΚΑΡΠῸΝ ΑΥ̓ΤΟΥ͂, ΚΑῚ ΤᾺ
ΦΎΛΛΑ τοῦ ξύλου ΕἸϹ ΘΕΡΑΠΕΊΑΝ τῶν ἐθνῶν. ΚΑῚ ΠΑ͂Ν 3
ΚΑΤΆΘΕΜΑ ΟΥ̓Κ ἜϹΤΑΙ ἜΤΙ. καὶ ὁ θρόνος τοῦ θεοῦ καὶ τοῦ
ἀρνίου ἐν αὐτῇ ἔσται, καὶ οἱ δοῦλοι αὐτοῦ λατρεύσουσιν
αὐτῷ, καὶ ὌΨΟΝΤΑΙ ΤῸ ΠΡΌϹΩΠΟΝ ΑΥ̓ΤΟΥ͂, καὶ τὸ ὄνομα 4
αὐτοῦ ἐπὶ τῶν μετώπων αὐτῶν. καὶ νὺξ οὐκ ἔσται ἔτι, 5
ΚΑῚ ΟΥ̓Κ ἔχουσιν χρείαν φωτὸς λύχνου καὶ ΦΩ͂Ϲ ἩΛΊΟΥ,
ὅτι ΚΎΡΙΟϹ Ὁ ΘΕῸϹ ΦΩΤΊϹΕΙ [ἐπ'] αὐτούς, καὶ βασιλεύ-
σουσιν εἰς τοὺς αἰῶνας τῶν αἰώνων.

Καὶ εἶπέν μοι Οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοί, 6
Κύριος καὶ ⌜ὁ κύριος⌝, ὁ θεὸς τῶν πνευμάτων τῶν προφητῶν,
ἀπέστειλεν τὸν ἄγγελον αὐτοῦ δεῖξαι τοῖς δούλοις αὐτοῦ
Ἃ ΔΕΙ͂ ΓΕΝΈϹΘΑΙ ἐν τάχει· καί ἸΔΟῪ ἜΡΧΟΜΑΙ ταχύ. μα- 7
κάριος ὁ τηρῶν τοὺς λόγους τῆς προφητείας τοῦ βιβλίου
τούτου. Κἀγὼ Ἰωάννης ὁ ἀκούων καὶ βλέπων 8
ἔβλεπον ταῦτα. καὶ ὅτε ἤκουσα καὶ ⌜ἔβλεψα⌝, ἔπεσα προσκυνῆσαι
ἔμπροσθεν τῶν ποδῶν τοῦ ἀγγέλου τοῦ δεικνύοντός μοι
ταῦτα. καὶ λέγει μοι Ὅρα μή· σύνδουλός σού εἰμι καὶ 9
τῶν ἀδελφῶν σου τῶν προφητῶν καὶ τῶν τηρούντων
τοὺς λόγους τοῦ βιβλίου τούτου· τῷ θεῷ προσκύνη-
σον. Καὶ λέγει μοι Μὴ ϹΦΡΑΓΊϹῌϹ τοὺς 10
λόγους τῆς προφητείας ΤΟΥ͂ ΒΙΒΛΊΟΥ τούτου, Ὁ ΚΑΙΡῸϹ γὰρ
ἐγγύς ἐστιν. ὁ ἀδικῶν ἀδικησάτω ἔτι, καὶ ὁ ῥυπαρὸς 11
ῥυπαρευθήτω ⌜ῥυπανθήτω⌝ ἔτι, καὶ ὁ δίκαιος δικαιοσύνην ποιησάτω ἔτι,
καὶ ὁ ἅγιος ἁγιασθήτω ἔτι. — ἸΔΟῪ ἜΡΧΟΜΑΙ ταχύ, 12
ΚΑῚ Ὁ ΜΙϹΘΌϹ μου ΜΕΤ' ἐμοῦ, ἈΠΟΔΟΥ͂ΝΑΙ ἙΚΆϹΤῼ ὩϹ
ΤῸ ἜΡΓΟΝ ἐστὶν ΑΥ̓ΤΟΥ͂. ἘΓῺ τὸ Ἄλφα καὶ τὸ Ὦ, 13
πρῶτος καὶ ⌜Ὁ ΠΡΩ͂ΤΟϹ ΚΑῚ Ὁ⌝ ἜϹΧΑΤΟϹ, ἡ ἀρχὴ καὶ τὸ τέλος. — Μα- 14
κάριοι οἱ ΠΛΎΝΟΝΤΕϹ ΤᾺϹ ΣΤΟΛᾺϹ αὐτῶν, ἵνα ἔσται ἡ
ἐξουσία αὐτῶν ἐπὶ ΤῸ ΞΎΛΟΝ ΤΗ͂Ϲ ΖΩΗ͂Ϲ καὶ τοῖς πυλῶσιν

2 ing out of the throne of God and of [1]the Lamb, in the
midst of the street thereof. And on this side of the
river and on that was [2]the tree of life, bearing twelve
[3]*manner of* fruits, yielding its fruit every month:
and the leaves of the tree were for the healing of the
3 nations. And there shall be [4]no curse any more:
and the throne of God and of the Lamb shall be
4 therein: and his servants shall do him service*; and
they shall see his face; and his name *shall be* on their
5 foreheads. And there shall be night no more; and
they need no light of lamp, neither light of sun; for
the Lord God shall give them light: and they shall
reign [5]for ever and ever.
6 And he said unto me, These words are faithful
and true: and the Lord, the God of the spirits of the
prophets, sent his angel to shew unto his servants
7 the things which must shortly come to pass. And
behold, I come quickly. Blessed is he that keepeth
the words of the prophecy of this book.
8 And I John am he that heard and saw these things.
And when I heard and saw, I fell down to worship
before the feet of the angel which shewed me these
9 things. And he saith unto me, See thou do it not:
I am a fellow-servant with thee and with thy breth-
ren the prophets, and with them which keep the
words of this book: worship God.
10 And he saith unto me, Seal not up the words of
the prophecy of this book; for the time is at hand.
11 He that is unrighteous, let him do unrighteousness
[6]still: and he that is filthy, let him be made filthy
[6]still: and he that is righteous, let him do righteous-
ness [6]still: and he that is holy, let him be made holy
12 [6]still. Behold, I come quickly; and my [7]reward is
with me, to render to each man according as his work
13 is. I am the Alpha and the Omega, the first and the
14 last, the beginning and the end. Blessed are they that
wash their robes, that they may have [8]the right *to*
come to the tree of life, and may enter in by the [9]gates

1 Or, *the Lamb. In the midst of the street thereof, and on either side of the river, was the tree of life*
2 Or, *a tree*
3 Or, *crops of fruit*
4 Or, *no more any thing accursed*
5 Gr. *unto the ages of the ages.*
6 Or, *yet more*
7 Or, *wages*
8 Or, *the authority over*
9 Gr. *portals.*

* For "do him service" read "serve him"—*Am. Com.*

into the city. Without are the dogs, and the sor- 15
cerers, and the fornicators, and the murderers, and
the idolaters, and every one that loveth and [1]maketh
a lie.

I Jesus have sent mine angel to testify unto you 16
these things [2]for the churches. I am the root and
the offspring of David, the bright, the morning
star.

[3]And the Spirit and the bride say, Come. And 17
he that heareth, let him say, Come. And he that is
athirst, let him come: he that will, let him take the
water of life freely.

I testify unto every man that heareth the words 18
of the prophecy of this book, If any man shall add
[4]unto them, God shall add [4]unto him the plagues
which are written in this book: and if any man 19
shall take away from the words of the book of this
prophecy, God shall take away his part from the tree
of life, and out of the holy city, [5]which are written
in this book.

He which testifieth these things saith, Yea: I 20
come quickly. Amen: come, Lord Jesus.

The grace of the Lord Jesus[6] be [7]with the saints. 21
Amen.

1 Or, *doeth*

2 Gr. *over.*

3 Or, *Both*

4 Gr. *upon.*

5 Or, even from *the things which are written*

6 Some ancient authorities add *Christ.*

7 Two ancient authorities read *with all.*

15 εἰσέλθωσιν εἰς τὴν πόλιν. ἔξω οἱ κύνες καὶ οἱ φαρμακοὶ
καὶ οἱ πόρνοι καὶ οἱ φονεῖς καὶ οἱ εἰδωλολάτραι καὶ πᾶς
φιλῶν καὶ ποιῶν ψεῦδος.
16 Ἐγὼ Ἰησοῦς ἔπεμψα τὸν ἄγγελόν μου μαρτυρῆσαι
ὑμῖν ταῦτα ⸀ἐπὶ⸀ ταῖς ἐκκλησίαις. ἐγώ εἰμι ἡ ῥίζα καὶ ἐν
τὸ γένος Δαυείδ, ὁ ἀστὴρ ὁ λαμπρός, ὁ πρωινός.
17 Καὶ ⸀τὸ πνεῦμα καὶ ἡ⸀ νύμφη λέγουσιν Ἔρχου· καὶ πνεῦμα κα
ὁ ἀκούων εἰπάτω Ἔρχου· καὶ ὁ διψῶν ἐρχέσθω, ὁ
θέλων λαβέτω ὕδωρ ζωῆς δωρεάν.
18 Μαρτυρῶ ἐγὼ παντὶ τῷ ἀκούοντι τοὺς λόγους τῆς
προφητείας τοῦ βιβλίου τούτου· ἐάν τις ἐπιθῇ ἐπ' αὐτά,
ἐπιθήσει ὁ θεὸς ἐπ' αὐτὸν τὰς πληγὰς τὰς γεγραμμένας
19 ἐν τῷ βιβλίῳ τούτῳ· καὶ ἐάν τις ἀφέλῃ ἀπὸ τῶν
λόγων τοῦ βιβλίου τῆς προφητείας ταύτης, ἀφελεῖ ὁ θεὸς
τὸ μέρος αὐτοῦ ἀπὸ τοῦ ξύλου τῆς ζωῆς καὶ ἐκ τῆς
πόλεως τῆς ἁγίας, τῶν γεγραμμένων ἐν τῷ βιβλίῳ τούτῳ.
20 Λέγει ὁ μαρτυρῶν ταῦτα Ναί· ἔρχομαι ταχύ.
Ἀμήν· ἔρχου, κύριε Ἰησοῦ.

21 Ἡ χάρις τοῦ κυρίου Ἰησοῦ [Χριστοῦ] μετὰ τῶν
ἁγίων.

ΕΥΑΓΓΕΛΙΟΝ

ΚΑΤΑ ΜΑΘΘΑΙΟΝ
ΚΑΤΑ ΜΑΡΚΟΝ
ΚΑΤΑ ΛΟΥΚΑΝ
ΚΑΤΑ ΙΩΑΝΗΝ

ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ

ΕΠΙΣΤΟΛΑΙ ΚΑΘΟΛΙΚΑΙ

ΙΑΚΩΒΟΥ
ΠΕΤΡΟΥ Α
ΠΕΤΡΟΥ Β
ΙΩΑΝΟΥ Α
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ΕΠΙΣΤΟΛΑΙ ΠΑΥΛΟΥ

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ΠΡΟΣ ΤΙΤΟΝ
ΠΡΟΣ ΦΙΛΗΜΟΝΑ

ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΟΥ